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The WITNESS

JANUARY 2, 1969

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Use of Church Funds Debated At Executive Council Session

★ The Executive Council at its quarterly meeting December 10 to 12 approved a series of resolutions on the use of Church funds and their investment or deposit in banks and companies doing business in southern Africa nations.

In other actions the council:

● Approved 27 grants totalling $440,520 to community organizations under the General Convention Special Program.

● Spent almost a full day discussing the diocesan visitations made during the month of November by members of the council.

● Voted not to reconsider its action in boycotting the city of Chicago as a site for council meetings.

● Authorized the use of an additional one million dollars for investment in ghetto businesses.

The action on the investment of Church funds in southern Africa banks and businesses took the form of three resolutions. The first, which would apply to business establishments in the nations of South Africa, South West Africa, Rhodesia, Angola and Mozambique, established criteria by which the positive involvement by businesses and banks in southern Africa nations would be judged.

The criteria included such considerations as: education of Africans, development of family life, labor-management relations, integration of Africans into higher levels of leadership, equalization of wage scales, pension provisions, social security, medical benefits, breaking down of the pass law system and other restrictions.

A second resolution aimed at banks extending credits to the government of South Africa where apartheid is the official policy was debated at length before being passed. It directed the council's executive and finance committee to consult with the banks in which the Church has deposits or investments and which are members of the consortium of banks extending credit to the government of South Africa.

The resolution said that unless the executive and finance committee concludes that the involvement of the said banks is positive in promoting the welfare and education of the people as outlined in the first resolution "the treasurer be directed to terminate the council's involvement with such banks within a reasonable time."

A third resolution directed the committee on trust funds to examine its investments and take similar action. It was asked to report to the council.

Two members of the Council, Charles M. Crump, of Memphis, Tenn., and Prime F. Osborn, of Jacksonville, Fla., asked that their votes against the second resolution be recorded.

Mr. Crump said that "I am opposed to this, as I am opposed to other boycotts. I voted against the Chicago resolution for the same reasons that I am against this one. There will be no real gain. The boycott of South Africa is also a boycott of our banks."

He had voted for the first resolution.

The Hon. Emmett Harmon, council member from Liberia, in the debate on the second resolution described himself as "the only African in the house." He said he favored the passage of the resolution. "When we take such positive actions it speaks all over the world," he declared.

The three resolutions were presented by Mrs. Edith Bornn, council member from the Virgin Islands.

The presentation of the General Convention Special Program and its screening and review committee was made by Canon St. Julian A. Simpkins Jr., of Rochester, N. Y., a member of the committee.

One of the grants for $7,000 will be used to help finance the distribution of a documentary film produced by American Documentary Films. Entitled "Huey," the film was produced in cooperation with the Black Panther Party and tells the

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story of Huey Newton, Black Panther leader.

Mrs. Cyrus M. Higley, council member from Norwich, N. Y., also a member of the screening and review committee, described the film as "disturbing" but commended it for showing to Church audiences.

Canon Simpkins said the picture showed "the stark reality of things that black people face in the ghettos of the United States."

"I have never seen," he said, "a more accurate documentation of what black people face in the ghetto today. White people just don't know."

Two Southern bishops, Bishop Albert R. Stuart of Georgia, and Bishop George M. Murray of Alabama, expressed approval of self-help projects in their dioceses which have been funded by the Special Program.

Bishop Murray Objects

Bishop Murray in the discussion of the grants raised the question of "who we are supposed to support." Is it, he asked, a question of choice between "black militant organizations who want nothing to do with the white community or groups with which we can work for change and reconciliation and in which there can be local Episcopal Church involvement."

Leon E. Modeste, director of the Special Program, to whom the question was directed, indicated that the Church would have to seek to assist both types of groups.

Mr. Modeste also was questioned about a $4,000 grant to the Ocean Hill-Brownsville school board, New York City. He said the grant had been made to help the local school district tell its side of the story in a school decentralization dispute with the organized teachers of the New York school system. He said the board had no funds available for public relations purposes to present their story to the public.

Several speakers, including Bishop Stuart and Mr. Modeste, said that the Special Program seemed to be creating in many areas an interest in the Episcopal Church on the part of many persons who have been assisted through the program.

Visits to Dioceses

From 10 a.m. until nearly 5 p.m. on December 11, members of the council discussed what they had learned in visiting 82 dioceses.

After hearing a report which enumerated the concerns expressed by diocesan groups, the council members shared their experiences and sought to define the significance of what they had heard.

Running throughout comments by members was a recognition that there is a division in the Church, a "cleavage" which was described as "theological."

Mr. Osborn said part of the Church believes the Church should be "activist" and others believe "the Church should convert individuals who can then act."

Others expressed the opinion that the question of division between the Executive Council and the local churches was a matter of "better communications."

Public Relations

Bishop Stephen Bayne, Council first vice president, said he did not believe that it was "a P. R. problem."

"The Church is being overcommunicated," he said. "It's really a question of how they can communicate with us." He urged the establishment of better and more open relationships with the bishops and dioceses and council.

A proposal for a visitation to be made to all dioceses in the spring of 1969 was referred to the council's executive and finance committee for a report at the February meeting.

Responding to official requests from the dioceses of Quincy and Springfield, the council took up the question of whether or not to reconsider the action taken in September which called for a one-year boycott of the city of Chicago for council-sponsored meetings.

By a vote of 40 to 3 council members decided not to reconsider its action. Three members favoring reconsideration asked that their votes be recorded: Bishop George M. Murray, coadjutor of Alabama; Bishop Russell T. Rauscher of Nebraska and Mr. Osborn.

In commenting on the action Bishop G. Francis Burrill of Chicago, who voted against reconsideration, said that "no good can come from further debate. We should close ranks and get on with the Church's business." He had voted against the boycott in September, although he conceded the resolution had "good motivation."

The one million dollars authorized for investment in ghetto enterprises will come from council undesignated trust funds and will bring to two million dollars the money made available for such purposes. The council heard from Charles Bound, New York banker, who reported that nearly a million dollars has already been invested under the program — either as deposits in ghetto banks or as funds made available to "umbrella" organizations which aid community groups in establishing their own businesses.

He said the council had recently invested $20,000 in a Harlem foundry which is owned and operated by ghetto entrepreneurs and provides employment for around 40 residents of the Harlem area.

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Other highlights of the meeting included:

● A statement by the Presiding Bishop who reported that around $170,000 has been received in the Biafra hunger appeal. He described it as a rewarding response by the Church. He contrasted this with the indifference and "even hostility" that some members of the Church have shown toward the Special Program.

● The approval of a special order of business on American Indians for the February meeting to be presented by Indians. The council directed that money be made available in the 1969 budget for a conference of American Indian and Eskimo clergy and laity. It asked for the establishment of a national advisory committee of American Indian churchmen and for an adequate program for the development of an indigenous ministry.

● The establishment of a committee on world hunger. The committee is to develop a long-range strategy calling the whole Church to prayer and action in a program on behalf of the hungry and poverty stricken in the United States and throughout the world. It would include education, setting of new priorities, greater extra-budgetary giving, family planning, legislation and cooperation with other Churches and secular agencies.

● The election of the Rev. Rustin Kimsey, vicar of St. Stephen's, Baker, Ore., to succeed Dean William B. Spofford Jr., recently elected missionary bishop of Eastern Oregon. Bishop Russell T. Rauscher of Nebraska attended his first meeting of the council as a representative of the sixth province.

● The approval of the Presiding Bishop's fund for world relief as the national objective of the 1970 Church school missionary offering.

● Passage of memorials honoring the late Spencer Miller Jr., and the late Rev. Vesper O. Ward. Mr. Miller served as a consultant on industrial relations for fourteen years to the staff of council. Dr. Ward was editor in chief of the Church's teaching series.

New Cabinet Members all Have Some Religious Affiliation

★ President-elect Nixon's cabinet includes four Presbyterians, three Roman Catholics, two Mormons, and a Baptist, an Episcopalian and a member of the United Church of Christ.

The cabinet member best known for his religious affiliation is Michigan's Gov. George Romney, who will be the new secretary of housing and urban development.

Gov. Romney is a past-president (bishop) of the Detroit Stake of the Church of Jesus Christ of Latter-day Saints (Mormon). He has also been considered the most liberal member of the incoming cabinet.

The other Mormon on the cabinet is David Matthew Kennedy, Chicago banker named to be secretary of the treasury.

Presbyterians on the cabinet are Rep. Melvin R. Laird, secretary of defense; John N. Mitchell, attorney general; Winton M. Blount, postmaster general; and William P. Rogers, secretary of state.

Rep. Laird, an elder in the First Presbyterian church of Marshfield, Wisc., made religious news headlines in 1964 when he criticized the post office department for issuing a "commercial" rather than a "religious" Christmas stamp.

The 1964 Christmas stamps depicted poinsettias, pine cones, holly and mistletoe. Rep. Laird criticized the series as "highly commercial . . . purporting to convey the 'spirit' of Christmas but in no way symbolizing the true meaning of Christmas."

The Wisconsin Republican made his criticism in a letter to then Postmaster John A. Gronouski.

At that time, he noted that there had been many controversies over separation of Church and state, but said that deliberately keeping the religious motif out of the Christmas stamp designs lacks relevance. He had earlier made other attempts to have the post office issue a holiday stamp with a specific religious scene.

Mr. Mitchell, according to a law office aide in New York, was raised a Catholic and attended Fordham University and law school, Catholic institutions. But his present Church affiliation is reported to be Presbyterian.

Massachusetts Gov. John A. Volpe, Walter J. Hickel and Maurice H. Stans are the Catholics on the cabinet. They will be, respectively, Secretaries of transportation, interior and commerce.

Other Protestant denominations represented on the incoming cabinet are Baptist, Robert H. Finch (health, education and welfare); Episcopalian, George Pratt Shultz (labor); and United Church of Christ, Clifford M. Hardin (agriculture). Mr. Hardin, a member of the First Plymouth Congregational church in Lincoln, Nebr., has something else in common with the President-elect other than an official government tie—he was raised by Quaker parents.

Following the initial announcement there was some criticism of the appointments.

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Some observers noted that no Democrats and no Negroes had been appointed to the 12 posts.

However, it was pointed out that Sen. Henry M. Jackson of Washington, a Democrat, had been offered the post of secretary of defense and had turned it down after long consideration.

It was also noted that Sen. Edward W. Brooke (R.-Mass.), first Negro senator since the post-Civil War era, had refused a cabinet post when offered by Mr. Nixon.

A Los Angeles Times-Washington Post syndicated story said that Negro pressures may have prevented appointment of a Negro cabinet member. In a story moved Dec. 12, it said: "Nixon and his men worried about the appointment of a Negro. They did not want to appoint one simply to have a token Negro in the cabinet. They wanted a man of stature who could be a true inspiration to his race.

"They ran into trouble. The Negroes they wanted — men such as Whitney Young, head of the Urban League — were subjected to great pressure from Negro leaders not to take any jobs with Nixon."

There was also criticism of the age of cabinet men, some holding that young men under 43 had not been selected. The youngest selectee was Robert Finch, 43.

Ages of the cabinet members are: Kennedy, 63; Romney, 61; Stans, 60; Volpe, 60; Rogers, 55; Mitchell, 55; Hardin, 53; Hickel, 49; Pratt, 48; Blount, 47; Laird, 46; and Finch, 43.

DR. KARL BARTH DIES IN BASEL

★ Karl Barth, 82, who emerged from a Swiss Reformed pastorate to attain the pinnacle of theological eminence, died in Basel, Switzerland, December 10.

Compared in importance by some to Martin Luther, John Calvin, Thomas Aquinas and Augustine, Dr. Barth was professor of dogmatics at the University of Basel from 1935 to 1961.

Ailing in recent years, he had continued to work on his Church Dogmatics, a project of 17 volumes. Five were not completed when he retired.

Dr. Barth had been hospitalized for surgery in September of this year. A colleague, Dr. Jan Lockman, a Czechoslovak theologian who will join the Basel faculty next year, said physicians had expected a recovery. He added that Dr. Barth's mental and spiritual health had been extremely good.

His written works include 200 books, and the entire bibliography of his writings list some 500 items. He was much concerned in his final years with renewal in the Roman Catholic Church following the Second Vatican Council.

Asked in 1962 about possible results of the Council, Dr. Barth told a newsman, "How can I know, not being the Pope . . . The Pope hasn't asked my opinion."

His opinion, however, was later asked by the Vatican. In 1966 he participated in a consultation in Rome on the theology of the Council. His account of that experience was published in an English-language translation in early 1968 as "Ad Limina Apostolorum: An Appraisal of Vatican II."

TOUGH DAYS AHEAD FOR WORLD COUNCIL

★ Charles Parlin, Methodist layman, was elected chairman of the Friends of World Council of Churches, at the annual meeting.

Parlin, a former president of the WCC, succeeds Episcopalian Charles P. Taft, who had been chairman of the organization since its founding in 1943.

Delegates also honored the two Americans who were among the six retiring presidents of the WCC. They were Parlin and Archbishop Iakovos of the Greek Orthodox archdiocese of North and South America. A new presidium of the WCC was elected at the Fourth Assembly in Uppsala last July.

In acknowledging the tribute to the retiring presidents, Parlin predicted greater difficulties for today's ecumenical leaders than those active in the post-world war two period.

"There was a great commitment to internationalism then," he said in contrast to a current wave of national self-consciousness, particularly among former colonial dependencies. The new nationalism is felt "even in the Churches," he said.

When the World Council was formed, Parlin said, there was substantial agreement among the participating Churches on the thrust of the ecumenical venture. "Today, there is dissension in our ranks on the course the Churches should take." He did not elaborate on the causes of dissention.

He contrasted the post-war "spirit of reconciliation" with the mood of today. "Now the spirit seems to be more the militancy of a cause."

Archbishop Iakovos declared that "the signs of the times all point to the need not to relax our efforts on behalf of the ecumenical movement." Noting that there are many social problems that must engage the energy and resources of organized religion, he declared: "Social action should in no way limit the goal of the Church universal . . . Our goal must always be to serve man's interest through serving the divine will."

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EDITORIAL

Thomas Merton: Saint-Scholar

By Lee A. Belford

Chairman, Department of Religion
New York University

THOMAS MERTON is dead and lives. He was deeply concerned with God and his fellow man — he gave his life to them. His impact upon individuals who knew him personally and those who knew him only through his writings was profound and often transforming.

Merton left this world to become a contemplative: he gave up speech and vocal communication when he became a Trappist monk; he gave up human companionship when he became a hermit in 1965. He was given permission to talk on special occasions and died in Bangkok while engaged in discussions pertaining to the social and political conditions in Southeast Asia. He was a devout Christian, a convert to Catholicism, and yet was always open to the insights found in other religions, notably those of the Orient. He was a bridge-builder in a world torn apart but a man without guile and loathe to compromise.

There is a type of monasticism that asks one to abandon any concern with this world. It calls for a preoccupation with God as if he had nothing to do with creation. That is the burden of all too many of our "saints", the makers of Western spirituality. But there is another type of monasticism that exists alongside this world where the purpose is the transformation of the world. In the Middle Ages monks often cleared forests, taught improved methods of agriculture, engaged in commerce for the social good, and provided hostels for the wayfarer. Often the monks were ascetics merely because their own deprivations enabled them to do more for others. They were not unlike the leaders of radical social movements who were willing to sacrifice the comforts and conveniences of life in order to usher in a new social age with greater justice for all. Such a man was Thomas Merton.

Merton was a contemplative. Like a fellow Cistercian, Bernard of Clairvaux, he believed in a life of quiet and meditation and wanted time to contemplate and to pray. But Bernard gave the supreme place to love and insisted that no one should live for himself alone, that even the joys of spiritual contemplation should be sacrificed for others. He wanted peace and travelled hundreds of miles as a peace-maker. He loved justice and stopped at nothing to see that justice was done. He intervened to save luckless peasants from tyrannical lords and protected the Jews against the pogroms and massacres that were related to the crusades. Thomas Merton had a similar concern with the world.

I never met Thomas Merton and yet I loved him as if I had known him forever. When I asked him to do a commentary on Camus' book, The Plague, for the "Religious Dimensions in Literature" series, he responded at once and not surprisingly, the reactions of the critics have been full of praise for his perceptive insights. He dedicated it to his friend, Father Daniel Berrigan, imprisoned because of his protests against the war in Vietnam. When I wrote him of my confusions in regard to war and politics, he never answered in a didactic fashion, but always with the deepest understanding and profoundest wisdom. In a letter of not many months ago he said his views were increasingly eschatological, but this never impeded him from doing all he could to offer intellectual leadership in the areas of racial and economic justice. He said he did not have final answers to contemporary problems: just opinions subject to modification. But they were opinions you knew were right.

Merton lived alone on the grounds of Gethsemani abbey in Kentucky. He went to bed when he felt sleepy, often at dark, and when he awoke at two-thirty or three, he said Mass before beginning work. For washing his dishes he collected rain water; for drinking and cooking he went to the monastery for a gallon of water each day. He read a wide variety of periodicals and newspapers and carried on an extensive correspondence. The world was very much with him, but he found the time and quiet to view "outside events" in Christian perspective. He wrote regularly for The Catholic Worker and occasionally for dozens of other periodicals.

War concerned him, and the abuses of nature, the plight of the American Indians, anti-Semitism, and almost every other area of human interest, including love and marriage. To write a couple of books a year was routine. In everything he showed his passionate concern for personal liberation and identity.

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Did Merton ever wonder at times whether he was really called to be a monk? Yes, but he said he never wondered for longer than five or ten minutes at a time. He was grieved when Charles Davis and other friends left the Church but as for himself, he declared that the grace, love, and infinite mercy of Christ in his Church more than compensated for the absurdity, rigidity, prejudice, and unreasonableness so often encountered. He said, "By God's grace I remain a Catholic, a monk, and a hermit. I have made commitments which are unconditional. I do not regard this position as especially courageous: it is just the ordinary stuff of life, the acceptance of limits which we must all accept in one way or another: the acceptance of a sphere in which one is called to love, trust, believe, and pray — and meet those whom one is destined to meet and love."

Such a man was Thomas Merton.

How Bishops Should Lead

By Robert W. Cromey

Vicar of St. Aidan's, San Francisco

AS A PRIEST, I want my bishop to stand tall and speak plain on the public issues as he feels them. Many bishops seem to think that their pastoral leadership of all the people of a diocese means they cannot take sides in the great issues of our day. This is most clearly illustrated by their traditional unwillingness to back specific candidates for partisan public office. Some bishops and clergy feel that if they take radical positions on racism, homosexuality, the sexual revolution, peace, dope, marriage, sex and the family they will alienate some people in their constituency. Of course they will. Some people will be upset. Some people may withdraw funds. Some may even leave the Church.

But if the Church is on mission to the world then the leaders of the Church have to decide to whom they are going to minister. Do we spend most of our time ministering to the feelings of those within the Church, those who might get mad if a bishop condemns the police department if they have been brutal in a demonstration? Or does the bishop want to stand with the students who also need the ministry of the Church? The students tend to be outside the Church. The complainers are within seeking ministration but often as laymen failing to be on ministry to the world for which Christ died. The bishop in a police brutality case have a ministry to the police who are condemned. The reason many police continue to be brutal is that the leadership of the Church and the community do not give them their frank negative opinions. Then, by silence back brutality. The inability to speak plain alienates the college student, brutalizes the police and gives a sop to the establishment of the community which continues a basic cynicism about being able to buy off the Church.

Some bishops feel that they must set priorities of issues in which they must be involved. They fear that by getting involved in too many issues, their effectiveness is diminished in the high priority ones. For instance, my bishop, C. K. Myers, has set peace and poverty as the two high priority issues at the present time. So issues of sexuality, experiential education, draft resistance, etc., do not get much attention. Yet there is a difference between high priority items in which diocesan money and staff are concerned, and issues about which the bishop might speak for himself and lend his influence. I want my bishop and leader to tell us where he stands on all the issues. A good priest may have to publicly dispute his bishop. But position on issues and theological reflection are necessary.

We Elect Bishops

I WOUD LIKE to offer a radical solution. A bishop should speak loud and plain on every public issue in which he is interested, has strong feelings and information. He should make it plain he is speaking for himself. He is not speaking for the Episcopal Church, except where the convention has spoken clearly. He is not speaking for the council of the diocese, the department of social relations or the clergy and laity of the diocese. He should enter the streets and the picket lines because he cares to and feels that through the ambiguities of any moral and economic situation, he feels he must take a stand. How great if some of our California bishops could publicly join the farm workers in their struggle for effective union recognition, or actively support the farmers who fight unionism. He should take his position as a man and a leader without giving the impression he is speaking for God.

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We elect bishops because we have some notion of his opinions and desire his brand of theology and morality. We want his opinions and actions as guide lines for our thinking and action. If the council of the diocese wants to back or condemn the bishop's statement, let it. They are elected by convention to represent the people and clergy of a diocese. Let them speak openly and clearly if they care to. Let the clergy and laity openly debate the position. The bishop should not wait for consensus before he speaks on issues. He should be the leader in helping the diocese reach consensus. But that cannot be done if the bishop fails to speak plain. People respect a person who takes a stand and speaks his mind as long as he leaves the other side the dignity of disagreement. If the bishop finds he's wrong, he can confess it.

What are the advantages of the bishop speaking for himself on the great issues? He provokes thought and conversation on the issues and gives a theological reflection to those issues. He reminds God's people that the world in which God incarnated himself is where he reveals himself. He will gain the attention of those disaffected from the Church. It will help laymen and clergy move from a demand for ministry to themselves to see they have a ministry to the world. Clergy and laymen can feel they too can involve themselves and risk their opinions. Finally, the debate on the issues moves from the hallowed halls of diocesan house to the market place and newspapers where we witness to the Church's greatness, its passion and dullness, its brilliance and incredibility. The people of feeling and intellect will see it as an institution worth discovering.

The Carrot and the Club

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

JIM AND I were talking about marketing—not the kind you do in the supermarket when you buy the weekly groceries, but a more abstract—and hence more noble — variety. Marketing is how you move goods. And the basic problem, said Jim, is one of human motivation. He says that millions of dollars are spent in scientific research to discover what makes a man want something enough to pick up his credit cards and go off to buy it. And the knowledge thus gained is applicable to other areas of human involvement, if we only had the means to apply it. It should, for example, enable us to persuade the urban poor to become involved in creative action to solve their problems. Maybe it would be a good idea to make the men on Madison Avenue commissioned officers in the war on poverty. I can see it now: the lovely young girls running after the man who has a job; the fellow with bad breath who is still loved because he didn't drop out of high school; the girl who is the life of the party and only her current events teacher knows for sure.

But seriously, motivation is a fascinating subject. At primitive levels it is as simple as the carrot and the club. You can move a donkey by holding a carrot just beyond reach at one end of the animal, or by giving him a good belt with a club at the other end. This, by the way, is one form of biblical motivation. Be good and you will win heaven — the carrot. Be good or you will end up in hell — the club.

Of course the goodness that is thus produced by promises and threats is a paradoxical variety for it is motivated by self-concern. The person who wants the pleasures of heaven for himself or who wishes to avoid getting himself into the pains of hell will do the right thing out of enlightened self-interest. And there are probably millions of people who would argue that all human action for the benefit of others is ultimately thus motivated. Probably the weight of evidence is on their side of the argument.

To my mind, however, this is only another way of acknowledging the fact that the vast majority of men are still at a minimum level of growth toward emotional maturity. You have to promise a child a lollypop for being good. But a truly adult person cares for others without thinking of personal rewards.

Not that such goodness is a grim activity without personal satisfaction. Quite the contrary. The loving person is generally a happy person. But he isn't loving in order to be happy. He is loving because it is his natural way of being — and personal satisfaction is an incidental by-product of his nature.

But how do you help people grow to become loving? If the motivational research people know, I wish they would spread the news.

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A Prayer at Christmastide

O Thou, Bread of Life, born in the House-of-Bread,
Of the family of David most human of kings and singer;
Thou who walked beside the still waters of Galilee
Thyself the Spring of Living Water;
Son of Mary most blessed of women,
From Joseph learning that God is Our Father;
Thou who watched the might of yeast in regeneration
And the power of seed growing in the earth,
Discerning the minute beauty in grass,
The courage and grace of birds, the helplessness of lambs,
And sensed the vast endurance of rocks;
— Thou, Brother of the worker, the mourner, the poor,
Poet who looked upon the face of God
Whose words eternal outlast all works of men
Blasting off their masks of pride, greed and lust, —

May thy tears over the city cleanse us,
Thy hands nailed on the tree support us,
May thy Peace protect and guide us
As on the King's Highway we seek for You
And those we love in our Father's House. Amen.

— R. A. Weatherly
Rector Emeritus, Grace Church, Kingston, Pa.

BLACK CAPITALISM TAKES A RAP

★ Leaders of local and national organizations for black economic development warned President-elect Nixon they are unhappy with his proposals for "black capitalism."

Plans for economic development of black and other minority peoples, they insisted, must be made primarily by the blacks and minorities themselves, and a national black economic development conference, to be held Feb. 21-23 in Detroit was announced to make such demands more specific.

The Rev. Lucius Walker Jr., executive director of the interreligious foundation for community organization who was chairman of the panel, charged the "Nixon administration" with "total insensitivity" to the economic development needs of the black community.

Walker said he and six other leaders on the panel were "not aware of any meetings" of the President-elect with those "truly representative" of black desires. What Mr. Nixon really means by "black capitalism" is more opportunity for white businesses to benefit more, claimed Walker, and "increasing the skids for the federal government to slip out of its responsibility."

A joint statement issued by the group cautioned: "It would be tragic if Mr. Nixon and his colleagues in the private and public sectors were already devising ways in which they think economic development can best be accomplished. But his ways are not our ways. The time is past when administration programs can be imposed on black communities . . .

"We hereby serve notice to all . . . that the old patterns of fostering corporate colonialism on Black America no longer applies. From henceforth, Black America will set its own agenda, programs and priorities."

POLITICS IS BUSINESS OF THE CHURCH

★ Politics are the Church's business as much as anybody else's, Archbishop Donald Coggan of York said on his return from a two-week visit to South and East Africa.

He told newsmen that one of the most constant questions asked him during the tour was whether the Church should keep out of politics.

"I did not agree with this," Dr. Coggan said. "You cannot be faithful to Christianity and departmentalize life into religion and everything else.

"Christianity impinges on to all facets of life — politics,

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commerce and sex. I strongly resist the view that a politician or a man in commerce should say, 'Hands off, this is our department.' "

Dr. Coggan also said he had seen examples of apartheid in South Africa — "You cannot be there without seeing it." But he declined to go further by way of comment on this "difficult and complex problem," saying he was in South Africa only three days.

URGES JOINT ACTION FOR THE NEEDY

★ The Roman Catholic and Episcopal Churches should work together to improve the lot of the poor in Maine, Bishop Frederick B. Wolf of Maine told the First Friday Associates.

"We must begin to hear each other, to learn and appreciate the traditions of the two Churches," he declared. "These traditions won't be given up, but through knowledge our lives will be enriched."

Bishop Wolf told the group of Catholic men that "we must eliminate the image of division and competition between our Churches. Christians are now beginning to take each other seriously, and that means a closer relationship.

"We must become aware that today's top agenda item for the Christian Churches is ecumenism."

SAIGON PAPERS GET IN TROUBLE EASY

★ A total of eight South Vietnam newspapers have been permanently suspended for alleged threats to the Saigon government since last July, the Methodist Vietnam education project reported.

In the same period, nine other papers were suspended for periods lasting from three days to three months, the report said. Charges ranged from printing a picture of Ho Chi-Minh to giving prominence to U.S. secretary of defense Clark Clifford's suggestion that Saigon was holding up the Paris peace talks.

CATHOLIC NUNS TEACH AT EPISCOPAL SCHOOL

★ Roman Catholic nuns have completed a ten-week experiment in which they taught Sunday School at an Episcopal church in Cincinnati

The nuns responded to a plea for help when St. James church was unable to recruit teachers for its Sunday school program and its rector requested assistance from the Notre Dame Sisters in nearby Covington, Ky.

Using Episcopalian teaching materials and holding periodic meetings with the rector, the sisters kept their instructions in line with doctrine and policies of the Episcopal Church.

The experiment ended when the parish was able to recruit sufficient teachers for its program, but close relations established between the Catholic nuns and the Episcopal parish will continue.

MILITANT PRIEST GETS BACKING

★ A Roman Catholic priest facing a jail sentence for destroying draft records in Milwaukee won what he called "a vote of confidence" from a group of fellow priests of the archdiocese of St. Paul-Minneapolis.

The presbytery of the archdiocese voted 148-110 to "express its gratitude to our brother priest, Father Alfred Janicke, for making us more sensitive to the issues involved by his witness to the dictates of his conscience and assures him of its support as he faces the consequences of his action."

Fr. Janicke, assistant pastor of St. Philip's church, Minneapolis, was one of 15 draft protesters arrested in Milwaukee Sept. 24. They spent 30 days in jail as they awaited funds from friends to secure bail.

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The WITNESS

JANUARY 23, 1969

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Why Astronaut Borman Decided To Read Story of Creation

★ The space flight of Apollo 8 was described by an official in Houston as "the triumph of the squares — the guys with computers and slide rules who read the Bible on Christmas eve."

Whether squares or not, it is generally agreed that the three astronauts and their families are sincerely dedicated Christians who take prayer seriously.

Col. Frank Borman, who commanded the flight, is an Episcopal lay reader. It was he who decided to read the Genesis account of creation as the astronauts' Christmas greeting to the people of earth.

Just seven minutes after the splashdown in the Pacific the family of Major Bill Anders, a Roman Catholic, gathered for a mass of thanksgiving in their home, offered by a family friend, Fr. Dennis Berry.

The third member of the crew, Navy Capt. James Lovell, is a regular communicant in the Episcopal church of St. John in La Porte, Texas.

Mrs. Lovell had begun the day of her husband's return the same way she had started the day when he left on the moon-orbiting flight — by receiving communion at an Episcopal church.

The Rev. Donald R. Raish, her rector, described the Lovells as a family whose faith "is extremely personal and strong." However, he expressed doubt that any of the three astronauts accepted the Genesis account of creation — that God made all things in six days — in a literal sense. He described the biblical account as "a myth in the true sense, a vehicle to express the truth that God created the earth for man."

"No modern Bible scholar," he said, "accepts Genesis as a scientific treatise on creation. It is not meant to tell how it happened, but why."

Col. Borman's rector, the Rev. James C. Buchner of St. Christopher, League City, Texas, explained why the astronaut read the Bible.

"The other eight lay readers," he said, "were kidding Frank about going out of town so much, telling him he was doing it just to avoid taking a turn at the services.

"Then someone suggested, 'Frank, why not take part in the Christmas eve service and say something on radio when you come out of lunar orbit?' So he did."

According to Buchner, the Genesis account "was completely Frank's idea. He wanted to give people some rough idea of how the earth looked to God at the time of creation."

Mrs. Borman interpreted her husband's action as an attempt to remind people of their unity.

"Frank wanted people to understand that this is the good earth," she said. "When they read the Book of Genesis, it was their message to the peoples of the world. They wanted to bring people together."

After the safe return of the astronauts she exclaimed, "Oh to have all our prayers answered so completely. Look at all the prayers around the world that pulled this thing through."

The wives of the three pilots had gathered together after the safe return of their husbands to say prayers of thanksgiving.

"Giving thanks is a course from which we never graduate," Mrs. Valerie Anders said.

"We weren't really worried," she added, "we had people around who knew what they were talking about and they reassured us. I really feel there is peace on earth and good will toward men, with good wishes to us from so far away, not only from friends but the friends of friends."

Later in Washington, after the nation's capital had spent the day giving them a tumultuous welcome, the astronauts answered questions at one of the largest press conferences ever held in the city.

Col. Borman indicated to the several hundred newsmen present that the trip to the moon had bolstered his religious beliefs. His companions nodded their agreement.

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At one point he said, "The one overwhelming emotion that we carried with us is the fact that we really do all exist on the small globe and when you get to 240,000 miles it really isn't a very large earth."

Col. Lovell said, "When you see the earth receding from you, there's a sensation to the stomach that's hard to describe.'" He added, "Even at the moon the deep blue of the earth is the only color you can see anywhere you look in the universe."

Col. Borman's comments on the Christmas Eve Bible reading brought the heartiest applause of their laugh-punctuated appearances as he addressed a joint session of Congress — and the nine justices of U.S. Supreme Court.

"One of the things that was truly historic,'" he joked, "was that we got that good Roman Catholic, Bill Anders, to read from the King James Version."

Setting his gaze on Chief Justice Earl Warren in the front row, he quipped: "But now that I see the gentlemen in the front row, I'm not sure we should have read from the Bible at all."

The on-lookers were obviously pleased when Justice Warren, whose Court barred prayer and Bible reading in public schools, went up to Col. Borman and warmly greeted him.

Major Religious Trends in '68 Named by Syracuse Students

★ Selecting trends in the 1968 religious news rather than, as in previous years, the top news stories, students in the religious journalism program at Syracuse University school of journalism sought to show the significance of religious action and thought.

Heading the list of eight significant trends was the exceptional questioning and challenging of authority within the Roman Catholic Church.

Although this crisis emerged with the publication of Pope Paul's encyclical "Of Human Life," the students held, the pastoral letters of various national hierarchies, the dissent of lay people, clergy, and theologians, and the disciplinary actions by bishops in Washington, Buffalo, and San Antonio indicate the crisis involves more than birth control.

Trends were selected over top news stories because students felt that the developing process of a trend has more effect upon religious thought and action, present and future, than a single news story. The religious news stories of the year were clustered and separated, probed and analyzed, to determine the most significant trends which were then ranked according to their importance.

Judging the trends of the 1968 religious news proved to be formidable, and sometimes divisive for this ecumenical group of graduate students, which includes missionaries from the U.S. and abroad, religious journalists, and lay church workers. They handled this new approach carefully, confident that it was more important to point to the trends than to isolate single news stories.

The second trend singled out was an increased Christian objection to U.S. involvement in Vietnam and the U.S. draft. The actions of "concerned individuals" such as Benjamin Spock, Yale chaplain William Sloane Coffin, the late Martin Luther King, and the "Catonsville Nine" demonstrated these objections. Statements by the National Council of Churches and the national conference of Roman Catholic bishops also bolstered this trend, the student survey showed.

A heightened Christian concern with social issues was ranked third. The Poor People's March, involvement in sanitation workers' and grape pickers' strikes, as well as Operation Centurion, a $10 million religious contribution toward Negro power, demonstrated such concern in the U.S. Internationally, concern centered upon relieving the suffering and starving in Biafra.

Recent meetings and pronouncements of black churchmen in St. Louis and Washington underscored the fourth trend — the emergence of black Christians demanding a voice in the affairs of their Churches.

The fifth significant trend proved to be a growing Christian approval and practice of violence as a tactic. Instances cited were student demonstrations in many countries, the South American Catholic bishops pronouncement on revolution, and the use of demonstrations and disruptive tactics within churches.

The May Gallup poll, showing that 67 per cent of the U.S. population thought that religion was losing ground, emphasized the sixth trend — the decreasing influence of Christian Churches, the poll was described as symptomatic of the gradual decrease in attendance, contributions, and religious practice of U.S. Christians in the past eight years.

Ranked seventh by the religious journalism students, was the continued alienation of conservative and progressive members within Churches. Ministers dismissed because of involvement with social issues, priests disciplined because of dissent, and disagreements over social

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problems, revolution, and morality contributed to this trend, they said.

The eighth trend, continued ecumenical cooperation, was demonstrated by the World Council of Churches meeting at Uppsala; increased cooperation involving Union Theological Seminary, Woodstock College, which is Catholic, and Jewish Theological Seminary in New York, and continued experimentation in worship and social service by numerous ecumenical groups.

BISHOP PIKE BARRED IN CALIFORNIA

★ Bishop James A. Pike, who according to one canon law authority has excluded himself from Episcopal Church sacraments by remarrying after divorce without church approval, now faces a ban on functioning in the diocese he headed before his retirement two years ago.

Bishop C. Kilmer Myers of California, Bishop Pike's successor, made a "personal request" to clergymen in the diocese to bar him from their churches because of the remarriage.

Bishop Pike said he "regretted" the decision, noting that Bishop Myers' action was "only a personal request. He has absolutely no canonical authority to suspend me from functioning in our diocese," he said.

Bishop Pike married Diane Kennedy on December 20 in a Methodist church. The former Miss Kennedy is the bishop's third wife.

His first marriage ended in a civil divorce and a Church annulment, the latter making it possible for him to remarry within the Church. But his second marriage, which also ended in divorce, was not annulled.

Bishop Myers said he had rejected Bishop Pike's application for permission to remarry and had advised the former diocesan head of the reasons.

Bishop Pike claimed at his wedding that Bishop Myers had declared his second marriage "spiritually dead" on December 10. Under canon law, however, permission for remarriage must come from the bishop who heads the diocese, if the person wants to remain a communicant in the Church.

Canon Charles Guilbert, secretary of the General Convention, explained that in the case of a divorced person remarrying without official approval of the diocesan bishop, there is no "act of excommunication" by the Church, but "there is automatic explusion from the sacraments until the matter is adjudicated."

However, it was further explained, Bishop Myers could act after the marriage to restore Bishop Pike to a communicant status.

Canon Guilbert pointed out that the canons provide that if a minister has some question about a divorced person's admittance to the sacraments, that priest should refer the case to the bishop.

"The bishop," Canon Guilbert quoted, "after due inquiry into the circumstances and taking into consideration the Godly discipline both of justice and of mercy shall give his judgment thereon in writing."

TWO NEW BISHOPS CONSECRATED

★ On January 10, Archdeacon George E. Haynsworth of Managua, Nicaragua, was consecrated missionary bishop of Nicaragua. Consecrator was Bishop Francisco Reus-Froylan of Puerto Rico. Co-consecrators were Bishop David E. Richards, formerly of Costa Rica, and Bishop Chilton Powell of Oklahoma. The service took place in St. Francis' church, Managua.

On January 12, Dean J. Antonio Ramos of the Cathedral of St. John the Baptist, San Juan, Puerto Rico, was consecrated missionary bishop of Costa Rica. The service was held at the Colegio Metodista San Pedro, San Jose, Costa Rica. Consecrator was Bishop Reus-Froylan. Co-consecrators were Bishop A. Ervine Swift, formerly of Puerto Rico, and Bishop Richards.

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BISHOP LAWRENCE GETS MANY TRIBUTES

★ Bishop W. Appleton Lawrence, retired diocesan of Western Mass., died of a heart attack on December 21. The funeral was in Christ Church, Cambridge, his parish church following his retirement, conducted by his brother, Bishop Frederic Lawrence, retired suffragan of Mass.; Bishop Henry K. Sherrill, retired Presiding Bishop and a seminary classmate; Bishop Robert Hatch, his successor as diocesan of Western Mass.; the Rev. W. Murray Kenney, rector of the parish.

The church was filled, with eight bishops and about sixty clergy attending.

In his tribute to Bishop "Appie", Rector Kenney has this bit in the parish weekly: "Just prior to my coming to Christ Church, he wrote me a note of welcome which said in part, 'There are four or five of us bishops in your congregation but don't worry we need the gospel more than anybody else.' "

A memorial service was held January 13 in Christ Church Cathedral, Springfield.

We also call attention to the tribute in this number by the Rev. Robert L. Curry, headmaster of Lenox School.

EPISCOPAL MEMBERSHIP FAIRLY STATIC

★ Membership in the Episcopal Church remained fairly static in 1968. The number of baptized persons, 3,588,435, increased only one-tenth of 1 per cent and the number of communicants was up only six tenths of 1 per cent to 2,341,861. The data was featured in the Episcopal Church Annual.

While the percentage of ordinations dropped sharply, the Church had an increase in the number of clergy, 11,362, or 2.2 per cent more than the previous year. There were 366 ordinations to the diaconate — down 11 per cent — and 365 to the priesthood — down 9 per cent.

Decreases were also noted in the number of baptisms, 89,721, or 2.2 per cent fewer than in 1967, in the number of confirmations, 108,328, down 3.5 per cent, and in Sunday School enrollments, 821,528, a loss of 4.2 per cent.

E. Allen Kelley, editor of the annual, said the number of baptisms is the lowest for any year since 1947 and the number of confirmations the lowest since 1955. The decline in Sunday School enrollments, he said, "is well over 10 per cent since the 1964 peak of over 916,000."

His editorial attributed the losses to a "lack of unanimity in our priorities."

There were some increases, however. The areas of greatest increase were in parish day school enrollments — 78,147, up 8 per cent — marriages — 32,576, up 5.8 per cent — and in the number of lay readers — 16,515, up 3.8 per cent.

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EDITORIAL

Meeting Post Office Demands

THE WITNESS for years has published forty-four issues annually. We are now going to print twenty-four during a year.

The reason is that the post office has handed us a 28-page document telling us how the magazine has to be mailed. The changes are fantastic — without bothering readers with details, it can be summed up by saying that it takes four times as long to mail an issue as it has for over fifty years.

These new regulations might easily put some publications out of business entirely. We receive many diocesan magazines. Most of the Christmas numbers — all with the message of their own bishop and the Presiding Bishop's, with many announcing Christmas services — arrived the middle of January. We have a box full and not a single one arrived until at least the second week in January. Practically all of them are entered as second class mail, as is the Witness. If entered as a non-profit organization, as a few are, it is even worse since we are told by post office employees that this class of mail simply lays around until somebody takes it into his head to move it.

What it all adds up to as far as the Witness is concerned is that we have to take more time to comply with post office regulations. And we have written the 150 or so women and men who serve on our Advisory Board that it may be a blessing in disguise.

What William Gray writes in this issue about Herbert McLuhan should not only be read but studied. Most of the things we read about in our daily paper we saw the night before on tv. The astronauts, for example — nobody knows how many millions saw the whole show from beginning to end, and after. It does not make much sense for a magazine to add to it weeks afterwards — just the same we are printing a news account with a Church angle which we have not heard or seen related before.

Please bear with us. Twice a month numbers will give us more time for editing and, we hope, a better Witness. If it doesn't work out we'll have to think of something else.

Anyhow, at this stage of the game, we do not propose to take a licking from the post office.

Putting McLuhan to Work

By William Gray
Editor of the Virginia Churchman

IF THE CHURCH is going to communicate effectively from now on it will have to take seriously some of the theories of Herbert Marshall McLuhan. This is neither a new nor startling idea for those who have read and understood McLuhan, but when his theories are put into practice the result may be shocking. Traditional methods of communicating the gospel, such as the sermon, may tumble as verbal gives way to non-verbal.

If one wishes to reject such a premise as "the medium is the message," he might do well to ponder on McLuhan's development of media from manuscript to electronic as best put forth in The Gutenberg Galaxy. This book, published in 1962, traces the development of communications media from the manuscript to television. More than that, it shows what has been the influence of media on people — how various media have influenced the essential behavior of man.

Here, in the Galaxy one can find some explanations of the "whys" of some human behavioristic characteristics especially that of young people today. It is better to be able to work with that behavior, through understanding some of the root causes, than to dismiss it as a temporary reaction akin to a fad.

In order to bring some of McLuhan's research to benefit the Church and its communication we need to look, first, at the Church in relation to the world. This was done quite well in a small study-book, Salty Christians, by Hans Reudi-Weber, which has excited parish study groups around the world and which has contributed to some changes in attitude and behavior of local communities which are taking seriously the need

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to communicate the gospel in the 20th century.

Three positions to show how the Church is related, or unrelated, to the world could be diagrammed, somewhat in keeping with the spirit of Reudi-Weber's thesis:

One diagram would show the Church and the world as two separate entities, divided by an unbridgeable gulf. The two exist quite apart from one another.

The second diagram shows the Church as a compartment, or slice of pie, within the world. Other slices might be job, family, recreation, lodge, etc. No slice gets mixed up with another slice, thus allowing people to engage in compartmentalized lives as the times and occasions dictate. They move from one compartment to the next.

The third diagram shows the Church permeating the world with no separation. The Church is constantly bringing the judgment of Christ upon the world as it heralds his kingdom in the lives of mankind here and now.

McLuhan's work on media helps explain those diagrams historically and practically so that it is possible to trace the Church's life in relationship to the changes in communication which have taken place in the world. This might, in turn, provide a prophecy for the future which will be either dynamic or dead in so far as the institutional Church is concerned, depending on how we react as communicators to what is placed before us.

McLuhan wrote in The Mechanical Bride "Either we penetrate to the essential character of man and society and discover the outlines of a world order, or we continue as flotsam and jetsam on a flood of transient fads and ideas that will drown us with impartiality."

The Historic Church

HERE IS ONE WAY we can look at the Church historically with McLuhan's media development in mind:

The early Church existed in an audio-tactile period. The medium of communication was oral; later manuscript. Both are involving of persons who are communicating. Evidently this was a period of great vitality for the Church; it spread its message through the Mediterranean world; it suffered and weathered conflict brought about by religious persecution from the outside and heretical theological turmoil from the inside. Christians were evidently very much a part of the world in which they lived, slipping away to meet together once a week to break bread and perhaps have an agape or love feast. The medium of communication was involving and the people were involved with one another, forming a community.

From ten to 20 years ago the early Church served as a model for the liturgical movement. Much of the rationale for liturgical renewal pointed to practices of early Christians, reaching beyond the medieval ceremony of the splendid priest before the richly bedecked altar to the work of the people in liturgy — their common labor within and without the worshipping community.

There seems to be good reason for the early Church to have been the ideal of pioneers of liturgical reform. History speaks of the vitality of those Christians; the simplicity of their eucharistic centered worship was a bright light of rationale for those of us who wanted to break through the "word centered" static worship of prayer, in order to bring about the greater activity of the word coupled with the sacrament. What we know now is that we were being pushed by the development of the media; we were unconscious victims of electronic communication which was pushing, or massaging, us towards greater interpersonal involvement.

Effect of Printing

SKIPPING a number of centuries to Gutenberg we come to the time when the Church could really separate itself off from the world. Now individualistic pietism could develop to the nth degree. Man could sit alone with his Bible, made more authentic because of the possibility of repetition of words from print. Each man could read the same words for himself, in the privacy of his library or kitchen; the same words every other man was reading, including his pastor. He could become his own theologian, or biblical interpreter; he no longer needed the corporate body of the Church to support or legitimize his own studies. At the same time, the service of the Word could replace the eucharist as the activities of the Church around the altar were not really so close to his heart as reading the holy scripture. The cult of personal religion developed; man disassociated from man as he associated himself through the Word with his God. The effect of print media was as depersonalizing as the assembly line.

Thus it is no accident that the Church and the world had a gulf between them; a situation

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which is still true in some of the sects today which attempt to operate entirely out of orbit from the world. Reading is not involving, but separating, and no matter how beneficial or important it is to the intellectual development of man, reading tends to separate man from his society and he becomes a bit of flotsam of unconcern floating next to the world around him.

Before and after Gutenberg developed the printing press in the 16th century, the Church carried on sacramentally. In the Middle Ages the sacrament ceased to be involving as it became almost a priestly act observed by the people.

Possibly this sort of liturgical development, even with the people as observers, kept the Church as a piece of pie cut from the world; or a compartment which man could move in and out of at will. He had some word, some sacrament, a lot of looking and little involvement. But he was not as dissociated as the man who sat over and above his environment reading his Bible. He was in, while he was out. The individual piety of the Roman Catholic reciting his rosary during mass, or the Episcopalian slipping off to early church where it is quiet and comfortable may be examples. These worshippers are part of the corporate body, and they are usually adamant about that, but yet they are relatively uninvolved with the corporate body and see religion as a compartment of their lives for certain behavior on Sundays.

It may have been necessary for liturgy, no matter how medieval or mystical, to be the holding agent in this regard and this may explain why the eucharist is an evangelical act of the Church and the center for ecumenical response. Persons who have stayed within the eucharistic centered worship pattern, no matter how detached from the world, are yet understandably a part of it even if in a compartment. They may not like the means used to involve the Church in such programs as poverty, but they would probably continue to recognize an individual responsibility for helping keep people from starving to death. They could not be completely isolated from life about them as could the person who can sit off from life itself and read about it as it was when the writers of scripture flourished.

Influence of Television

BUT TODAY the Church is being drawn into every aspect of life as God is the Lord of life, and this, too, is probably as much a result of the involving electronic media as of new theological interpretation, or needed new discoveries for ways of mission to keep people excited, involved and working for the kingdom. Renewal may well be following the influence of television on the lives of persons who have known this as the major means of communication in their lives. McLuhan has explained in Understanding Media, especially, how involving television is — how it is to have a war fought in your living room, or to be present at a political convention.

One doesn't hear so much anymore about the early Church when one is discussing liturgical renewal. Indeed, at one time the liturgical movement was criticized for reaching so far back, instead of being contemporary. Today, one can find liturgy quite contemporary, attempting to meet the needs of the people where they are by responding to their desires for contemporary worship settings.

An example of this may be found in the worship life of St. Stephen and the Incarnation, an Episcopal church in Washington, D.C. This church offers excitement in the community, drawing from the people who live around it and from the Washington suburbs in Virginia and Maryland. The people make eucharistic vestments to suit the occasion; they make banners and decorations for the sanctuary to fit current needs and speak to current issues. Last Palm Sunday, in the midst of a burned out section of Washington, the congregation marched down 14th street carrying a huge banner which said: "Together let us make this a city of God."

The music is contemporary and the worship is involving. Often a guitar will be played as well as the organ. During the offertory plates are no longer passed up and down the pews. Instead the people bring their gifts to the altar and greet one another with kisses for friends and handshakes for friend and stranger. Every Sunday you'll see a sprinkling of Roman Catholic priests and religious attesting to the response which people will make ecumenically to involving worship, rather than the old spectator-type which is so traditional.

Many churches are working to discover ways to involve the corporate community, to reach the people who are hanging away, who are disenchanted with traditional worship. The vitality of the early Church is not forgotten, as that was an involved age, but the electronic media of today offer a necessity for contemporary involve-

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ment in worship which requires today's forms, not the first century's.

Generation Gap

HERE IS WHERE we can discover conflict, too, between traditional and modern; or maybe more precisely between "old" and "new" taking into consideration that a 17-year-old can be "old and traditional" while an 80-year-old can be as modern as they come. Yet, generally, young people have been conditioned during their formative years by the involving media while older people were conditioned by print media. It is more likely that persons over 30 or 40 can be detached; whereas persons under 30 will be involved, participatory democrats. They demand involvement of the Church and the pews are rather conspicuously empty of youth in areas where the church remains detached, maintaining traditional patterns of worship and life. Young people can and do find worship involving and exciting in the St. Stephens of Christendom, but only because their worship is liturgy and liturgy is not limited to the four walls of the church building. The parish is part of the community and identifies with the needs of that community as it expresses itself to the city fathers.

If the Church wants to communicate with more people instead of less; if it really is interested in its mission and if worship is really important in the lives of people; then the Church will have to take the movement of more worldly involvement seriously and attempt to move with the tide. If it bucks the tide, it may become a haven for a few people who want to escape, and whose needs should be met but not at the expense of those who are crying out for inclusion in an involved and involving Church.

A lot of the possibility of continued life for the parish and for the institutional Church as a whole will rest right there, on how we move to meet what is happening, reaching the people who want comfort and those who want action. It will mean changing from completely word-centered services in all likelihood, probably moving from verbal to non-verbal communication of the gospel, even during sermon time. It will mean studying the world order and understanding human behavior as it has been effected by communications media. If communication is taken seriously, the vitality possible today will far exceed the vitality of those early Christians, not only because the population has increased, but because the involving media of electronic communication links every corner of the planet almost instantaneously. We are getting to know the other, the one whom we are called to serve; rather than thinking he is a person off in another land detached from us.

It seems to me that the meaning of Christ and his way of life is worth preserving, and his Church should use all the creativity and imagination it can muster to continue on his mission.

Thank you Dr. McLuhan.

W. Appleton Lawrence

By Robert L. Curry
Headmaster of Lenox School

DURING THE HOLIDAYS, a headmaster's office is a delightful place — it is quiet and peaceful. As I was leaving it, the telephone rang — unusual for the Saturday before Christmas — the message was to tell me that William Appleton Lawrence had died.

My world has stopped for a moment for here was one of my saints. When youth protests and demonstrates and wants to know what the Christian faith does for anyone—look at Appleton Lawrence.

I was a postulant and then a candidate under Bishop Lawrence. He has served as my shepherd for more than thirty years. He dispensed me from Greek at ETS, which was a wise move. He had a small mission for me upon graduation, but when he heard that Norman Nash wanted to take me to St. Paul's School with him — and I wanted to go — he allowed it. He ordained me to the diaconate and then a year later to the priesthood.

I was a resident in the diocese of New Hampshire during world war two, and it was not until later upon my return to Western Massachusetts that I learned how much flak he took through the war years for his pacifist position.

At the end of the war, Bishop Lawrence, as president of the board of trustees of Lenox School called me to be the school's second headmaster. Over the past twenty-three years he has been a chief guide and counselor. No folder in my correspondence file is as thick as Bishop Lawrence's — none is so hard to decode until in his later years, he took up typing.

Life was not easy on Bishop Lawrence nor did he expect it to be. He has served in a time in

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our history when we have changed from a stable society to one of "instant" change. He never pulled back or withdrew. He was among the first bishops of the Church to try whatever was suggested at Executive Council level. We had that team of Christian education experts right off the bat which presaged the Seabury series. Any change in-the-air he sniffed and asked the experts to come and present it to the diocese. He was never a "saver" but a "giver".

As a result of spending himself in the simple way which was always his, he suffered a heart attack — it was a rugged one. He recovered and kept on with his duties and then retired, but never did he move off the active scene. He set up the office for clergy placement. He lived around the seminary in Cambridge, and watched, listened, and supported the new movement which appeared within the life of the Church.

While he had some doubts about what was happening, and some reservations about what was being thrown aside, I have no letter in my files of despair or pessimism. I know there were bleak years in his trying to keep the fold together and move it forward; he knows from my letters to him of my bleak and despairing years, but he always wrote as he believed — "that all things work together for good for those who love God".

His calls were many and usually short — he often took only a quick look at the parson and then headed toward the kitchen to see the wife and children. At meetings of the board of trustees, he was mostly silent except to ask the pertinent question to zero in on the issue. He was simple and he wanted only that all men should love one another. When he came to preach, it made no difference really what he had to say, for he said and preached the gospel by his very presence, and was not dependent upon words.

He was never interested in worldly power—he did not try to hold it or hang onto it; he had grace with his simplicity of approach.

Lenox School has lost one of its supporting pillars; the Church has lost one of its finest apostles; the coast of Maine has lost one of its firmest admirers; the cause of peace has lost one of its warmest supporters. The kingdom of Heaven indeed has cause for rejoicing as it bids Bishop Lawrence welcome — "thou good and faithful servant".

- - People - -

ATLEE, FRANK G. Jr., former rector of Christ the King, Willingboro, N. J., is vicar of St. Bernard de Clairvaux, North Miami Beach, Fla.

BAKER, CHARLES R., former curate of Trinity, Northport, L. I., N. Y., is rector of the Redeemer, Mattituck, L.I., N.Y. Previously he had initiated the Episcopal chaplaincy at Kennedy airport.

BLAIR, THOM W., former rector of Christ Church, Charlotte, N. C., is dean of Christ Church Cathedral, St. Louis.

BOWIE, HARRY J., priest of the diocese of New Jersey, is associate director of the Delta Ministry.

BROOKS, OWEN, Episcopal layman, former associate director of the Delta Ministry, is now director.

BROWN, RICHARD I. has resigned as rector of the Good Shepherd, Lake Wales, Fla., to retire from the active ministry.

BYRON, JOHN I. has resigned as rector of St. James, Columbus, Ohio, to retire from the active ministry.

CALDWELL, SAMUEL H., former assistant at Trinity, Toledo, is now vicar of St. Luke's, Chardon, Ohio.

CARMIENCKE, BAYARD C., former rector of Christ and St. Ambrose, Philadelphia, is rector of St. Thomas, Bellrose, L. I., N. Y.

CHAPMAN, ROBERT C., former rector of St. Matthew's, Detroit, is director for racial justice for the NCC.

CULBERTSON, THOMAS L., former assistant at St. Michael's, Toledo, is now rector of St. Paul's, Oregon, Ohio.

HEDGER, JOHN S., former vicar of St. Paul's, Grinnell, Iowa, and chaplain at Grinnell College, is rector of Grace Church, Clinton, Iowa.

HOCHE-MONG, RAYMOND, former vicar of St. Mark's, Copperhill, Tenn., where he ministered to an area of 14,000 people is three dioceses, is vicar of St. Clement's, Rancho Cordova, Cal.

LAUGHLIN, HUGH C., formerly on the staff of Trinity Cathedral, Cleveland, is now vicar of St. Matthew's, Brecksville, Ohio.

MEYER, RONALD D., former rector of St. Mary's, Carle Place, L. I., N. Y., is on the staff of St. Paul's Chapel, Trinity Parish, New York.

MORGAN, EDWARD J., former rector of St. Andrew's, Madison, Conn., is now assistant to the executive secretary of the diocese of Conn.

MURDOCK, JOHN G., former rector of St. Stephen's, Jamaica, L. I., N. Y., is vicar of St. Augustine's Chapel, Trinity Parish, New York.

PATTERSON, THOMAS J., former rector of the Transfiguration, Freeport, L. I., N. Y., has joined the staff of Cowles, newspaper and magazine publishers.

SCHAEFER, PHILIP, former rector of All Saints, Aliquippa, Pa., is now rector of Zion Church, Avon, N. Y.

SHAHEEN, LEONARD N., former assistant rector of St. Alban's, El Cajon, Cal., is vicar of St. Nicholas, Tahoe City, Cal.

STENHOUSE, GEORGE D. resigned as assistant at St. Gabriel's, Hollis, L. I., N. Y., to work for a doctorate at GTS.

THORNBERRY, DAVID R., rector of Christ Church, Shaker Heights, Ohio, is chairman of the agenda committee for the special General Convention to be held at Notre Dame University, Aug. 31-Sept. 5, 1969.

WILLAND, PITT S., former director of program and operation for Missouri, is rector of Trinity, Portland, Ore. The division has been eliminated and the work divided between two executives of Missouri.

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The WITNESS

FEBRUARY 6, 1969

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VOL. 54, NO. 3 **The WITNESS** FEBRUARY 6, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Worldwide Concerns of Church Faced by NCC General Board

★ National and world Church leaders moved from policy making to personal involvement in a community's search for justice when the General Board of the National Council of Churches met in Memphis for the first and longest four days of its three scheduled 1969 meetings.

The equal concern for affairs on the highest as well as the most immediate level was reflected as the meeting began with the Memphis Blues introducing a service of intercession for the new president of the United States. It continued the next evening when Eugene Carson Blake, general secretary of the World Council of Churches, spoke to the board at Clayburn Temple, a local black church, and grew with a board-community march of some 500 persons to the Lorraine Hotel, site of the assassination of Dr. Martin Luther King, Jr.

Returning the national Church leader's interest in Memphis problems was a local black power group of young people called the "Invaders". They showed up at the Sheraton-Peabody Hotel to request a $51,000 grant for community development from Church funds. They stayed to participate in the remaining discussions.

Adding further color to the meeting was Metropolitan Nikodim, of the Orthodox Church in Russia, a surprise visitor who attended all board meetings as an observer. The Russian Church leader was on his way to Tulsa, Oklahoma, to attend the executive committee meeting of the World Council of Churches, due to be held there the following week.

In his report to the board, R. H. Edwin Espy, NCC general secretary, said the Church itself is part of the unresolved problem of America. "It has not yet succeeded in reversing habits of thought within its own membership which have helped establish American national and international problems," he charged.

Espy named six problem areas within the Church; a nationalistic ideology, a traditional Calvinistic concept of work, an anti-intellectual tradition, racism, outmoded methods of communication, and confusion about whether the Church should conserve traditional values or become a "change-agent".

Robert C. Dodds, the NCC's director for ecumenical affairs, told denominational leaders he thought it entirely possible that the vast majority of Christians around the world may find themselves recognizing Rome as the symbolic center of their faith within two generations.

Dodds is recently returned from a four-month stay there and urged intensive study of the Roman Catholic faith by Protestant churchmen, particularly in the area of canon law.

A new through-the-week curriculum was introduced. Due to be published March 1, it will provide Christian educators with a variety of resources for released-time, Saturday, or after-school classes.

The continuing concern of the Churches for peace in Vietnam was reflected in the report of a seven-man delegation just returned from Paris and discussions there with diplomats from all four delegations. They called nationalism the driving force in both parts of Vietnam and said the Saigon government did not adequately represent many important non-Communist segments under its control.

A task force on alcohol problems reported that the religious community is best equipped to develop new attitudes concerning alcoholism and recommended a comprehensive program of prevention of alcoholism.

A study commission on social violence, authorized by the general board last May after the assassinations of Dr. King and Senator Robert Kennedy, made its first progress report. It found that social violence in the U.S. has two faces — noisy and quiet —and obvious violence is usually the result of the quiet violence which is not generally seen.

In his address at the Temple, Blake sounded a strong warning that unless Christians drop their

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differences and unite ecumenically, they and their Churches will no longer be taken seriously.

The world leader met in the Memphis ghetto with denominational executives, local residents, white Memphians, and two choirs — one black and one white — and warned churchmen against "denominational straight-jackets which are still the most crippling factor in the Church of Jesus Christ."

Charles S. Spivey Jr., who heads the NCC's department of social justice reported on the Crisis in the National Program initiated by the council to meet social problems and said there was a need for fundamental change in the structures of society.

He listed five major concerns of the program for the coming year: police and community problems, education, hunger economic development, and compliance — securing compliance with the provisions of existing social legislation.

The tribute to Dr. King, made at the Lorraine Hotel, was given by Miss Jean Fairfax of the central committee of the WCC. "He was a free man because he had conquered the fear of death and anxiety about failure," she said. "The life of the Church seems drab and dull without him." Leaders of the 33 NCC member denominations each placed a green sprig into a wreath which was fixed to the door of room 306 by NCC President Arthur Flemming.

David M. Stowe, the NCC's associate general secretary for overseas ministries told the board that "an interracial, international, primarily non-professional missionary force would characterize Protestant overseas efforts in the future." He reported on latest trends in the overseas missions field.

The board learned that the $3 million requested from U.S. Protestants by the WCC for relief in Biafra-Nigeria had been exceeded. A high level of cooperation between U.S. Protestant, Catholic and Jewish communities resulted in the effort to ease starvation in that war-torn area, reported Jan Van Hoogstrated, NCC director of Africa department.

Closing the meeting with a luncheon address, M. M. Thomas, chairman of the central committee of the WCC talked to board members about a Christian approach to social revolution. "The gospel itself has played its part in creating revolution and it now must create the dynamics to continue it," he said. The board will meet next in May in New York City.

A resolution on Czechoslovakia was adopted by the board. Noting the continued, oppressive situation in Czechoslovakia and acknowledging that our country itself has been guilty of oppression, it reaffirmed its Resolution on Czechoslovakia of September 13, 1968, which denounced the invasion by the USSR.

It expressed its sadness and horror at conditions that produce the terrible desperation of self-immolation.

It again assured brethren in Czechoslovakia, especially those in the Churches, that they are not forgotten but on the contrary have our solidarity and prayers.

It directed the officers to send the September 13, 1968 resolution and this latest action to the appropriate officials of the United States government.

Church News Condensed

Edited by W. B. Spofford Sr.

ANGLICAN Regional Council of North America held its first meeting in Nassau, February 1-3. The representatives from the United States, Canada and the West Indies worked on organizing and a budget. Cordination of work in Latin America was also a priority.

JOHN E. HINES is the first to visit the district of Eastern Oregon in his official capacity as Presiding Bishop. He was there January 25 for the consecration of Dean W. B. Spofford Jr. of St. Michael's Cathedral, Boise, Idaho, as bishop of the district — also a first since the service was the first consecration of a bishop on the soil of Eastern Oregon. Also, according to the Rev. Louis L. Perkins, editor of Oregon Trail Churchman, it was the largest gathering the district ever had of communicants, clergy and laity, together in one place at one time. The consecration service was held in the gym of the high school in Ontario, Oregon, near the Idaho border, thus enabling communicants from that diocese to attend. Co-consecrators were Bishop Lane W. Barton, who recently retired as bishop of the district, and Bishop Norman L. Foote of Idaho. Prof. Rollin Fairbanks of the Episcopal Theological School was the preacher. A lot more could be said about the occasion, but since this department is an attempt to boil things down, the editor resists the temptation to write more about an event in which the rather large Spofford family has a personal interest.

MINNESOTA churches, through its council, issued guidelines for the 1969 legislature calling for reforms and programs costing many millions. The document spells out a massive commitment that will bring "justice for all Minnesotans."

LEROI JONES read his poems in the hall of Trinity cathedral,

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Cleveland. Other poets in the area were to have their chance after he finished. Instead one of them said; "Everybody back —all the front rows are for the brothers and sisters." There was some pushings and a few punches were thrown before whites left to do their poetry reading upstairs. The Rev. Troy Keeling of the cathedral staff in charge of student relations announced that "all non-blacks should leave." He said later he did this because "one of the men on the stage came over to me and said that if the whites didn't get out I'd see some blood on the floor. Jones also asked me to do something to avoid trouble. So I did the expedient thing."

JAMES GROPPI, Milwaukee's civil rights R. C. priest, told a Pittsburgh group of laymen that he expects the guetto situation to worsen under Nixon. When a youth asked how he could contribute to the fight against racism, Fr. Groppi said, "boycott the collection plate if the clergy in your church won't speak out against racism." Asked what he thought of Stokely Carmichael and Rap Brown, he called them "our Paul Revere and Patrick Henry."

MARTIN LUTHER KING is to have a memorial center in Atlanta. It will be built on two sites, one near the Ebenezer Baptist church and his birthplace on Alburn Avenue. The other will be near Atlanta University. Mrs. King made the announcement at a service and march in the city to mark her husband's 40th birthday. Cost, she said, will be between $25 and $40 million, funded by foundations, corporations and private gifts. Following the service ground was broken for a $2.5 million complex of 192-units for moderate and low income families, also a memorial to Dr. King. One of a dozen speakers at the service was the Rev. Ralph Abernathy and there was applause from the congregation that packed the church when he said, "Finally, we have another (birthday) gift. In remaining true to the principles of nonviolence, I call upon the forces of goodwill throughout the land to exert their total influence in seeing to it that the life of James Earl Ray or whoever is proven to have pulled the trigger that felled our sainted and beloved leader is spared." Mrs. King nodded in approval, along with singer Harry Belafonte who sat with her. The congregation applauded. "It is needless to kill one man for the sins of millions," Abernathy continued. "We would be guilty of mass murder if we took the lives of all those guilty of your (Dr. King's) death . . . "

METHODISTS voted $48,634,375 for their 1969 work: 22.4 million to the world division; 12 million to the national division; 14.2 million to the women's division.

ANGLICAN membership is rising but falling steadily in percentage terms of the nation's population. The 1969 Church of England Yearbook said the number of persons baptized during the 1956-66 decade rose by 887,000 to 27,658,000 and the confirmed by 266,000 to 9,967,000. But during the same decade the population of England rose by millions.

PROTESTANT hospital association members were told that an important part of their job was to work with the underprivileged, alcoholics and drug addicts. The Rev. Kenneth Mann, who heads pastoral services for the Executive Council of the Episcopal Church, also said the Church has an important role to play in studying moral issues involved in medical practice — euthenasia, eugenic manipulation, abortion, artificial insemination, organ transplants, experimentation on patients, prolongation of life, criteria for choosing patients for costly and rare operations.

VINCENT McGEE, Roman Catholic student at Union Seminary, was sentenced to two years in prison for violating the selective service act. He was released pending appeal which will be handled by the New York Civil Liberties Union. Students from Union and others conducted a vigil outside the federal courthouse in New York.

BRAZIL has pushed anti-communism to such a point that government leaders are now fascists. This is the opinion of Fr. James Murray who had a special assignment there since 1966 but was expelled this January. "Because the government is anti-communist, the American government supports their stand. The government in Brazil believes all priests are communists." He praised bishops and priests in the country who have been fighting injustices, which include starvation wages and the denial of all rights. Fr. Murray now plans to do inner-city work in Providence, R. I., which is his diocese.

CHICAGO conference on religion and race found jobs for more than 20,000 unemployed adults last year. About two-thirds of them are still on their jobs.

EPISCOPALIANS in Tennessee rejected a resolution calling on the Church to refrain from any "political, partisan" activity. Opponents claimed the resolution did not clearly indicate what programs should be avoided. Supporters argued the Church should limit itself to religious matters. The convention approved creation of an urban crisis fund, without spelling out details.

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TO DISCUSS DOCTRINE WITH ORTHODOX

★ Five Episcopalians are among 24 Anglican delegates named to participate in joint doctrinal discussions with the Orthodox Churches.

Appointed by Archbishop Michael Ramsey of Canterbury were Bishop Lauriston L. Scaife of Western New York, Bishop J. G. Sherman of Long Island, Edward R. Hardy of Berkeley Divinity School, and William J. Wolf of Episcopal Theological School.

Paul B. Anderson, a White Plains, N. Y. layman, also was named a discussion group secretary.

Bishop Scaife is chairman of the council on relations with Eastern Churches of the joint commission on ecumenical relations.

Alternates named were Bishop F. W. Lickfield of Quincy and Bishop A. W. Brown of Albany.

PENNSYLVANIA PRIESTS GET BACKING

★ The council of the diocese of Pennsylvania endorsed the urban mission work of two young activist priests whose activities spurred controversy.

Vindication was voiced for the Rev. David M. Gracie, 35, who offers draft counseling to youth and has participated in anti-war and anti-draft demonstrations. The second priest was the Rev. James E. Woodruff, 32, active in black militant causes.

Father Woodruff was invited to Philadelphia by Bishop Robert L. DeWitt in late 1967 after he was accused in Nashville, Tenn., of operating a "hate-whitey" school.

The diocesan council commended the two men and their efforts in areas of tension as "dynamic and experimental ministries" that will lead the Church into "new paths."

Approved was a 46-page report on the priests' work compiled by five council members. Controversy involving them has divided the diocese for months. Some churches have withdrawn support from the urban mission program, which is supported by Bishop DeWitt.

"The true health of the diocese is not measured by the number of tranquil church members," the report said, "but by the vitality of each part of the body of the diocese. The diocese is now splendidly alive."

The council report was issued before the diocesan convention when delegates were asked to reinstate $29,000 for urban missions trimmed last year.

DISCUSS CATHOLICS JOINING WCC

★ Eugene Carson Blake, general secretary of the WCC, and Pope Paul met informally in the pontifical apartment recently to discuss "Roman Catholic membership" in the WCC faith and order commission and the "crisis of authority" in the Catholic Church.

A report of the private audience said Blake advised the Pope that the "crisis of authority" is not confined to the Catholic Church.

The pontiff told Blake that the Catholic Church "bases its authority" on the fact that "it was founded by Christ."

The WCC, the Pope reportedly said, "is a human, terrestrial institution which exists to seek unity between Christians and . . . is essentially provisional and temporary."

The report also said Blake had emphasized "the creative possibilities" of the authority crisis during the 45-minute audience. With Blake was A. Dominique Micheli, WCC assistant general secretary.

Both leaders were in agreement on the value of cooperation between the Vatican and the Council. The Pope was quoted as crediting the establishment of a joint working group between the Catholic Church and the WCC to "the spirit and work of the Second Vatican Council . . . and the principles that guide the World Council of Churches."

Following the meeting, Blake and Micheli visited representatives of WCC member Churches in Italy to share the news of "growing cooperation with the Roman Catholic Church."

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EDITORIAL

Split Down the Middle

IN THE FACE of current events involving incredibly rapid change, the parish churches both large and small, city and rural, find themselves split down the middle. They are divided between those who desire the Church to be primarily a haven of rest, a refuge from the troublesome problems which plague the secular world, a place where one can find peace of mind, and on the other hand those who desire the Church to be where the action is, that is to be relevant to the social issues of today and to influence events which affect society.

As every reader will recognize this is the generation gap in the parish and the minister, irrespective of his age, is caught in the middle. The minister knows that he can't please both groups. If he makes the Church a haven of rest, he loses the interest of the youth upon whom the future of the Church depends. If he strives to have the Church make its influence felt where the action is, he loses the support of the older generation, who are in a position to pay the bills of the parish in the present.

What should the minister do? How can he meet this situation? What should he try to make the stance or image of the Church?

We believe that the way to meet this situation is to ask the members of his congregation to try to answer the question: what is the mission or the role of the Church in the world today? The vestry and other parish groups can be faced with the question: were you the minister in what direction would you try to guide the parish activities?

The members of the congregation will recall the words which they hear at every service of holy communion "So God loved the world (not the Church or even Christians) that he gave..." The majority of the congregation will discover that they believe that the mission of the Church is to serve not its members only, but all humanity.

We believe the real problem lies in this, namely, that we, who belong to the older generation, have almost unconsciously come to think of the Church as a great unifying force or influence in society. As we look back, however, we realize, as we did not at the time, that all too often when the Church has been a unifying force it has been simply a reflection of society as a whole. For example, if the Church had been less of a haven of rest in the 19th century in this country, we would not be facing as upsetting a situation as we do today in the realm of race relations. If the Church had spent half as much time, energy and thought in striving to secure civil rights and a dignified place in society for our black brothers during the past century, as it did in endeavoring to teach people not to drink, smoke, swear and the like, what a different society we would have today! The Church in order to preserve its own unity or sense of community — peace of mind — reflected the stance of society in general and endeavored "to keep the Negro in his place."

Again as we look back we realize that we thought of Jesus as a unifying person, healing, teaching the good life and making people whole, conveniently overlooking those passages in which he himself emphasized division such as in his reading of a passage from Isaiah in the Nazareth synagogue which so astonished the people that he pointed out that "no prophet is acceptable in his own country", or his instruction to his disciples when he sent them out: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." — St. Luke says "division".

Again, have we not played down the radical political aspect of the demonstration in Jerusalem on the first Palm Sunday when Jesus challenged the power structure with an unavoidable confrontation by driving the money-changers from the temple.

Once the members of a congregation accept the fact that Jesus like all truth will invariably cause division, they will recognize that a minister of Jesus Christ, and indeed the congregation he serves, must together stand for righteousness and justice, letting the chips fall where they may in the affluent society of which we are all a part today.

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Any "Deserving" Poor?

By Hugh McCandless
Rector of the Epiphany, New York

IN ST. LUKE we read of the presentation of Christ in the temple. This, like our service of the churching of women, was based on primitive tabbos; but both services have been wonderfully spiritualized. Joseph made the "poor man's offering," of two turtle doves, which was allowed, according to Leviticus, when the family could not afford to offer a lamb. Jesus Christ, the Son of God, Lord of Lords, King of Kings, by whom the worlds were made, was born into a very poor family.

This last Christmas I heard of a discussion in very attractive and comfortable surroundings. A college classmate of mine said something like this: "What do these people want? Something for nothing? I had to work for what I have. I think people usually get what they deserve."

Of course no child ever gets what he deserves. He gets only what he finds about him when he is born. He may inherit nothing; perhaps, like Jesus Christ, not even the name of being some man's son. Or his inheritance may be luxurious and his future assured. In either case, he does not, he cannot, deserve what he gets.

Take my case, for example. I did not deserve the bad luck of inheriting a skin that gets painfully sunburned. Nor did I deserve the good luck of discovering that pale skins are extremely advantageous economically. I did not deserve my education: my parents saved and sacrificed to give it to me, because they knew it was about the only fortune they could leave me. Here again, deservingness had nothing to do with the case. They paid full tuition on grammar school for my brother, who was always steady, reliable, and well-behaved. They paid only half tuition for me, and I know I was an awful nuisance, even though I did not mean to be one.

But what was this so-called full tuition? My grammar school was founded in 1709 to help educate poor apprentices. Somewhere along the line, the poor apprentices were squeezed out. I can hardly imagine that my classmates and I were more worthy than poor apprentices would have been.

I was not on a scholarship at my boarding school, but nevertheless my education was mostly paid for by the generosity of men who had died long before. At college, most of us paid about one-fifth of what it really cost. My college was founded to supply "servants of Church and state." They were not thinking of the Dow Chemical Company when they spoke of the state, perhaps. But when they spoke of the Church, they quite definitely did not mean the Episcopal Church. I presume that any graduate of my college, unless he is a statesman or a Congregational minister, or has given back about thirty or forty thousand dollars to the alumni fund should still call himself a case of Operation Headstart.

Helping Suburbanites

A COUPLE of years ago, the vestry of a beautiful suburban church asked my partner, Mr. Houghton, to be their rector. He refused, so they asked me, which proves that second thoughts are sometimes better. I refused, so they asked if we would both come. Now, while suburban churches are very rewarding, it is also true that people who live in the suburbs are living at someone else's expense. The city gives them a profitable theatre of business, which they enjoy without fully supporting city services and city protection and city welfare. In other words, every prosperous suburbanite is himself a kind of welfare case; and I wish he would mind his manners and show a little gratitude to the likes of you and me. You and I and the residents of Harlem have to work hard for the free benefits the suburbanite gets, and I am not quite sure that he always deserves our help in this way.

When it comes to Harlem, I am not sure that the people there deserve what they get, either. Look at what they get. They do not have their peace and quiet disturbed as often as you and I do, by the sanitation department trucks. They pay the highest charges per square foot for rent in the city, sometimes in buildings that were condemned before I was born. They get the most expensive food — I mean high prices, not high quality. Their interest rates are ten times higher. The law says that insurance must be available to them, but try to find it.

Some taxpayers fear that the inner cities are getting all the attention these days. But much of it is attention they don't want. Politicians offer promises. Preachers hand out philosophical platitudes. Sociology students pry and probe around about very personal matters. When poor people are bothered to no purpose they get irritated, just like middle class people.

There are forty to sixty million poor people in this country, depending on your definition of poverty. Naturally, the greater part of them are

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white, since we have only sixteen million Negro citizens anyway. But the white ones have a better chance to excape poverty; in our society, economic disadvantages cling harder to dark skins. This is why our Harlem scholarship fund is so important. Two years ago, it was a drop in the bucket. But now, under the name of the private schools scholarship program, it has grown into thirty little drops in the bucket.

Communication is not a matter of color. Every city resident who is being cheated in the matter of prices and housing and street cleaning knows he is being cheated. When Americans are cheated, they get angry.

Working for Change

SOME OF THE WHITES are a new breed: the voluntary poor, in the tradition of St. Francis. These are young people who feel that the claim of their middle class parents that they have only what they have worked for is either hypocritical or blindly stupid. Unfortunately, these young people throw away not only middle class myths, but also a few middle class virtues, like practical morality and the enjoyment of regular work. But they may well be the means of preventing a possible revolution from becoming a violent revolution, the means of making such a change a peaceful one.

All of us are recipients of the largesse of the past. Much of what we possess was given us by the founders of churches and schools and hospitals, from the founders of Anglo-Saxon freedom and democracy. We have much because of the self-sacrifices of the founding fathers.

But also, and more especially, we are God's beggars. Your life, and mine, is simply one long cry for help from God. Your life plans, no matter how clever; your domestic arrangements, no matter how sensible, are simply a gaping beggar's bowl that you hold out to God. As we say in the thanksgiving in family prayer, he gave us our being, our reason, our souls, our bodies, our health, our friends, our food, our clothing, and all the other comforts and conveniences of life. He gave his only Son to redeem us from death, to save our lives from utter meaninglessness.

Our overpowering emotion, as we think of all this, should be gratitude. But once in a while we should wonder if we are worthy to receive all these blessings. And then perhaps, only the old Victorian hymn could express the truth:

. . . Beneath the Cross of Jesus . . . . .
Two wonders I confess:
The wonders of redeeming love,
And my own worthlessness.

Choosing Between Troubles

By Albert B. Starratt
Rector of Emmanuel Church, Baltimore

THE AUTHOR of the Book of Job was a man who did battle realism as against sentimentality. At a time when most men accepted the pious fiction that good men receive health, wealth, and all the pleasant things in life as a reward for their virtue, while the wicked one is punished by all kinds of misfortune, this great poet dared to call such teaching a religious falsehood. He tells the story of one good man, a saint by anyone's standards, who suffered every tragedy except death — and even death might have been a mercy. "Man is born to trouble," he wrote, "as the sparks fly upward."

That quotation came to my mind after talking with a friend caught in the dilemma of having to choose between two courses of action, either of which meant trouble. Perhaps my perspective is distorted by spending so much time in other people's quandaries, but it seems to me that what my friend thought of as an unusual kind of decision is in reality as common as cloudy days. If we ever have a choice between trouble and unalloyed happiness, we don't really experience it as a choice. The decisions that bother us and that we remember are the difficult ones between two varieties of trouble. And in some degree we face such decisions every single day of our life.

To that extent, I agree with the author of the Book of Job. It is intrinsic to the nature of man as a limited form of existence to have to deal with troubles, and the choices that matter are usually between one kind of trouble and another.

But this does not make life a meaningless mess. On the contrary the meaning of life is found in choosing between good and bad troubles, meeting their challenge and overcoming them, or growing through the struggle to do so.

Bad troubles are the kind that grow out of lack of sensitivity, that induce despair and stagnation, and that tempt one to retreat from maturity toward childishness. Good troubles stem from poignant awareness, rapid changes, efforts to achieve better conditions, the willingness to be totally involved in surrounding life. The best life for man is not an untroubled life but rather one engaged in good troubles.

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- - - BACKFIRE - - -

Winnie (Mrs. James) Crapson
Churchwoman of Topeka, Kansas

I am not renewing my subscription and I felt I should give you my reasons.

It is impossible for me to read everything in this day of an explosion of publishing. I find that the best use of my time can be spent reading periodicals that give a rather balanced view of news and trends. In the past I felt Witness was just such a publication. I fail to find a comprehensive view of the Church and the world in the recent issues.

May I also say that I am much, much more liberal than conservative. I will continue to read the National Catholic Reporter. But one far out, sensational publication is enough. Two, and I may well turn into a conservative Episcopalian (God forbid!) from a surfeit of venom.

My disappointment is accentuated by my conviction that both Witness and NCR are capable of good journalism. But at the moment they have abandoned it for fashion.

Edith R. Bradley
Churchwoman of Milton, Mass.

Having now had occaison to use the trial liturgy long enough to overcome confusions due to changing words in familiar settings, I do feel that it is lacking in the beauty of language and cadence of the present Book of Common Prayer. It should either have been changed much more or much less.

Some changes in the old form would be possible — two in fact. The order of the revised liturgy is good. I would hope that a little transposition and cutting could be used to help the old liturgy. In some cases, very slight changes in wording which do not change the cadence would make the meaning more acceptable to modern ears: for instance, "discouragement" instead of "punishment" of wickedness and vice.

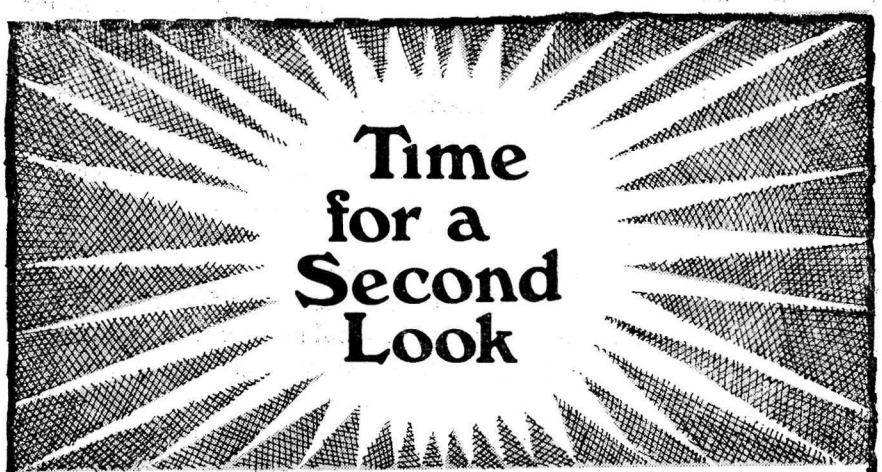
I have taken part in the St. Mark's-in-the-Bouwerie communion service with young people. It has great merit, but I would not want it as the only form. I have also attended churches where there were differences in the liturgy and found it stimulating: for instance the Church of South India liturgy and the Church of England liturgy. I think occasional changes are stimulating.

I would be sorry to see us settle for uniform adoption of the present trial liturgy at this point if ever. The suggestion in a recent Witness article of more than one officially acceptable liturgy has great merit and is well worth considering.

Mary Faith Sutton
Education Director, St. John's Roanoke, Va.

Many thanks for your editorial "Rice-Episcopalians" in which you call Mr. Kratzig's company's spade a spade. The Foundation for Christian Theology has little foundation in Christianity or classical theology. Its out-dated sociology is insidiously dangerous and its refusal to become involved in the world a blatant rejection of the coming into the world of the Incarnate Lord.

Your magazine and its courageous editorial philosophy restore my weakening faith in Church publications.



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- - People - -

BATCHELOR, E. EDWARD, former rector of Holy Trinity, International Falls, Minn., is rector of the Nativity, Brooklyn, N. Y.

BECKER, ARTHUR P., former rector of St. Michael's, Mount Pleasant, Iowa, is vicar of Calvary, Sioux City, Iowa.

BULLEN, ALVIN S., former rector of St. Andrew's, Fort Pierce, Fla., is rector of St. Francis of Assissi, Gulf Breeze, Fla.

DANIELSON, PAUL Jr., former vicar of Calvary, Santa Cruz, Cal., is vicar of the Good Shepherd, Salinas, Cal. and chaplain of York School for boys near Monterey.

DUNNING, DAVID, former assistant of Trinity, Columbus, Ohio, is rector of Christ Church, Washington, D.C.

GETMAN, LAURENCE D. Jr., former rector of Transfiguration, Colesville, Md., is rector of Trinity, Claremont, N. H.

GIBBS, THOMAS, former administrative assistant to Bishop Bayne of the Executive Council, is ad-

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ministrative assistant to Bishop Mills of the Virgin Islands.

GUERRAZZI, WILLIAM A. has resigned as rector of Holy Comforter, Rahway, N. J., to retire from the active ministry.

JACKSON, OTIS G. has resigned as director of pastoral ministries at All Saints, Pasadena, Cal., to retire from the active ministry because of ill health.

JOHNSON, ELMER has resigned as rector of St. Luke's, Des Moines, Iowa, to retire from the active ministry.

LEWIS, ROBERT J., former assistant of St. Mary's, Haddon Heights, N. J., is now rector of the parish.

MASON, JOHN S. has resigned as rector of St. Paul's, Piney, Md., to enter the investment brokerage business.

McDOUGALL, ROBERT F., former rector of St. James, Albion, Mich., is rector of St. Alban's, Highland Park, Mich.

MINCHIN, GERALD R. has resigned as rector of St. Mary's, Haddon Heights, N. J., to retire from the active ministry.

MOORE, RICHARD J., former curate of St. Michael's, Cedar Rapids, Iowa., is vicar of St. Peter's, Fairfield, Iowa. He is also chaplain to Episcopal students at Parsons College.

ROBERTS, GORDON, former rector of Grace Church, Clinton, Iowa, is rector of Grace Church, Cedar Rapids, Iowa.

TAN CRETI, MICHAEL, former vicar of St. Andrew's, Clear Lake, Iowa, is vicar of St. Paul's, Grinnell, Iowa. He is also chaplain to Episcopal students at Grinnell College.

TRASK, RICHARD E., former vicar of St. Mary's, Clementon and the Atonement, Laurel Springs, N. J., is rector of All Saints, Atlantic City, N. J.

WELLS, JAMES E. Jr. has resigned as rector of Grace Church, Buffalo, N. Y., to retire from the active ministry.

WHATLEY, ALLAN has retired as rector of Great Choptank parish, Cambridge, Md. and is devoting his time to the medical eye bank of Maryland.

WITTE, WALTER W., former rector of St. Stephen's, St. Louis, is doing graduate work at Union Seminary, New York.

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McCARTHY HONORED BY NOTRE DAME

★ Senator Eugene J. McCarthy has been named the first senior class fellow at Notre Dame.

The Minnesota Democrat will spend two days on the campus, March 5 and 6, during which he will eat and talk informally with students, participate in at least four seminar situations, and deliver a formal address.

The senior fellow program replaces the traditional patriot of the year award which the senior class in past years gave to well-known Americans.

According to the senior class fellow committee, Senator McCarthy was being honored as "an individual who has had the integrity, the decency, and the willingness to work for the best values and finest traditions of our society, and at the same time can freely join in and contribute to the spontaneous give-and-take of Notre Dame's social and intellectual life."

FIRING OF CHAPLAINS BRING PROTESTS

★ Dismissal of two Episcopal chaplains from University of North Carolina campus work has spurred protests.

The Rev. William Coats and the Rev. William Tucker were notified that their work had been found "ineffective" by a commission studying the campus ministries of the diocese of North Carolina, and that their services would be terminated June 1.

Coats was active in the Democratic gubernatorial campaign of Reginald Hawkins, a Charlotte Negro; was involved in the Chapel Hill community's first open housing case, delivered a controversial high school baccalaureate, and participated in a "disorientation" program conducted by a student group for freshmen on campus.

Tucker has not been a political activist. Both men have served as chaplains for about three years.

Parishioners of the Chapel of the Cross circulated petitions expressing "dismay over the sudden and arbitrary dismissal" of the clergymen.

The petitions said, "This is a time of deep uncertainty in our society. We confront seemingly insoluble conflicts: black and white, rich and poor, young and old, and war both hot and cold. It is also at a time when the Church's mission is seriously doubted as having any relevance for our common agonies."

"One of our concerns in addressing this petition to you — Bishop Thomas A. Fraser of the N.C. diocese — is that we had thought the Episcopal Church understood the temper of our time, and that its response was a fresh, innovative style of campus ministry," the petition said.

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The + WITNESS

FEBRUARY 27, 1969

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Budget for 1969 Gets Top Billing At Executive Council Meeting

★ Unusual weather conditions combined with an "unprecedented" financial situation added up to an extraordinary February meeting for members of the Executive Council.

Highlight of their meeting at the Church national headquarters in New York was the passage of a budget of $14,171,000, slightly higher than expenditures in 1968 and sharply reduced from the 1969 budget proposal of $15,240,000 projected by the General Convention.

An unexpected 15-inch snowfall, which ruled out the usual meeting place at Seabury House, Greenwich, Conn., made it necessary to transfer the two-day session to a place more accessible to the airports and railroad stations.

The agenda included hearing plans for the special General Convention to be held at the University of Notre Dame, listening to a report by American Indians asking for positions of Church leadership and approving 20 grants under the special program to aid the poor in self-help programs.

But highest on the agenda was consideration of a national Church budget for this year which in order to be balanced may require an appropriation of as much as $363,806 from reserve funds.

Last year Executive Council authorized the appropriation of $305,000 from reserve funds to balance the budget, of which $73,000 was actually used. Bishop Stephen Bayne told members that the deficit budget is the result of an "unprecedented" situation.

"This does not mean the end of the world," he said. "If it is true that 10 dioceses could not pay their 1968 pledge in full, it is also true that 10 others paid more than their full quotas, and 59 more paid their quotas in full. Eight others pledged less than their quotas but paid their pledges in full. This is not to make light of a serious problem, but it is a way of setting a serious problem into perspective."

"We are facing unprecedented problems — unprecedented at any rate in our time. To have 10 of our 87 continental dioceses unable to meet their commitments in a given year is unprecedented. For our 87 dioceses to pledge less for 1969 than they paid in 1968 is unprecedented.

"What these things call for is an unprecedented response. It would be wrong for us to continue to use our reserves to balance budgets unless at the same time we are mounting an unprecedented attack on the problems of lack of understanding, lack of communication, lack of trust, which are hurting diocesan as well as national budgets.

"There is no easy diagnosis of the problem. 'White backlash,' resentment of unpopular decisions, a general mood of suspicion of ecclesiastical institutions, uncertainty as to the role of the Church in society, uncertainty as to the reality of the Christian faith, distrust of changes, lack of understanding of what the Church is doing, lack of common agreement as to the Church's mission — all these enter into the problem, and all these must be faced."

The Council passed two budget resolutions, one authorizing if necessary the use of reserve funds to balance the budget up to a limit of $363,806 and another calling for a nationwide Church program which would stress better evaluation and communication, set up a task force to develop a broad stewardship program and establish a system of program priorities.

The Rev. David R. Thornberry, of Shaker Heights, Ohio, reported to the Council as the chairman of the agenda advisory committee for the special convention, August 31 to September 5, 1969.

He reported that his committee is recommending a new style of convention which would combine the traditional functions of convention but would include about equal time for conference purposes.

He stressed that the committee suggestions would have to be approved by the bishops and

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deputies and that the convention would have an opportunity to complete unfinished business from the Seattle convention of 1967 and prepare for the convention to be held at Houston, Texas, in 1970.

A Broader Base

One proposal of the agenda committee is for the representation of women, ethnic minorities and young people, who would participate in discussions and plenary sessions with voice and vote. They would not have a seat or vote in the regular legislative sessions, he said.

"We had to take a hard look at the Church today," he said. "Much of the Church today is rebellious. If not that, it is in strong reaction to what is being done. All kinds of changes have come and more will come. We felt we had to build an agenda that would be responsive to this climate. The convention should have in it an opportunity for ventilation and confrontation. If we can deal with the hangups of the Church before Houston maybe we can do some good things at Houston. It will take courage for the Church to face this."

The agenda committee proposed that the six-day convention provide for fifty discussion groups which would report to general plenary sessions. Legislative action would be taken by the House of Bishops and House of Deputies during periods provided for that purpose.

A Council motion commended the work of the agenda committee and asked that ways be developed to test the proposal.

A special order of business was a presentation by four American Indian members of the Church who asked for "a self determining voice" in the life and mission of the Church and a program for the training of native leadership to serve in reservation parishes.

They asked for the establishment of a national committee on Indian work with a membership of ten Indians and five bishops from areas of major Indian work.

Other requests, by the Indian delegation, all approved by Executive Council, called for:

The appointment of an Indian staff member on Executive Council.

Participation by Indians in decision making at all levels.

A high priority for lay and ordained Indian leadership through special courses and at seminaries.

The appointment of Indians to Church posts and committee assignments.

Mr. Vine Deloria, Jr., a member of the Standing Rock Sioux tribe and of Executive Council, suggested that the Episcopal Church is the only Christian body with a strong influence in the Indian community.

"The Indian people," he said, "consider the Episcopal Church is an Indian religion."

Others who took part were the Rev. Ronald A. Campbell, an Indian priest of Pine Ridge, S.D., the Rev. Wilbur Bearsheart, of Porcupine, S.D., and Miss Yvonne Warhol, a Sioux of Minnesota.

Discuss Grants

A prolonged discussion of proposed grants under the special program was marked by sharp criticism by some members of the Council of procedures used in field evaluations and decisions by the screening and review committee.

The Council voted approval of 20 grants totalling $469,000 and returned two for reconsideration by the screening and review committee. The report of the committee was made by the Rev. Quintin E. Primo Jr., of Wilmington, Del., committee member.

Bishop Gerald F. Burrill of Chicago, and Mr. Charles Crump, Council member from Memphis, Tenn., were both critical of actions which had turned down programs in their areas.

Leon E. Modeste, director of the special program, explained that in both cases the programs, though worthwhile, had been rejected because they did not meet the guidelines established by Executive Council and that they "lacked credibility" with grass roots community organizations. The guidelines require that funded programs be "of service to the poor, designed and controlled by those to be served."

Bishop George M. Murray of Alabama expressed dissatisfaction with field reports and criticized the style in which they were written. "I've been reading some of the worst stuff I've ever seen," he said.

Most of the grants were given unanimous approval by the Council, the largest of $120,000 going to the Interreligious Foundation for Community Organization.

The Council also:

- directed the staff program group to present to the May meeting a report on programs combatting racism now being conducted by the Council and the National Council of Churches.

- elected as secretary of the Council the Rev. Canon Charles M. Guilbert, and as assistant secretaries Mrs. Margaret Lockwood and Mrs. Dorothy White. All three serve until February, 1970.

- welcomed Brenda Perkins of the diocese of Michigan and Jeffrey Ditzel, a student at Alleghany College, Meadville, Pa., as representative young people.

- received communications from several dioceses concerning the special program and referred them to the staff program group. The diocese of Western Michigan expressed concern over

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the lack of communication about the program; the diocese of Dallas urged that all grants be made through Church organizations; and the diocese of San Joaquin questioned a specific grant.

- heard from John Paul Causey, Council member from Virginia, of a resolution adopted by the diocese of Virginia which expressed concern over the administration of the program and over the lack of communication.

- welcomed the Rev. Rustin R. Kimsey of Baker, Ore., elected at the December meeting to fill the vacancy created by the election of Bishop William B. Spofford Jr. to Eastern Oregon.

- heard an interim report on a study being conducted to determine the feasibility of a capital funds campaign. The continuation of the study was approved and a final report is to be submitted to the May meeting.

- approved a change in the requirements for the Boy Scout God and Country award.

- heard from the committee for women of the election of Mrs. A. Travers Ewell of South Miami, Fla., as presiding officer, and of Mrs. Fernando Aldana of Guatemala, as assistant presiding officer, of the triennial meeting of the Women of the Church, to be held in Houston in 1970.

- heard from the committee for the integration of women and voted to change the name of the committee to the committee for the laity. The committee indicated that its initial meeting uncovered the difficulty of considering the integration of women except in the context of total lay participation.

- approved several grants, including one to the associated parishes to establish a communications network on liturgical reform.

- extended for three more years the companion diocese relationships between the dioceses of Milwaukee, Masasi and Dares-Salaam; and between the dioceses of New Hampshire and Hong Kong.

- heard from the committee for world relief and interchurch aid of continuing support by Episcopalians for relief efforts in Nigeria/Biafra. Receipts are now over $317,000.

- saw the film "Huey" which had received a special program grant in December and "The Christian Challenge," a film produced by the foundation for Christian theology.

Church News Condensed

Edited by W. B. Spofford Sr.

SEVERAL THINGS make news: conflict, money, sex and certainly people. We have a column with that heading which we are handling differently from now on. That the Rev. John Brown moved to another parish is local and perhaps diocesan news. But with over 11,000 clergy to say nothing of 700 ordinations a year it is obviously impossible for a national paper to report them. We therefore leave this to diocesan and other publications. Instead our department is reporting what we think is of national interest. We will be glad to have readers tell us whether or not they think we succeed. And in doing so we hope you will send us an item or two that fits into the scheme — like Joe getting fed up with his parish and taking a job as a hospital intern. And we are not limiting the reporting to clergy, as you will see.

LERON S. ROUNER, whose article is featured in this issue, is a communicant of the Associated Parishes, Tamworth, N. H. and preaches there whenever he is home. He is also a presbyter of the Church of South India and was professor of philosophy at the United Theological College, Bangalore, for five years.

FLORIDA'S convention meeting in January put off until next year whether to carve out a new diocese from its northwestern counties and the southern counties of Alabama. Committee of the two dioceses studied the pros and cons and its report was debated for more than three hours on the floor. A substitute resolution was finally passed, 146 to 107 to allow time to involve grass-roots discussion. Program and budget resolution started a new trend for the diocese. Missions and parishes pledged $404,600 for the 1968 budget which is $18,000 less than the net disbursements of $422,787. Previous conventions always approved a certain amount for the separate departments, i.e. missions, education, social relations, communications, college work. The resolution that passed authorized and requested the executive council of the diocese to allocate money to the various departments as the needs arise throughout the year. The diocese will give $136,828 to the national Church this year. This is the actual quota, but if 32% of 1969 collected pledges is greater, the higher figure will apply.

ATLANTA approved a major top level reorganization of the diocese to increase lay participation, administration flexibility, better communications with 815, balanced representation of minorities — age, race, sex — and representative democratic decision making. The new plan allows for grass roots election of members of a newly streamlined executive board. The 18 members will be elected from each of the diocese's nine convocations. This is opposed to the

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former practice of the convention having to give its approval of the convocation's nominations to the board. From that board a six-man executive committee will be formulated to act as the officers of the corporation of the diocese, a function previously carried out by the standing committee. Four places will be left open on the executive board to which the bishop can appoint members. The four open spots are left so that the bishop can bring minorities to the board. No power will be taken from the bishops, however, but they will exercise their power with the agreement of a more broadly representative body. The convention voted to observe the birthday of the late Dr. Martin Luther King in the diocese with a special feast of a martyr service. The group further urged state and national law-making bodies to declare Jan. 15 as a state and a national holiday. A resolution passed which calls upon the general assembly and the governor to enact reforms of the state's tax structure "which will reduce the burden of those least able to pay." Episcopalians as well as all Christians were also called upon to observe the principal of equal employment for all persons in their hiring practices.

EDWIN T. PRATT, communicant of St. Mark's Cathedral, Seattle, and director of the Urban League, has been murdered. Dean Leffler said; "The tragedy is heightened because he fell a victim to the violence he abhorred most. This seems to be the fate of the peacemakers in this strange and bitter age. —As I write it is still uncertain as to who killed him or why. In a sense it doesn't matter and I think I know Ed well enough to say that he would have nothing but pity in his heart for whomever it might be." Bishop Ivol I. Curtis, in presenting him with the bishop's cross at the 1966 convention called him a man of "outstanding insight and understanding" who had worked for the "devoted and faithful alleviation of racial tensions" and the "building of better relations." Distinguished citizens are raising a fund for his widow and two children.

ANGLICAN voting on the proposed merger with the Methodist Church shows heavy approval. Votes in 43 diocesan conferences showed 6,441 clergy in favor of the service of reconciliation — the most controversial feature of the plan — with 4,216 against, and 512 abstentions. Laity voted 7,735 in favor, 3,306 opposed and 1,244 abstaining. Archbishop Ramsey told newsmen that he was encouraged by the votes but stressed that the figures were only a guide to current opinion and would not necessarily be reflected in the final vote by convocations July 8-10 when an over-all majority of 75% of bishops and clergy will be required. The Methodist conference will vote on the merger proposals at the same time at their meeting in Birmingham.

-- People --

STANLEY ATKINS, archdeacon of Eau Claire, was elected bishop coadjutor of the diocese on January 25 on the third ballot. Bishop Horstick stated that he will submit his resignation effective March 1, 1970 but plans to clear out of the bishop's house before then so the new bishop can take over. A committee of four clergy, four laymen and four women appointed by Bishop Horstick did an excellent job in preparing information about the eighteen names submitted. The council first met as a committee of the whole to allow for discussion, with speeches limited to three minutes, before the first vote was taken. The newly elected coadjutor will probably be consecrated in the fall.

RICHARDS W. BEEKMAN and his wife have been withdrawn from the Rupununi area of Guyana, S. A. He served five villages as priest and teacher; she as a nurse. 815 says it is unable to provide services necessary to maintain an adequate ministry to the Macushi, an aboriginal tribe of Amerindians.

MICHAEL COLLINS, Lt. Col. who is command pilot of the Apollo 11 that is scheduled to make the first attempt to land on the moon, is an alumnus of St. Albans School, Washington. He was confirmed in the cathedral there and served as an acolyte. He was co-pilot of Gemini 10 and was the first to work outside a space ship more than once on a single mission.

MRS. JANE BACK is the new director of the Trinity program, Charlottesville, Va. that has a year-round program for poverty-stricken children, most of them of pre-school age. She supervises 85 volunteers, including 14 teachers and 12 drivers who pick up the kids. She was formerly in Trenton, N. J. where she directed a non-profit organization of 350 volunteer teachers.

GARY E. MAIER, rector of All Saints, Great Neck, Long Island, was appointed district park commissioner last July to fill a vacancy. He was elected to the job in December and has developed teen-age and adult programs including dances, fireworks, concerts, plays and many athletic events.

CHARLES F. BOYNTON will retire as suffragan bishop of New York on June 30, 1969. The 62-year-old bishop has served in N. Y. since 1951. Prior to that he was a missionary in Puerto Rico.

ROBERT W. ESTILL, dean of Christ Church Cathedral, Louisville, Kentucky, becomes rector of St. Alban's, Washington, D. C. in May. A letter to parishioners by the senior warden says; "Your vestry believes that we are most fortune to have such an outstanding minister join us, recognizing the difficulty of finding a replacement for Dr. Kloman."

DAVID R. THORNBERRY, rector of Christ Church, Shaker Heights, Ohio, was elected bishop of Wyoming at the convention held in Cody. He is also chairman of the agenda committee for the special General Convention.

WALTER M. HIGLEY, retired bishop of Central New York, was honored at a recent luncheon, with about 700 attending. Bishop Scaife

(Continued on Inside Back Cover)

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EDITORIAL

Money Trouble at 815

MONEY, quite properly, was the chief business of the meeting of the Executive Council, reported in this issue. On the bright side the Presiding Bishop stated that the $200,000 request for Biafra stood at $317,000 on January 30 and he expects the total to reach $350,000.

He also told members that he hopes the appeal for a million dollars for the Fund for World Relief set for March 9-16 will also be oversubscribed.

As for the national Church budget for 1969, Bishop Hines was not so cheerful. He stated:

"The proposed budget for 1969 represents a conscientious attempt on the part of the executive and finance committee, aided by staff, to meet the realities of life in the Episcopal Church today. It is not a 'blood, sweat, and tears' budget, but neither is it a 'guns and butter' budget. It bravely takes account of the major objectives articulated by this Executive Council and underlined by the last General Convention. It also reflects the first really significant decline in monies available for the general Church's program, in relation to acceptances of mathematical quotas, in several years. It may prove to be an eloquent commentary upon the observation of Jesus, 'Where your treasure is, there will your heart be, also.'"

A great deal is being said these days about communication, with Bishop Bayne doing a bit of blasting on the subject, as you see from the news. There are of course several means of communicating; conferences, pulpits, radio, tv. etc. Printing also is important, as everybody agrees. But actually diocese after diocese are either cutting the size of their publications or bringing them out less often.

The diocese of California had a 102-year-old magazine which, in its early days, had a national circulation. The issue of December had a box on the front page stating that the diocese for the first time in many years ended 1968 in the black. Helping to balance the budget was killing the Pacific Churchman. So Bishop Myers, the announcement says, will have to find some other means of reaching the 52,000 communicants and 311 clergy in his diocese.

Massachusetts, with 86,000 communicants and 360 clergy, still publishes the Church Militant, but greatly reduced in size and but five times a year instead of ten.

New Jersey, with 65,000 communicants and 242 clergy has published the Church News for decades. The February issue devotes five of its twenty pages to receipts on missionary quotas for the previous year. Schedule A lists the churches that met or over-subscribed their assigned quotas. Schedule B lists the churches that failed to meet their assigned quotas.

Bishop Alfred L. Banyard was able to announce in the Church News for February, 1969, that "in spite of excruciating circumstances, we, as a diocesan family, have been able to pay our entire obligation given to us by the National Church in the missionary quota."

We can report that the diocese of New Jersey has done this for years — met its national assignment. Those tables, we think, helped.

So think twice before you suspend your publications.

Octave of Attention

By Barbara St. Claire

SEEN FROM THE MOON our planet is bright and beautiful. It's so remote and so lovely, we read, that the astronauts found it difficult to remember that our tiny world on its lonely journey through the darkness holds so much human misery. But the sufferings and unmet needs of humanity have never been greater nor growing so fast. It is for this reason that the dioceses of the Episcopal Church are asked to endorse and promote the Presiding Bishop's request for a world relief octave March 9 through 16 as a Church wide effort to draw attention, in Christ's name, to the desperation of our brothers.

Perfect attention, wrote Simone Weil, is perfect prayer. The mass news media draw our attention so imperfectly, fleetingly and repetitiously to the victims of over population, starvation, war, catas-

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trophe in Vietnam, Biafra, the Middle East, India, that we grow calloused and indifferent. Attention moves far from the kind of prayer that leads to action when we get used to the many faces of misery.

The world relief octave appropriately falls in Lent. For those eight days and hopefully much longer we are asked to be attentive, to pray and to give generously to the Presiding Bishop's fund for world relief. The fund, in cooperation with Church world service and other interdenominational agencies, provides a responsible way to alleviate some of the world's present misery and to support intelligent long range planning for birth control and food distribution. Each parish is asked to work out the means to support these ends according to local circumstances.

Attention, concern, prayer. From these much may grow, much may be done for the destitute, for the displaced, for our fellow travelers on what we have recently learned is a shining and beautiful planet when seen from the vicinity of the moon.

Agony of Ethical Decisions

By Leroy S. Rouner
Missionary at Large of the United Church Board for World Missions

WHAT IS a good thing? How do you know it is a good thing? If it was good one hundred years ago, does that mean that it is still good? What happens when two good things conflict, like freedom, which is surely a good thing, and order, which is also surely good? Clearly we are free to do some things and not free to do others. How do we decide what kinds of freedom are good, what kinds not so good? Aristotle argued that history and common practice were reliable guides, that if enough people had approved long enough of a particular idea or type of action then it was probably good. This is a conservative point of view. Plato, on the other hand, was deeply convinced that most of the things we learn at our mother's knee and from the man in the street are wrong. Plato never forgot that at the time of the death of Socrates, Socrates was perhaps the only just and good man in the city of Athens. This is a revolutionary point of view. Parents, teachers, churchgoers, rich people, heads of western governments and preachers tend to side with Aristotle. Students, revolutionaries, poets, poor people, prophets and political leaders in the so-called underdeveloped world tend to side with Plato.

But that is all philosophy. We are Christians. Can't we simply live by the Bible? Can't we try to do what Jesus says? But Jesus doesn't say anything about nuclear warfare, the use of drugs, business ethics in large corporations or the quality of American television programs.

The Bible articulates a certain number of ethical absolutes, chief of which is the great commandment: "Thou shalt love thy neighbor as thyself." But immediately the question comes back, "And who is my neighbor?" Well, we say, all men are my neighbors, and that is true and it is a grand thing, but how do we effect neighborliness between black and white, rich and poor, Jew and Arab, the pot-smoker and the state policeman?

Are there any rules? It makes it easier to have rules, and you and I were brought up on them. For most of us there were certain things which were done and certain other things which were not done. And in times when society is relatively stable, there are relatively few ethical dilemmas, simply because there is a general ethical consensus. The rules work. Today, because there is so little general agreement on what is good and what isn't, many of the rules don't work anymore. Also, we are now surrounded by problems for which there are no rules. Like student take-overs in universities. I used to be a dean at Harvard and if you had asked me twelve years ago whether student take-overs of universities were good or bad I would have been inclined towards a negative point of view. At Harvard such things simply are not done. Actually, I could not have thought seriously about the issue because the issue wasn't real. But now that they are taking over all kinds of places, most of us feel instinctively that this is wrong for no better reason than that modern universities have always been dominated by faculty and administration. The students have been almost incidental.

But now it has happened, and we have to be open to the possibility, at least, that this is a good thing. In the past, the students were the university. In classical Greece, for example, the students hired the faculty, just the way Brandeis black students want to do for their Afro-American studies program. If you were a popular lecturer, like Protagoras, you could make 10,000 drachmas a year, which was a lot of money. The medieval universities were more structured than the Greek academies, but they were still student-

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dominated. Maybe that's a good system; perhaps they should try it at Brandeis, but it is very hard to know how to think faithfully about this, because the dilemma is so new.

Few Rules Left

THERE AREN'T many rules any more, and even where there are, they are being called into question. Lloyd Bucher, the captain of the Pueblo, did almost everything wrong according to the navy code. The code says fight for your ship. He surrendered his ship without a fight. Bucher said he didn't have anything to fight with. The code says, when captured you give only your name, rank and serial number. Bucher, on the other hand, confessed to having violated North Korean waters. At the time, many of us assumed that he had and that at least his confession was a telling of the truth. But now it turns out that he hadn't. His confession violated the navy code, and was a lie to boot. For a people brought up on George Washington and the cherry tree, that's hard to take. And yet Bucher had a rule of his own which was not entirely alien to the rules of the navy code. He obviously loves the navy, and he loved his command; but without perhaps consciously formulating it, it is clear from his testimony that his rule was to do what was ultimately necessary to save the lives of his crew. And, finally, even the United States government agreed to support Bucher's confession and apologize to the North Koreans, presumably on the ground that it is better to save lives than to save face.

Whether this was right or wrong is not something which we can decide here and now. We don't know, for example, whether saving the lives of one crew may have jeopardized the lives of others. Part of the agony of ethical decisions in modern public life is that issues are often so technical and complex that relatively few people are in a position to make a judgment. Those who are, sometimes, are not the right people. But one thing about Captain Bucher's testimony which was totally irrelevant to the inquiry seems to me to point toward the source of any valid Christian ethical decision.

Bucher was beaten repeatedly for a period of days. When he refused to confess he was taken down into a dungeon and shown another prisoner who had been horribly tortured. The man's broken arm was sticking out through his skin, one eye had been torn out and his lip was hanging from his mouth where he had bitten through it in his pain. They held a gun to Bucher's head, gave him two minutes to confess and told him that if he didn't his crew would be killed one by one and then he would be tortured and shot. There he was in hell, drowning in evil, and he told the court of inquiry that he was thinking of his wife, Rose. And for those two minutes he repeated "I love you, Rose."

In the history of martyrdom, this is not what our heroes have usually said. They have died for causes; they have faced firing squads shouting, "Long Live the Republic!", or they have stood at the stake proclaiming their faith in the Lord. But the great cause of our time is not Protestantism over Catholicism, or capitalism over communism, or even freedom over tyranny. The great cause is the life and health and future of the human race itself. And the great issue is whether in the midst of our clashing economic systems and our bitter social and racial and international hatreds we can recover a sense of the infinite human worth of the individual human being and keep that sense alive as we decide the great social issues of the day.

Not What But Why

THE AWFUL THING about ethical decisions is that only God really knows why we decide as we do. Our noblest deeds are the most suspect. Perhaps we are really only serving ourselves, or saving ourselves. Which is why we all need to be forgiven. But only God knows that, not even we ourselves. We can only trust each other. The point of Bucher's testimony about his descent into hell was not just that he discovered how much he loved his wife, but that from that point of departure he could decide that his love for his men defined his duty as an officer in the United States navy.

The point isn't the particular decision that he made. If the circumstances had been different, he might well have decided differently. The point is that when his life was emptied out before him, he fought off evil with a litany of love, which gave him the strength to do what he had to do.

Well, what's so Christian about that? To which I guess the answer is: what's Christian about ethics anyway? There is no particular practice or custom or idea which defines Christian ethics as opposed to secular ethics. The Hindus say, "Don't eat meat." That is specific content to Hindu ethics. The Jains say, "Don't ever kill anything." That is specific content to Jain ethics. When Christians raised questions about eating

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meat offered to idols, Paul said, "No, no; go ahead. The meat won't hurt you. All things are yours, in Christ. But whatever you do, do it in the name of the Lord Jesus." Christian men have faithfully gone to war for Christ's sake, and they have faithfully opposed war for Christ's sake. There are some rules which remain valid today. No generation faces a totally new world, and life and the Lord have taught us much about goodness and truth and honor and grace and loveliness which will always be true. But Christian ethics is not a set of particular practices. The Christian life cannot be judged on whether you confess or don't confess. The true quality of the Christian life is finally hid with Christ in God. It is determined by whether you loved and forgave and suffered and found the courage to continue, in Christ.

Finding Christ

AND WHERE do we meet Christ, the Holy Spirit of God? We meet him in the stranger and the poor. Inasmuch as you have shown mercy unto one of the least of these his brethren, you have shown it to him. We know that. What we forget is that, of course, it is equally true that when the least of Christ's brethren show mercy to us, it is Christ himself who blesses us in that act. We meet the Lord in the lives of people whose love has guided us, sustained us and given us power to act faithfully. We meet him in the great saints and apostles like Paul, who was not afraid to claim that it was Christ who lived in him, and to offer himself as an example to the churches: "What you have learned and received and heard and seen in me, do; and the God of peace will be with you." And we meet Christ in the simple relationships of love with which our lives are blessed.

If all this strikes you as somehow naive, or sentimental, or humanistic, ask yourselves: where else could Christ conceivably be found?

It is when we are face to face with Christ in various situations that we are led to discover what is good and right, if we dare to trust. It is only in response to the love of Christ, as we meet him through those who have loved us, that we can decide what is good, and have the courage to go and do it.

PEOPLE —

(Continued from Page Six)

of Western New York preached at an earlier service. Other bishops present were Allen Brown and Charles Persell of Albany and Leland Stark of Newark. Bishop Ned Cole, successor to Bishop Higley, gave the invocation. Toastmaster at the luncheon was the rector of Trinity, Binghamton, W. Paul Thompson.

C. EDWARD CROWTHER, arrested and deported from South Africa where he was bishop of Kimberley and Kuruman, is director of Operation Connection, an ecumenical association working towards the solution of urban problems. Bishop Moore directed work for the first six months on leave from his duties as suffragan of Washington.

WILLIAM H. MELISH, assistant director of Southern Conference Educational Fund after he and his father were forced to resign as ministers of Holy Trinity, Brooklyn, is now full-time rector of Grace Church, Corona, Long Island, N. Y.

HARRIET M. BEDELL, 94, died January 9 in Florida. She was a missionary in Alaska as a deaconess for sixteen years. She was retired from that work but refused to accept retirement and began work among the Seminole Indians in the Florida Everglades for which she became world famous. She gave up that work only a few years ago when a hurricane destroyed her home and other mission buildings. She was one of the few non-Indians to be accepted by the Seminoles.

GUTHRIE INSTITUTED DEAN AT ETS

By William B. Spofford Jr.

★ Accompanied by three predecessors, the Rt. Rev. Angus Dun, Dean Charles L. Taylor and Dean John Coburn, the Very Rev. Harvey Guthrie, Jr., was instituted as dean of the Episcopal Theological School, Cambridge, in the middle of a New England snow storm blowing outside the First Church-Congregational, a block from the seminary campus on February 3rd. With Bishop Anson Stokes of Massachusetts and lawyer James Garfield, president of the seminary trustees, sitting in the chancel, surrounded by the ETS faculty, representatives of the theological institutions making up the Boston Theological Union, and the student body officers, Dean Guthrie took on the position of leadership in the school where he has taught Old Testament for the past decade. In his sermon to the large congregation, which had been warmed up by a Latin anthem and a guitar-accompanied folk-song about man and the Incarnation, Guthrie emphasized the new culture of contemporary man and the need for the Church, and its intellectual and active leaders, to develop new "baskets" of thought and action into which the ancient truths could be applied and dealt with.

Following the service, 500 persons gathered in Washburn Hall — dedicated and named after another dean of the school, Henry Bradford Washburn — for a thanksgiving banquet or agape. The speaker was Dr. Charles Willie, professor of sociology at Syracuse University and member of the Executive Council of the National Church. Dr. Willie hit the theme of "community" hard.

This reporter was told by one of his friends that the new dean is a "warm and gentle man who has clout!"

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The WITNESS

MARCH 13, 1969

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Editorial

Doctor Illich on Education

Articles

Recognize Cuba and Red China

Helder Pessoa Camara

ARCHBISHOP OF OLINDA AND RECIFE, BRAZIL

Rewards

Alfred B. Starratt

NEWS FEATURES: -- Executive Council Makes Grants Under the Special Program. Rewrite Job on Church News and People

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Executive Council Makes Grants Under the Special Program

★ The February meeting of the Executive Council was historic in one respect. It for the first time took negative action on proposed grants under the special program after they had been recommended for certification by the screening and review committee.

The program has a high priority and seeks to help develop self-determination for the poor in community organizations of their own. It requires that programs to qualify must be under the control and direction of those to be served.

The first organization to receive a set-back, called the Afro-American Society of Greater Atlanta, had been recommended for a grant of $28,000.

The funds were to be used for the establishment of "freedom schools" for young people and adults, to set up a school for community organizers, and to produce a primer of Afro-American history for national distribution.

The council voted to delay final action on the proposal pending receipt of further information on community support and referred the request for funds back to the committee.

The second to be recommitted was Project CN, a communications network project of New York City. The grant would have been used to finance a "mobile resources team" working to link together a group of community organizations across the nation working for social change and combatting white racism.

Twenty grants were approved by the Council, calling for a total of $469,017 from the program funds. One for $120,000 was the largest and went to the Interreligious Foundation for Community Organization. It was organized in 1966, supported by the Episcopal Church and other Church groups to establish a program of assistance to community organizations with an emphasis on self-determination for blacks and other ethnic minorities. An earlier grant to the organization from the Episcopal Church was for $200,000.

In spite of a successful record in making grants of $1,222,244 so far, it has not succeeded in developing a broad base of support from other Churches, and it was necessary for the Episcopal Church late in 1968 to lapse a matching grant of $500,000.

The new grant of $120,000 was approved with the understanding that no further undesignated grants will be made "until the ambiguity of the intention of member bodies toward funding of IFCO be resolved."

Presiding Bishop John E. Hines, called IFCO "a great idea, even if it has not yet reached maturity on ecumenical terms." He pointed out that it is not an Episcopal Church organization and is also being supported by the Presbyterians and Baptists.

Requests from IFCO for the funding of specific programs, contrasted to undesignated grants, will be considered under the usual procedures of the special program.

Another grant of $75,000 was approved for the Poor People's Corporation of Jackson, Miss. One of the most successful cooperative black enterprises in the country, the corporation has grown from two co-ops, started three and one-half years ago, to 13 co-ops at the present time, representing more than 25 towns and settlements in Mississippi and having marketing outlets throughout the country.

The grant will make it possible to build a strong training program in design, leather goods manufacture, advertising and the fabrication of cotton cloth and metals.

Other program grants approved by the Council were:

Survival of American Indian Association, of Tacoma, Wash., $25,000 — $2,000 of this amount already allocated as an emergency grant. An organization formed in 1963 to fight for preservation of treaty fishing rights in Washington and Oregon plans to extend its program to be active on other issues affecting the lives and livelihood of Pacific Northwest Indians. A

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grant of $5,000 on a matching basis was also authorized.

Hayes Valley School Committee, San Francisco, Calif., $20,000. A summer school program emphasizing black history and black culture has been extended into a year-round program for black children. Funds will be used to employ staff, provide materials and school lunches and help to finance field trips. An additional grant of $10,000 also was authorized on a matching basis.

Build Black, Washington, D.C., $5,000. Funds will be used for community organization training for members of a new black group whose plans to unite the Cardoza area of Washington are still in a formative stage.

La Junta, Los Angeles, Calif., $5,000. A Chicago youth organization, the La Junta program seeks to develop self-awareness for Mexican-American young people and to encourage academic and vocational preparation.

Household Utility Workers Union, New Rochelle, N. Y., $15,000. The main purpose of the Union, composed of domestic workers, is to establish collective bargaining, minimum standards and benevolent protection for its members. Grant will help establish an office and provide for the employment of two organizers.

Taylor Residents United, Chicago, Ill., $5,000. The organization is made up of residents of the Robert Taylor homes development, a complex of 28 buildings, 16 stories high, with a capacity to house 160 families each. Grant will be used to provide consultation and training for the development of a specific program for community betterment.

Allies for a Better Community, Chicago, Ill., $15,000. This is a grassroots organization made up of blacks and Puerto Ricans who are resisting community pressures forcing them to move from their area in northwest Chicago. Funds will help establish an office to serve as an organizing base, from which it is hoped a housing cooperative can be formed. The committee also recommends a training program for the group.

Western Addition Community Organization, San Francisco, Calif., $5,000 — interim financing. Grant will be used for the employment of an organizer to coordinate the interests and efforts of 94 Churches and 30 community groups in their legal resistance to urban renewal and their fight for adequate low income housing. A major goal is to put an end to the forced exodus of black people from the western addition area of the city.

Other Grants

Afro-American Culture Center, Columbus, Ohio, $10,000. It seeks to promote awareness of Afro-American culture through the dissemination of information and artifacts. Funds will be used to help establish an economic base through the merchandising of African and Afro-American products, such as daskikis, earrings and jewelry.

Bootheel Agricultural Services, Inc., Cooperative, Hayti, Mo., $20,000 — plus matching grant of $5,000. An agricultural cooperative, it seeks to stabilize the uncertain economic existence of farm workers who average around $700 a year income. The cooperative also sponsors a buying club and a craft production and marketing operation and carries on an adult basic education program. Assistance from O.E.O., the Delta Ministry and other groups has been inadequate. This project was originally funded by the diocese of Missouri under the joint urban program.

Free Southern Theatre, Inc., New Orleans, La., $23,645 — plus matching grant of $10,000. The theatre, in existence for more than five years, has given performances throughout the deep south, presenting productions that encourage the development of black identity and awareness. In addition to having a touring company it holds workshops in acting, dancing, music, creative writing, stage craft, photography, black history and culture.

Training Leaders

Topeka Citizens Alliance for Better Health Services, Topeka, Kan., $30,000 — plus matching grant of $10,000. A union of non-professional mental health aides, the alliance seeks to improve the lot of its members through better pay scales, a contract, union recognition and improved grievance procedures. Its program also calls for the upgrading of its members professional skills.

Indian Training Conference, Gallup, N.M., up to $8,000. The conference, to be held this spring, will include Indian representatives from all of the western states as well as black and Mexican consultants. The conference will seek to cover such topics as: community organization, welfare, housing, strategy and planning, civil rights and Indian history.

Union of Black Clergy and Laity, Wilmington, Del., up to $25,000. An Episcopal Church organization, the union will sponsor a series of regional meetings and a national meeting to combat racism in the Church and to stimulate black membership.

The Panther's Den Training Component, Milwaukee, Wis., $8,000—plus an additional $4,000 on a matching basis. It is a coalition of four youth organizations and the Reading Academy, a remedial training program which has had financial assistance from the diocese of Mil-

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waukee. Funds will be used to provide leadership training for selected individuals.

The United Bronx Parents, New York, $10,000. Grant will help finance a training program communicating to parents necessary information about school decentralization and community control in the poverty areas of the Bronx.

The United Organization for Community Improvement, Durham, N. C., $25,100. Funds will be used for providing office and staff for community organization among the poor blacks of Durham. Work so far has included the development of a black cooperative supermarket.

The Mother's Club, Roanoke, Va., $19,272. Grant will help to finance continuation and development of a day care center, badly needed by black mothers if they are to be free to work or seek employment. Program may be expanded to include older children in an educational program seeking to develop self-confidence and pride.

Church News Condensed

Edited by W. B. Spofford Sr.

LOUIS CASSELS, Episcopalian, who writes a weekly column on religion for UPI, says the slump in church attendance is because captive audiences are tired of preachers engaging in a reckless competition to see who can administer the rudest shock. Stressing that many churchgoers are "sick and tired of being told what they can't believe," he declared: "They want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question." Cassels maintained that most people "aren't particularly interested in denatured Christianity being offered to them" by theologians "proclaiming the death of biblical theism." He said that some Church leaders prefer to attribute the decline in attendance to a disapproval of the church's social action efforts. He added: "This explanation strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.' "My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."

BISHOP SCAIFE of Western New York addressed his convention through a tape recording made in a Buffalo hospital. He broke his jaw when he collapsed and fell after arriving from a meeting of the ecumenical commission in New York. He assured delegates in his taped address that he had had a fainting spell — not a heart attack or stroke. "Please don't be alarmed," he said. Bishop Scaife said churches have "a mandate that we cooperate with secular institutions where their missions and ours coincide." "On such problems as war, poverty, race relations, education and regional government," he said, "the church can minister effectively only as it joins forces with other allies." He also called for more attention to youth.

WESTERN NEW YORK has announced that it will not use the facilities of "any private club" for official functions or activities. The statement was made on the basis of a study by the diocesan department of social relations, which claimed that "discriminatory practices, whether by custom or statute, are the consistent pattern of most private clubs in our diocese." The department sent letters to 16 western New York clubs inquiring about admission policy. It met with three clubs, had its letter acknowledged by four others, and heard nothing from nine.

IF CHURCHES could create a kind of unity in which they maintained communion with each other while still differing on doctrinal matters, they would make a substantial contribution to international relationships, according to an Anglican report. The report, was originally prepared by the Church Assembly's board for social responsibility as a confidential paper to assist bishops discussing international affairs at the Lambeth Conference last year. The bishops then felt it should be made available to a wider Christian public, and it has now been updated and published generally for the first time. It is designed to help Christians in their thinking about the relations between nations. The report ranges over a whole gamut of international relations involving such fields as war and peace-keeping, nuclear weapons, world poverty and financial and economic aid and race relations.

39 ARTICLES got attention at the C of E assembly. Clergy have long had mental reservations when required to subscribe to them. Some advocated getting them out of the Prayer Book entirely, but the report of a committee recommended that they be retained but suggested a shorter form of assent. The vote called upon the two archbishops to bring the report before their convocations. Bishop Joseph Fison of Salisbury, said there should neither be a conspiracy of silence nor a display of exhibitionism about the articles. "The Church of England dare not suppress them, for

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they are part of our history," he said. Bishop Cyril Eastaugh of Peterborough, however, said he supported those who hoped the articles would be eliminated from any declaration of faith that the clergy had to make. "The whole historical document should be consigned to an ecclesiastical museum," he declared.

UPPER SOUTH CAROLINA voted full rights to women who can now serve on vestries, be wardens and delegates to conventions.

JOSEF L. HROMADKA is getting a going over by some members of the Christian Peace Conference for his sharp criticism of the invasion of Czechoslovakia by the USSR. At the time he told the Russians that the armed occupation was an "Immeasurable disaster." Church leaders in five countries that are members of the conference are advocating that its leadership be taken from Hromadka, one of its founders and currently the president.

C of E will launch a synodical set-up in February, 1971. The General Synod will meet three times a year — February, July and November — instead of the twice yearly sessions of the present Assembly which it replaces. Membership will be reduced from 746 to 543 delegates. Laity will be more actively enlisted. All diocesan conferences will be dissolved and replaced by diocesan synods. The new General Synod will also assume various functions, rights and privileges of the present convocations of Canterbury and York, in which the laity is not represented. These convocations will continue, however, to sit separately.

CHURCH ASSEMBLY approved in principle the formation of an Anglican consultative council, recommended by the Lambeth Conference as reported in these pages at the time. Briefly the 50-member body would meet every two years to develop, as far as possible, agreed Anglican policy in the world-wide mission of the Church.

UNION SEMINARY, New York, has sold 6,600 shares of Dow Chemical with an income yield of $15,840 a year. It was in the portfolio of securities donated by a foundation. Action was taken by trustees against the napalm maker following a study by a commission composed of students, faculty, alumni and administrators.

SAINTHOOD for George Fox, John and Charles Wesley, John Bunyan and David Livingstone is being asked by the liturgical commission of the C. of E. It also recommends that "Sundays before Christmas" and "Sundays before Easter" replace Advent and the nine Sundays before Easter. Idea is to make the calendar more comprehensible to the average person.

WILLIAM R. McKAYE, religion editor of the Washington Post, was the keynoter at a mass-media communications workshop for clergy or their lay representatives of the diocese of Virginia on February 4. The day-long session was held at the Free Lance-Star in Fredericksburg. A panel then discussed what constitutes news and how it can best be presented for the Church through the various media. The workshop was planned by the Rev. William Gray who heads communications for the diocese.

MORMONS ALSO DO NO LISTENING

★ Ever have a team of Jehovah's Witnesses or Seventh Day Adventists drop in on you? The question is prompted by a news item from Scotland about a leaflet issued by the Church of Scotland telling their members that they won't get anywhere discussing religion or morals with Mormon missionaries.

"Invite them in," the leaflet advised, "but only if you possess qualities of patience and tolerance in high degree."

The leaflet is designed to help its 1,250,000 members when Mormons call at their homes. A similar leaflet was issued some months ago to give guidance on dealing with Jehovah's Witnesses.

Mormonism is a very minor religion in Scotland — but a fast-growing one in England. It has, however, shown gains in recent years in Scotland.

The leaflet is entitled, "What to do when the Mormons come to your door." It describes the Mormon visitors as "usually Americans, young, pleasant and courteous . . .

"But, while largely ignorant of what you believe and the way you live, they are trained in a technique for propagating their own faith. They believe they know the truth and, while they may allow you to speak out of politeness, they do not really listen to you, because they believe that they have nothing to learn.

"Any mutually helpful discussion with them on religions or moral issues is therefore impossible."

The leaflet also says that the gospel preached by Mormons "is not the gospel of Jesus Christ."

It also outlines the Church of Scotland's objections to some Mormon beliefs. One page is made up as a message to the Mormon visitor. The page is perforated so that the person being visited can tear it out and hand to the Mormon.

A Church of Scotland spokesman said this technique was similar to one "successfully adopted" for Jehovah's Witnesses vititors.

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EDITORIAL

Dr. Illich on Education

MSGR. IVAN ILLICH, founder and head of the center for intercultural documentation in Cuernavaca, Mexico, said that he grants the Roman Catholic Church the right to govern his activities as priest but not as educator.

The recent decision of the Vatican to declare the center out of bounds has caused a storm of attention around the priest.

Questioned by newsmen on developments affecting his center, he said, "My only comment about the Church is that I love it." He refused to discuss his relations with the Church or his concept of the ministry. He did say that he had ceased preaching and participating in ecclesiastical functions when he learned the Vatican frowned on his school. He continues as a priest in full standing.

Msgr. Illich implied that his work as educator was another matter, and he said he would not close the Cuernavaca center. Most of a press conference, as well as an address to 1,000 Christian educators meeting in Chicago, concerned his views on education.

Schools, he declared, are the major obstacle to education in most parts of the world, including the U.S. In his address he asked Christian educators to oversee a process aimed at the disappearance of the school systems as they currently function in the western world.

A new structure for education is needed, he said, if people are to be educated for life in the modern world. He suggested that in underdeveloped countries where youth may get only three years of schooling that it would be better to have intensive month-long training sessions over a period of 30 years.

"We need not take for granted that the only means of educating people are schools," Msgr. Illich said. "There are many ways of educating people which we never even contemplate."

He compared what is in the immediate future for schools with what has happened to the Church in the past century — the Church does not confine religion; schools do not confine education.

Present western school systems, he continued, divide the world into rich and poor and convince the poor that life is hopeless. In his view, present school structures mean that two-thirds of the people of the world cannot afford an education now and will be unable to do so until the end of the century.

"Improvement" of schools through integration or curriculum changes is not enough, the controversial priest declared. He called for the "disestablishment" of schooling — which he called the "new religion" — and the aid of Christians in achieving a deep thrust for education—"human experience" — outside of formal schools.

The religious world is equipped for the task, he believes, because it has already experienced disestablishment and can draw parallels with its experience.

During the press conference, Msgr. Illich — who asked newsmen to call him "doctor" rather than "monsignor" — discussed some specific educational innovations.

In addition to short periods of intensive study, he said it might be helpful to pay children for learning mathematics and logic through intellectual parlor games. The point, he said, is to build new, workable forms of education. Most forms in vogue today are largely irrelevant.

"I don't believe that the university has much of a future," he said. "We tell a student that he must be a prisoner who participates in the strange packets of learning that we call education, but who does not integrate his learning into life."

Becoming an expert in scholarly details misses "the soul of the people," he commented, reflecting upon the scholarly community in Latin America. "Only a few fall in love with the people of the country and are thereby enabled to truly understand the culture they are studying," he said of Latin American researchers and scholars. "Most . . . are in love with their specialities, but not with the people."

One of the few comments he made on his center was an explanation of why students are not allowed to participate in social action programs. "We don't want to force people into a mold," he said, "we want free dialogue to take place. We don't need models to pattern ourselves after. We need human beings who can live together."

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Recognize Cuba: ---- Also Red China

By Helder Pessoa Camara

Archbishop of Olinda and Recife, Brazil

THE NO. 1 problem facing mankind is not the clash between east and west but between the north and the south — that is, between the developed world and the undeveloped world. Vast economic interests are sometimes very interested in the waging of war, and often these interests control the mass communications media and their immense impact in the forging of public opinion.

However the religions, and I say religions in the plural, could arouse mankind by using all of their many resources to prove that war is always most absurd, inhuman and immoral. We could take upon ourselves the responsibility of proving that if the superpowers would spend for development what they are spending for war, be it a cold or a hot war, it would become evident that man, who is capable today of sweeping life from the face of the earth, is also capable of assuring for all human beings a standard of life compatible with human dignity.

Religions should combine their forces to proclaim that the only justifiable war must be the war against human misery.

The integration of Cuba in the American community must be made with the necessary precaution, but Cuba must receive due respect for her political option and the acceptance of her autonomy as a sovereign nation.

To whoever is shocked and irritated, protesting in the name of the Cuban exiles and recalling the dangers of the guerillas trained in Havana, let us recall that:

- The more the economic blockade is pursued and the continental excommunication encouraged, the more we will be forcefully confining a people that has given sufficient proof of heroism and capacity to suffer
- The more the situation persists, the more we will be strengthening positions that will not lead towards a better relationship with all peoples; the more we will be nourishing an attitude of sterile hate. The Cubans also are sons of God and we cannot condemn a whole nation to live in a ghetto.

Concerning the recognition of Red China, this was one of the appeals brought to the United Nations by one of the greatest visitors it ever had, the pilgrim of peace, Pope Paul VI.

How can we leave out of the United Nations a country that is a real continent, whose population is a ponderable fraction of the population of the world?

The Pentagon might give an example to the armed forces of the whole world by organizing a global strategy to liquidate misery from the face of the earth.

The United States, at least, admits the right to criticize and to dissent which is not easy to find in many other countries. North Americans should make a documentary film about the sins of the United States against the rights of man.

I could make this same suggestion to other countries but you still retain the freedom to do this. The film should be objective, without half-truths, and it would be an invitation to other countries to carry out a similar examination and revision of life with regard to the rights of man.

Rewards

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE TROUBLE with some rewards is that you get them. At least that is what Jesus says in the sixth chapter of Matthew. He talks about people who practice their piety in such a way as to gain public approval. And they get what they want. Or, as he puts it, "They have their reward." The implication is that having settled for such a reward they get nothing more — no mysterious, unexpected blessing over and above the admiration they coveted.

The phrase, "They have their reward," came to my mind recently when I was talking with a group of young men about their choice of a life vocation. None of them seemed much interested in the chance to "make it big" either in terms of money or social status. They all seemed to be hoping to find some kind of work that would be rewarding as a way of life rather than as a necessary means to some future goal of wealth or position.

This attitude so surprised me that I told them that it was different when I was their age. Most of us, in that dim pre-historic time, thought of a job as a way to accumulate money in order to be able to pay for happiness after hours.

That wasn't news to them. They had heard

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the same thing from their parents together with the tale about walking five miles to school in the snow—barefoot! But somehow they had no yearning to imitate the parental example. "My dad made it to the top of his profession and now he has money and prestige—and a life that is pretty crummy any way you look at it."

It seemed to me that they were saying that if you live for lots of money there's a fairly good chance that you will get it. So you have your reward. But then what? You spend a lifetime on a bank account, only to find that the life you thus spent can't be bought again for cash. And in the process you've lost the capacity really to enjoy living.

They figure that it is better not to bargain for such definite rewards lest you get them, and nothing more. They want to be concerned with living rather than with earning a living. That way they might receive money or prestige as unintended by products. But the important thing is that they will be open to all kinds of surprising and unpredictable rewards simply by being open and receptive to all that life has to offer.

That's the way they talked. And you know what? Maybe they're right.

Herbert Marcuse Gives Students His Ideas About Revolution

★ Herbert Marcuse, considered by some to be the idol of student revolutionaries throughout the world, paid a visit to Union Theological Seminary. The result was polarization of the student body.

During an informal question-answer session, some seminarians reflected a reverence for the philosopher's writing that in less alienated times might have been reserved for Reinhold Niebuhr or Karl Barth. Others used Niebuhr and Barth in an attempt to put down Marcuse.

The white-haired professor at the University of California, San Diego, fielded questions from both sides with aplomb. His philosophy is sometimes termed Marxist Humanism.

He was asked why he was opposed to freedom of speech being granted "indiscriminately," a view for which he is on record. In replying, Marcuse referred to the rise of the Nazi movement in Germany.

"If the National Socialist movement had been restricted when it was perfectly clear what the movement was, then we would have been spared world war two and the annihilation of 6 million Jews," he said.

The philosopher was a refugee from Nazi attempts to wipe out German Communists.

What is needed, he claimed, is to limit the speech of those movements or individuals which would "make for war and suppression." Yet he agreed that it is not always easy to distinguish movements.

"The distinction is not arbitrary," he said. The key is "the distinction between right and left . . . It can be shown that socialist movements are in the interest of human progress while the fascist movements are not."

He was asked about revolution. Some students at Union, which is near Columbia University, were involved in the Morningside Heights disruptions last spring.

Marcuse replied that he did not feel students in the U.S. could bring off a revolution as students appeared to do in France.

"A revolution without a mass base among the working class is unthinkable," he said. The existence of such a base among the American working class "is equally unthinkable."

He said that revolution requires "an avant garde; where it comes from is beside the point." Students interested in revolution were advised to "concentrate your task on education and information."

Marcuse advised the seminarians: "If you go to work on the working class you will get a kick in the teeth. There are enough other individuals and groups with which you can work."

The philosopher rejected a suggestion that anti-war youths enter the armed forces for the purpose of organizing revolution there.

"All such notions as taking over the army or taking over the government have to be forgotten," he declared. "The classic notion of seizure of power is in my view completely ridiculous."

He was asked: Can the institutional Church be used in the revolution or will it have to go?

Marcuse conceded, when pressed, that "maybe a couple of Protestant Churches" have done things that helped along the process of revolutionary change. But on the whole he could not see Protestantism or the Roman Catholic Church as instruments of revolution.

Nor did he see much revolutionary fervor coming from the black community. "Militant black leaders are a tiny minority in the black community," he said. "The size of those black forces who want a bigger slice

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of the pie without destroying the pie are in the vast majority."

At no point in the give and take did he try to define just what was meant by "revolution" or "freedom," which is what Marcuse sees as revolution's goal. He said such definitions were problems.

"There is a problem of language, of meaning. The trouble is the establishment defines what is meant by freedom, what is meant by love, what is meant by justice." He indicated that the establishment's definitions were not those of the revolutionary.

To get around the definition difficulty, he explained, the leftist movements have resorted to obscene language.

"The systematic use of obscene language is not just for the sake of shock, but as a political weapon." Marcuse did not demonstrate. "Obscenity can't easily be coopted by the establishment because the establishment press won't print it," he said.

Then came what appeared to be the most disturbing question — both to Marcuse and to many of the students. "What significance does the theology of Karl Barth have for you?"

The philosopher bounded out of the leather chair in which he had been lounging and began to pace the floor. The students groaned, laughed or grumbled, depending — presumably — on what significance the philosophy of Marcuse had for them.

One young man commented to his neighbor about the questioners in language the so-called establishment press would not print.

When quiet was restored, Marcuse ceased pacing and replied to the question. "That's very difficult," he said, "but if you can summarize for me the theology of Karl Barth, I'll be glad to try to answer."

The questioner squirmed, and while he tried to marshal his thoughts, Marcuse explained his predicament. "I had a long talk with Karl Barth in 1948 or 49. I haven't seen him since and I have not read his work."

He then repeated his offer to hear a summary of Barth's thoughts.

Some of the Marcuse partisans were challenging the seminarian questioner to get on with the task, one which would tax most practiced theologians.

"Well," said the young man, "what I wanted to know was: Does the talk about God mean anything to you? I guess you've answered that question."

U THANT AGREES WITH ARCHBISHOP

★ Secretary General U Thant agreed with Archbishop Pessoa Camara that Cuba must be "integrated" into the world community through diplomatic recognition (see page eight).

When asked to comment on the archbishop's statement, U Thant said, "I am always for the termination of isolation or segregation of anyone from the international community."

Regarding the reported intention of Italy to recognize Communist China, U Thant cited what he called Peking's "opening up." He saw evidence of self-assurance in Peking's decision to renew talks with the United States in Warsaw.

The UN leader anticipated that in the next decade Communist China would become a big power, "perhaps even a super-power."

He noted that as secretary general of the UN he was not permitted to comment on this issue, but that his views as an individual were known to be in favor of Communist China's membership in the UN.

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- - People - -

DONALD HALLOCK told the Milwaukee convention that he plans to retire as bishop in five years which is the time of his 66th birthday. He is also to ask the 1972 convention to take steps to elect a coadjutor. Said he; "If the convention accedes to my request (and they had better!), then we will elect one at the council of '73, consecrate him in February '74, probably, and by council time of '74 he will become the diocesan. I will gracefully take my leave, walking off into life's sunset on sunny shores some place. So start looking, brethren, you have just five short years!"

DEACONESS PHYLLIS EDWARDS has been placed in charge of St. Aidan's, San Francisco. She has been named acting vicar by Bishop Myers during the absence of the Rev. Robert W. Cromey who is taking time off for study. The deaconess will perform all the functions in the mission except celebrate.

WILLIAM ANDREWS has left St. Mark's, Plainfield, Indiana, to take a job with the National Safety Council in Chicago.

ORRIS G. WALKER JR., who has been assistant at Holy Nativity, Baltimore, Md. has joined the staff of the ecumenical church in Kansas City, Mo., St. Mark's.

JOHN M. SHUFELT has resigned as rector of St. John's, Royal Oak, Michigan, to do full-time counseling in education. A former chaplain at Wayne and director of college work for the diocese of Michigan, he said, "Vestries usually consist of business executives who want to hire the best qualified man at the lowest possible salary and make him responsible for the total success of the parish."

NOEL N. SOKOLOFF, former assistant at St. John's, Washington, is minister of the ecumenical community church in Durham, N. H. Although the church was founded in 1772, he is the first Episcopalian to serve as its minister. Membership is open to anyone, regardless of denomination.

THEODORE EASTMAN, former head of the Overseas Mission Society, is executive consultant for Consultation on Renewal, composed of members of major Churches in North America. He is presently on loan to the Episcopal Church working on programs that will be presented at special General Convention meeting at Notre Dame, August 31 through September 5.

THOMAS LEE HAYES, former executive secretary of the Episcopal Pacifist Fellowship, is to move to Sweden to minister to soldiers who deserted to protest the Vietnam war. The project is sponsored by the Clergy and Laymen Concerned about Vietnam, an unofficial ecumenical agency. His wife and two daughters will accompany the young priest.

JOHN B. MORRIS, former director of the Episcopal Society for Cultural and Racial Unity, is special assistant for program development of the Southern Regional Council. The council is a non-profit, nonpartisan organization of white and black southerners founded in 1944 to advance equal opportunity for all people living in that part of the country.

HAROLD F. KOCHER, former rector of St. Paul's, Dayton, Ohio, and more recently completing a two year study for clinical pastoral training, is now a chaplain supervisor at Cleveland State Hospital. He will design and lead training programs for clergy, chaplain trainees and seminarians.

WILLIAM MARMION, bishop of S. W. Virginia, has retired as chairman of social relations dept. of the Executive Council. Mrs. Cyrus M. Higley of Norwich, N. Y., a council member, says that he chaired the department through some very stormy exercises with sticky problems with great skill. The bishop now chairs the tough planning committee which she knows he will handle with equal skill.

DAVID SHEPPARD, who won national fame first as a cricket star and later as a clergyman to the working class, will succeed John Robinson when the author of Honest to God resigns as suffragan bishop of Woolwich in September. Sheppard is currently warden of Mayflower Family Settlement in a tough East End district of London.

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The WITNESS

MARCH 27, 1969

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Between Good Friday and Easter

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George W. Wickersham II

Palms and Ashes

Alfred B. Starratt

NEWS: Parishioners Give Opinions on Beliefs and Social Views. Challenge to Churches on Taxes in Minnesota

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For Christ and His Church

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Parish Members Give Opinions On Beliefs and Social Views

★ A survey taken of the attitudes and opinions of members of Christ Church, Grosse Pointe, Michigan, revealed that nearly half (46.6 per cent) have "no sure belief about life after death."

One-fifth of the members believe there is no such thing as sin, and that slightly more than 35 per cent believe Jesus Christ was merely one of the world's great spiritual teachers.

Rector Erville B. Maynard said that 1,200 people, or 93 per cent of those sent questionnaires, responded. The survey was conducted by a professional opinion-taking firm.

Although only 6.6 per cent of the respondents believe all will go to heaven or hell after death, nearly 55 per cent believe the main purpose of Christianity is best expressed in "assuring people of eternal life."

Only 14 per cent thought it involved "teaching good behavior;" 12 per cent answered "comforting people who are troubled, insecure or bereaved," and 14 per cent opted for "giving assistance to the poor, sick, hungry and oppressed."

Another 20 per cent thought the church best expressed itself by "spreading the gospel," while 30 per cent chose "making people whole." The percentages do not total 100 since many persons selected more than one option in the multiple-choice questions.

The research revealed a great deal of strong belief, however. Although respondents had many different images of God, only 2 per cent said he does not exist.

Some said "God is a heavenly Father who watches over his children," while others said he "is the summation of goodness" or is "Father, Son and Spirit, the Trinity," or "God is an all-wise, all-powerful being who is worshipped by all religions in their own way." This last was the favorite answer — 37 per cent.

More than 61 per cent said they believed God answers prayers, fewer than 10 per cent said no, and approximately 30 per cent said they simply didn't know.

On social issues, particularly racial attitudes, the Grosse Pointe church members showed a relatively high percentage of support, although 56 per cent drew the line on clergymen participating in civil rights marches and demonstrations.

When asked if "the Christian layman should examine his business to see that it does not discriminate against Negroes," 77.5 per cent said yes, 12.2 per cent said no and 9.6 per cent were undecided.

But, when it came to whether the parish should work to find homes for blacks in Grosse Pointe, the figures were fairly well reversed. Nearly 54 per cent said no, and slightly under 27 per cent said yes, with the rest undecided. The same people, however, voted nearly 60 per cent for the parish to remain involved in the race issue, and only 27 per cent thought the church should get out.

Nearly 69 per cent disagreed that "poverty is usually the result of moral weakness or failure," and only 15 per cent agreed with that statement. Although a majority wanted the church to stay in the race issue, a minority — 32.9 per cent — wanted it to "take a stronger lead."

A large majority — 68 per cent — disagreed with the statement that "if the churches in the cities of America had performed their ministries well, the recent riots would probably not have occurred," and only 12 per cent agreed. But, 67.5 per cent felt the parish "should work closely with inner city churches to assist them in their ministry and programs." Some 20 per cent said the parish has enough to do in Grosse Pointe and slightly under 5 per cent said it is "not our concern."

On Christian education, nearly half said their children had little interest in church school; well over half wanted more instruction for children in the Bible, church history and church teachings. More parents — 44 per cent to 41 per cent — were against their children receiving

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instructions on such issues as civil rights, Vietnam and poverty than supported such a program.

But a whopping 77 per cent wanted their children and youth to receive "more instruction in personal and family matters such as Christian morals, their life in school, parent-child relationships, sex and how to live as Christians in their community." More than two-thirds said they wanted no part of the appointment of a "trained psychiatric counselor" to the church staff.

Minnesotans Challenge Church On Tax Exemption Question

★ Minnesota churches were challenged by a state legislator to add more than "hollow rhetoric" to efforts to reform constitutional and statutory standards governing tax-exempt property. "Both the Protestant and Catholic Churches have taken strong stands on many social issues . . . as well they should," Rep. Ernest Lindstrom told the house tax committee. Yet, he added, church spokesmen have opposed virtually "every legislative attempt to tax any property related to their activities."

He obtained a copy of the Minnesota Council of Churches' legislative guidelines, "Justice for All Minnesotans."

In it, he said, the council said the Judeo-Christian tradition demands, commands and orders justice, and warned that important things "alway cost."

The council estimated that if all church bodies in the state paid the property taxes from which they are now constitutionally exempted, $26.8 million in other tax revenues would be released for other public services.

"We are frankly calling for a revolution in the religious establishment," the council guidelines say. "We are asking that at last the church's money go to securing justice for all Minnesotans and not just to preserving the church."

Rep. Lindstrom said committees which has been considering a series of tax-exemption-control bills, has heard testimony from churches opposing the taxation of luxury nursing homes, various residential properties, a profitable publishing house and vacant lands given only token use.

None of the properties, he said, "are concerned with the house of worship itself. If these words I previously read to you concerning financing mean something more than hollow rhetoric, the church . . . is truly going to have to take a leadership role in seeing that the churches' assets also are used to secure justice for all Minnesotans and not just to preserving the church."

Rep. Lindstrom was one of three lawmakers who testified before the committee on behalf of bills providing for a constitutional amendment to define more precisely standards under which property can qualify for tax-exempt status.

The thrust of the amendment, if approved by the legislature and by voters in the 1970 general election, would be to give legislators far more flexibility than they now have in tightening up on abuses in the field.

One amendment, sponsored by Rep. Robert North, an Episcopal priest, would give the legislature power to impose "service fees" on exempt property "for certain institutionally beneficial public services."

MRS. KING PREACHES AT ST. PAUL'S

★ Mrs. Coretta King foresaw the dawn of a new day in a sermon which marked the first time a woman has spoken from the pulpit of St. Paul's Cathedral, London, during a regularly scheduled service.

However, at the end of her remarks, Mrs. King warned a congregation of 4,000 that "if we are not careful the world will split apart at the seams with white versus colored, rich versus poor and so-called underdeveloped nations against nations of the west."

In firm, steady tones she told the predominantly white congregation, which included many youths, that "many persons despair at the unrest, the evil and the violence which pervades so much of our present day society, but beyond all the turbulence I see the signs of a new social order."

She went on to say that she had good news and hope for the poor, because for the first time the poor does not have to live in poverty. It is possible, she stated, to remove poverty and disease from the face of the earth.

She charged America with murdering thousands of women and children in Vietnam, of spending millions on war instead of erasing poverty and of doing little for 30,000 people — primarily minority group members — who are being replaced by machines each week.

Asking what the church would do about these conditions, Mrs. King said: "Our ministry as Christians within so-called Christian nations is to proclaim release to the captives of this world whether they be in Vietnam, South Africa or South America . . . the work of the church is to liberate those who are oppressed."

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Church News Condensed

Edited by W. B. Spofford Sr.

ANTI-BALLISTIC MISSILE will be to President Nixon what the Vietnam war was to President Johnson — "his undoing" according to Chaplain William Sloan Coffin. He said that if the missile race is not stopped there would be nervous reaction and "the thing could go off." "In the meantime" he added, "our society will fall apart." Dana M. Greeley, president of the Unitanian Universalist Association, pointed out that the cost of ABM installations would be $400 billion and called on all Americans to declare that "this vast sum cannot be taken away from the poor and the crumbling ghettoes to be used for an untested military device which many authorities hold to be already outdated." He praised the work stoppages by scientists but said those efforts "will come to nothing unless the rest of us back them up with our own demands for sanity, decency, and effective peace efforts, not programs which augment the arms race."

TASK FORCE of religion in community mental health has become a permanent organization to deal with the needs and values of minority and special interest groups. It plans to stimulate local dialogue between citizens, local centers, churches and mental health groups. The national organization got underway in Philadelphia where 100 delegates met to elect a steering committee to sponsor its next meeting in San Antonio, April 24-25. There was a good bit of squabbling at the meeting when a large group of activists, black, brown and white, fought against it becoming just another white institution to be imposed on minority groups. At one point in a morning-long heated debate, a black militant grabbed a mike and shouted, "If you're going to put any crazy houses in our neighborhoods you better figure out ways of keeping them there. Our people don't need them and we don't want them. It's you preachers who ought to be in a crazy house." Psychiatrist John E. Pryer of Temple University's school of medicine, who served as an initiator of the conference, said, "We have found no answers yet, but at least we have the proposition off the ground."

THE CREW of Apollo 9 had a crew made up of one Catholic and two Episcopalians. Col. James A. McDivitt is a Catholic. He and his wife, Pat, regularly attend mass at Ellington air force base, but on the Sunday before blast-off, Col. McDivitt attended mass at the Church of Our Savior in Cocoa Beach. Col. David Scott and civilian Russell Louis Schweickart are Episcopalians. All three wives, attended church services on the eve of the launching. Mrs. McDivitt attending a mass at Ellington, said that although she was a half-continent away from her husband, "I know our thoughts are similar today." Mrs. Scott went to services at St. Christopher's in League City, Texas, where she and her husband are active members. During the service, Rector James C. Buckner spoke of the "success and safety" of the flight and scheduled a special prayer meeting for the morning of lift-off. Mrs. Schweickart and her five children went to services at the United Church of Clear Lake. At Cape Kennedy, several clergymen lifted up their eyes to the heavens to watch the Saturn V rocket take the astronauts into orbit. Present were the Rev. Frank Butler, rector of St. David's-by-the Sea, where the Episcopal astronauts attend when at the Cape; Fr. Antonio Stefanizzi, technical director of Vatican radio; and Bishop James Duncan, Suffragan of the diocese of South Florida.

FOURTEEN PRIESTS in the diocese of Indianapolis are in secular work, doing parish chores on weekends. Bishop John Craine and Archdeacon F. P. Williams have a conference with them May 9-10 to assess common bonds, problems and potentials in this growing form of ministry.

DAVID HAWK, a former Union student, was arrested in the seminary chapel on charges that he failed to submit to induction. He had just taken part in a worship service at which President John Bennett said that the "symbolic sanctuary of conscience" offered by the seminary community was not to make the arrest more difficult, but to put it in the context of community. He read statements of support from Fr. Daniel Berrigan, Democrat Paul O'Dwyer, and Senators Mark Hatfield (R.-Ore.), Harold Hughes (R-Iowa), George McGovern (D.-S.D.), Eugene McCarthy (D.-Wisc.), and former Senator Ernest Gruening (D.-Alaska). The Rev. William Sloan Coffin, Jr., Yale chaplain urged worshippers to take a position on the issue. "Don't be afraid of your enemies," said Coffin, "for all they can do is kill you. Don't be afraid of your friends for all they can do is betray you. But be afraid of those who are indifferent . . . because their indifference is the source of all killing and betrayal." Hawk, in his statement, said that while he had resisted the draft, he did not feel he had committed a crime against society or his fellow man. He indicated he would plead not guilty to the specific charges. He explained that he had returned to the seminary

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because it was there he had "concerned myself with the moral implications of U.S. foreign policy, the war in Vietnam, and the way these relate to young men through the military conscript system."

ELIA KHOURY, C of E priest, has been arrested by Israeli police, charged with being connected with the bombing of a market in Jerusalem. Authorities told Bishop Najeeb Cuba'in of Jordan, Syria and Lebanon that Khoury was believed to be one of the most important contact men of the Palestine liberation organization, the terrorist group considered responsible for the explosion. They also noted that Khoury's brother-in-law, Kamal Nasser, a nationalistic Arab poet, is now a leading member of the directorate of the liberation organization. Nasser was deported from Israeli-held territory to Jordan.

CHURCH RELATED construction has slowed down throughout the U.S. Reasons: more important things to do, like peace, the slums, rights; tight money and high costs; dissension over social and political policies so that former contributors are hanging onto their money or diverting it elsewhere.

JACQUELINE GRENNAN, the former nun who heads Webster College, has decided to trade the role of college president for one as wife and mother. Miss Grennan, 42, in announcing that she plans to resign as president of the institution that was once maintained by the Sisters of Loretto, said she planned to marry a business executive from Tenafly, N. J. He is Paul J. Wexler, 49, a widower with two children. In January 1967 Miss Grennan announced that she had received a dispensation from the Sisters to leave the order and that she planned to take legal steps to change Webster College from a Catholic Church-connected institution to a private lay college. She remained as college president and a month after her announcement asked the courts to legally change her name from Jean Marie to Jacqueline. She said then she made the request to preserve the identity she had established. During an interview at St. Louis in June 1968, she was asked if she planned to marry. She answered that she was not against marriage but thought the chances relatively small "because I am the kind of person who would have to commit myself totally to marriage and also, I am over 40 and the pool of eligibles is rather small."

BEXLEY HALL, now jointly run with Colgate-Rochester, had classes on a day-to-day basis because 19 black students locked themselves in the main building and demanded more black trustees and faculty members. Talks on the demands had taken place prior to the occupation but students, white and black, said the administration was dragging its feet.

ASSOCIATED PARISHES got a grant of $30,000 from the Executive Council to stimulate communications for liturgical reforms. Field consultants across the country will be resource persons for local congregations. The coordinator is the Rev. Otis Charles who is also associate director of an ecumenical center in Litchfield, Conn.

AN ANGLICAN congregation in Newcastle, England, will join the local Methodist Circuit for a three-month period from April to June. An announcement said the church — St. James and St. Basil in the suburb of Fenham —was looking ahead "to the inauguration of stage one of the Anglican-Methodist unity scheme." During the three months Anglican clergy and lay readers will preach in Methodist churches while Methodist ministers and local preachers will participate in some services at St. James and St. Basil.

EPISCOPAL and United Church of Christ congregations in Green River, Wyoming have launched a drive to build a new church building which they will share. Church schools are to be combined, and two Sunday morning services will be held for the two memberships. The United Church congregation has a diversified building history. It began 83 years ago in a saloon, the only place then available.

FIFTY-SIX PRIESTS left the active ministry in 1968 from the archdioceses of Detroit and Chicago. Bishop W. J. Schoenherr of Detroit said that the defections were about proportionate to the rest of the country. He added that the most noteworthy development recently was growing concern over celibacy and the right of priests to marry. Frustration in trying to "buck the system" is also a major cause for defections, he said.

CHURCH commissions on movies are also getting together in making awards. Last week, "Rachel, Rachel" and "The Heart is a Lonely Hunter" were shown because they won top honors from both the Catholic and Protestant agencies. Catholics also made awards to "Oliver", "2001: a Space Odyssey" and "Nazarin", a Mexican film. Protestants also picked for prizes "Yellow Submarine" and "Faces". Fr. Patrick Sullivan, director of the Catholic commission and the Rev. William Fore, head of the NCC agency, officiated at the presentation ceremony.

SEVEN SEMINARIES in the Chicago area are seeking a cooperative approach to their work.

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EDITORIAL

Between Good Friday & Easter

ON EASTER EVEN we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter.

The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries —
The mystery of darkness,
The mystery of life,
meet in the twilight of Easter Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, his spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life. Indeed, it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power.

Whatever opinion we may have of his faith and nature, we cannot dispute the fact that he has exerted an influence by methods which are so deeply hidden from human wisdom that his most devoted disciples acknowledge their inability to copy them.

The influence of Jesus is totally unlike the influence of any other mortal who ever lived, both in the intensity of its power and the scope of its activity. The unobtrusive methods by which he attained this influence are utterly unlike the influences by which other leaders have gained power over men.

And the influence which he has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with him.

This personal power of Jesus is something which cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that he was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven and from there sends the Holy Spirit to pervade and inspire the Church which in its miraculous continuity is also unique among all the organizations of mankind.

If the life of Jesus is unique, his treatment of the mystery of evil is also peculiar to himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death.

In the Orient, matter was unreal, suffering non-existent, death a delusion.

Among the Greeks, matter was the essential element, suffering to be avoided, death the end of all things.

Jesus differed from every philosophy which preceded his gospel and from most of the theories that have succeeded it.

To him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us."

Suffering was not to be sought; he prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

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"It must needs be that offenses come," said Jesus.

Why? He does not explain, but states the fact.

"But woe to that man by whom the offense cometh!"

In other words, the evils in life are realities and the calm endurance of them is a necessity. The thing that must not happen is connivance with them.

To him death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so he commends his spirit into his father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

And the power of Jesus extends further than this. Not only did he promise to his disciples that he would see them again, but he convinced them that he did see them after his resurrection.

If he were merely a conjurer, depending upon hypnotic influence, he was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history. At least the story of the crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead, stands the cross, not only with its indubitable account of his death, but also with the attendant discouragement of his disciples. Not only did they believe in the fact of his death; they also failed to believe in his power to rise from the death.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of his witnesses. They fully believed that their cause was lost. They were bewildered and dismayed by their own confession. Suddenly they were inspired with a great hope — so great that nothing afterward could ever destroy the persistence of their faith.

It is all so unusual that we must be pardoned if we regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

We can believe whole heartedly in a supernatural religion which explains things beyond our ken, if we believe in the credibility of its testimony; but we cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder.

Either the Christ as he is or no Christ will be the Saviour of the world tomorrow as he has been the Saviour of mankind for centuries.

The Man Won't Go Away

By George W. Wickersham II

Minister, the Tamworth Associated Churches, Chocorua, New Hampshire

THERE WAS no question about the moral power of the Man. When he rode into Jerusalem as the Messiah, he was received with acclaim. When he cleared the temple, the authorities were powerless against the impact of his influence.

We would be deceiving ourselves if we failed to realize, however, that most of those who received him on Palm Sunday undoubtedly thought that he would soon put the Hebrew nation on top of its enemies. Jesus had one thing in mind, and they, quite another. Still, they listened to his teaching in the temple while the revolution was delayed and while Jerusalem filled with pilgrims.

The pilgrims, both by the authorities' design and by idle rumor, were filled with lies, so that when Jesus was finally seized and condemned, they were easily stirred up to cry out, "Crucify him!"

I have little doubt that there were many local people, perhaps not at large at that hour of the morning, who did not cry, "Crucify him!", as well as many pilgrims from Jesus' own territory. Furthermore, I have little doubt that there were many who said to themselves that if Jesus was the Messiah nothing could happen to him anyway. As we know, people do find all sorts of reasons not to stand up and be counted.

Well, he was crucified. Here again I have little doubt that to most people in and around Jerusalem this was the end of the matter. Even the two disciples who walked to Emmaus were undone. "We had hoped," one of them said, "that he was the one to redeem Israel."

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The Passover ended quickly, the pilgrims went home and everything died down.

But here is just the point: everything did not die down.

Those closest to Jesus and many more — St. Paul says over five hundred—began to say that this Man had risen from the dead. They claimed to have seen him, to have talked with him, even to have eaten with him. Their stories were moving and beautiful — Incidentally, that is important.

Now remember: in most minds, including those of his admirers, his cause was lost, his Messiahship discredited, his disciples disillusioned. Yet within seven weeks Peter — of all people — Peter, who had been afraid to confess his connection with Christ to a few guards in the courtyard of the high priest — Peter was addressing huge crowds in the face of hostile authorities, and winning new disciples, we are told, by the thousands.

The movement spread like wildfire. These same disciples who had run away at Jesus' arrest now stood like rocks of Gibraltar ("Thou art Peter . . ."), preaching with tremendous conviction, and in the face of the same peril which had brought the Master to his dreadful end.

What happened? What brought about so complete a change of attitude and character?

Natural Law

THERE ARE all kinds of arguments, philosophic, scientific, even theological, against the reality of the resurrection of Jesus of Nazareth. To the modern western mind it is almost unthinkable. But then so is the star of Bethlehem, the virgin birth, the transfiguration, the stilling of the storm.

Could it be that in our preoccupation with the mechanics of the universe we have overlooked the possibility that there may be more to them than the laws of physics? Or, should I say, more to them than the more obvious laws of nature?

Brahms' third symphony: can you explain it wholly in terms of Brahms' biological construction?

Salisbury Cathedral: it does not violate any accepted physical laws, true enough, but its beauty goes so far beyond them as hardly to be explainable in terms of engineering.

A sonnet by Shakespeare: who would have thought such a thing possible in a mere man?

Is the universe devoid of facts and phenomena which defy analysis, categorization, calculated definition?

What is this so-called "natural law"? Is it not simply that which we have so far observed?

Central Fact

TWO DISCIPLES walked to Emmaus. Jesus had been crucified, but Jesus walked with them. They did not recognize him.

As far as I am concerned this is a basic story. It is basic because it is true of every man born into this world. Jesus walks with him too. He never leaves any man. He just will not go away. We may not see him as they did, but he is there.

The change which took place in the disciples was the change that takes place in any man when his eyes are opened and he recognizes the Risen Lord. This is when the disciples finally became men. It is when we become men. Let us say that this process is what divides the men from the boys.

I have a sermon on the different accounts of the resurrection. And their differences are most interesting. They are beautiful stories, but they are at great odds with one another. Obviously, the resurrection did not fit ordinary circumstances: the day-to-day patterns of human life. In terms of normal experience, it was all but incommunicable.

I believe, nevertheless, that the resurrection of Jesus of Nazareth, far from being contrary to what we call "natural law", is rather the central fact of life on this planet.

Further: a man is not fully a man until his eyes are opened and he recognizes the resurrection of Jesus of Nazareth.

"Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.'

"Eight days later his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet believe.' "

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Palms and Ashes

By Alfred B. Starratt
Rector of Emmanuel Church, Baltimore

THE OLD CUSTOM was to burn the palms that had been used on Palm Sunday in the previous year and then to use the ashes to mark the foreheads of penitents on Ash Wednesday. My impression is that this is still the tradition among our Roman Catholic brethren.

This is a rather interesting contrast in the use of symbols — the materials of last year's triumph reduced to ashes and used as marks of this year's sadness.

The practice calls to mind the ancient myths about the phoenix — a bird that somehow managed its own cremation after dying of old age, and which then sprang triumphant from the ashes in renewed youth.

Palms of joy changed to ashes of penitence, when compared with ashes of death transformed to new life, may symbolize the rather dismal view of man's fate that was popular in medieval times in contrast to the exuberant this-worldly joy in living that was found in some forms of pre-Christian religion. The day of judgment, with "weeping and gnashing of teeth," was prominent in traditional theology until modern times. We still mention it in our creeds, but no one takes it seriously any more.

Yet it is often true for individuals that triumphs turn into ashes — sometimes in the sense of loss of a loved person or the passing of the good old days, and sometimes in the mood of regret. Change is the law of life and fixation is death.

And for this reason it seems to me that the happiest life is one that is in touch with external reality. Symbols and ideas in your head can remain static and all this fixed verbiage can become a screen between the self and the environing other. But the real external world is always flowing into new forms of being. Thus to be sensitive to the other is to be aware of transformation and accept it. To cling to the moment, however precious it may be, is to move from reality to fantasy. Happiness is a melody woven through the symphony of our days, not a single chord repeated endlessly.

I feel sure that he who loves any other, animate or inanimate, becomes sensitive to the One in the many. In loving his neighbor he loves God. In union with his whole environment through loving awareness, he is acquainted with ways in which the creating power ever expresses himself in new forms. Like other men he will suffer in his losses. But the absence occurs within a never-ending presence. All loveliness comes from him and returns to him to come forth in another pattern of being. To be close to God is to be with all we ever loved forever. The palms turn to ashes and fertilize the ground for roses to appear.

Spring and Sacrament

By John Lane Denson
Rector of Christ Church, Nashville

SPRING once more tries for the annual forensic conversation with winter. And the sap pumps up again. Sealing us indoors long enough, nature calls us out to the links and the lakes, the gardens and the courts — and out of the naves of the church. Nature points to supernature's power and meaning and makes us yearn. Nature is the sacrament of spirit.

But grounded as we are in nature, our bodies remind us where we are incarnate. We are nature's highest, where all her processes focus, but we rise beyond her to new levels of freedom. In man, nature transcends history and becomes history's supreme theater. The human body is the sacrament of history.

God's kingdom enters history through Christ's body, signaling its presence and power by healing and growth, fulfilling history in nature's center. The body of Christ, the perfect experience of spirit, is the sacrament of the kingdom of God.

Historically inaccessible, the body yet presents in bread and wine the nourishment, support, and authority for man's highest spiritual possibility — the totality of health. Gratitude metabolizes what Christ makes of us. And we return, remembering that the eucharist is the sacrament of new life in the body of Christ.

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Gordon T. Charlton Jr.

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TO BE FACED

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- - People - -

ARCHBISHOP CLARK of Canada is the first chairman of the American Council of North America. He was elected at the inaugural meeting at Nassau. Bishop Bayne was elected vice-chairman.

NATHANIEL PIERCE, a seminarian, and ROBERT HASKELL, working for a doctorate at N.Y.U., are co-secretaries of the Episcopal Peace Fellowship, replacing Thomas Hayes who has gone to Sweden to minister to the American soldiers who deserted from Vietnam.

PAUL WASHINGTON, rector of the Advocate, Philadelphia, is a member of the steering committee of the Task Force, reported elsewhere in this issue.

DAVID R. HUNTER, Episcopalian, is one of three clergyman on the 20-member board of directors of a committee on United States-China Relations. Msgr. George Higgins and Rabbi Maurice Eisendrath are the others. A national conference on what is likely to happen between the two countries in the next decade was held in New York, March 20-21, with a distinguished group of speakers and panelists. There was no representative of any religious body in the lineup.

JOHN ANDERSON, a bishop who is assistant to Archbishop Clark of Canada, was elected bishop of British Columbia. There were two separate voting sessions at Victoria. The first adjourned after 15 ballots when clergy and laity couldn't agree. After a two-week break, they tried again and after another 15 ballots elected Anderson.

JUNIUS CARTER and DONALD McILVANE, Episcopal priests, have been charged by an ad hoc group with "contributing nothing toward easing tensions" in the racially torn Hazelwood section of Pittsburgh. The group declared that they, along with Msgr. Charles Rice, "were prime examples of the outside agitation which the people of troubled areas are forced to contend with." All three priests are active in the civil rights movement. Carter is rector of Holy Cross and helped start a coop food market. McIlvane is the organizer for the religion and race council in the Pittsburgh area. Rice is a columnist for the Catholic weekly and has been sharply critical of public officials.

JOHN DAVIS LODGE, Episcopalian and former governor of Conn., will likely be chosen if President Nixon decides to have a representative at the Vatican. He has been in state and national service during most of his career, except for a few years after leaving college when he was employed by motion picture firms. He is a brother of Henry Cabot Lodge, diplomat who heads the U.S. negotiating team in the Paris talks involving Vietnam war participants.

HUGH V. STIFF, dean of the cathedral at Calgary, Alta, Canada, was elected bishop of Keewatin. Some had expect an Indian to get the post. The Rev. Ahab Spence, a Cree who has spent 25 years with his people in northern Manitoba, was runner-up.

GEORGE BELL, the late bishop of Chichester, is back in the news. C of E bishops are appointed on the recommendation of the prime minister. Bell was recommended for archbishop of York by Anthony Eden but was turned down by the crown because of his opposition to world war two. Michael Ramsey moved from Durham to York and from York to Canterbury. Bell had hoped for the appointment believing that it might be regarded as a vindication of his anti-war speeches. Commenting on the affair, the Church of England Newspaper said the chief objection to the present system of crown appointments is that the prime minister may refuse to recommend someone for entirely wrong reasons.

GEORGE APPLETON, former archbishop of Perth, Western Australia, is now archbishop of Jerusalem. Archbishop Coggan of York performed the ceremony in London in the absence of Archbishop Ramsey who is touring the West Indies. Appleton left for Israel on March 16 and was installed in the cathedral in Jerusalem on March 23. He has jurisdiction over a vast area of the middle east.

GERAID PEACOCKS, master at King's College, Canterbury, is in charge of preparations for the 800th anniversary of the murder of Thomas a Becket in 1170. December 29, 1970 has been set for the observance. The story of the famed archbishop is known to millions through the movie and Eliot's "Murder in the Cathedral."

JAMES W. MARKUNAS, assistant rector of St. Joseph's, Detroit, has been found guilty of violating a curfew imposed at the time of the murder of Martin Luther King. He faces 90 days in jail and a $100 fine. More than 100 were arrested at the time and the case of the young clergyman will test the validity of the curfew proclamation for the entire group.

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APRIL 10, 1969

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FOR CHRIST AND HIS CHURCH

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Story of the Week

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Interchurch Action Guidelines Adopted at COCU Meeting

★ Guidelines for local interchurch action were adopted by the Consultation on Church Union at its eighth annual meeting in Atlanta.

They were transmitted to the nine denominations participating in the consultation for study and action "in the hope that the document will be transmitted by the communions to their constituencies through appropriate channels."

The guidelines are designed to show how local churches can work together and even unite in advance of the formation of a national united church being sought.

Methodist Bishop James K. Mathews of Boston, chairman, called the guidelines "a valuable instrument to make ecumenism effective in countless areas across the country." He said they will "make possible more discipline" in local unity efforts.

After extended debate, the consultation approved the substance of a preamble submitted by a United Presbyterian delegate; the Rev. Stephen Rose. Intent of the preamble is to highlight the conviction that the mission of the people of God must have a central place in the thinking and work of local interchurch action, and interchurch efforts at every level.

Changes that will come about as the result of church union "will be worthwhile only if the church that emerges on the local level is freed to reach new levels of awareness of the liberating power of the gospel and of the impetus which that power gives to the mission of the people of God," the preamble draft says.

It also says that "local interchurch action make provision by means of shared resources for the most effective deployment possible of laity in carrying out the full work of the church either in task forces, or through their participation in secular agencies, groups and organizations in the humanization of our society and the world."

A committee headed by the Rev. William P. Thompson, stated clerk of the United Presbyterian Church, submitted the guidelines.

Local interchurch cooperation suggested in the guidelines included:

- Joint programs in which two or more congregations or other local denominational units plan and operate any portions of their ministry or program jointly. Programs might include Christian education, ministries to students, pastoral counseling centers, chaplaincies to local institutions and day care centers, job training and referral agencies and other specialized programs meeting local community needs.
- Joint staff in which two or more congregations join together in employing program specialists in counseling, education, music leadership or community service.
- Joint use of building facilities in which congregations seek to eliminate costly duplication of religious facilities with their limited special uses, and to promote commonly held space for flexible uses at central location.
- Cooperative or larger parishes, which link congregations for common programs and ministerial leadership, usually under the direction of a parish council.
- United ministry or cooperative ministry during which the congregations retain minimal ties with their denominations.
- The federated church, in which two or more congregations join in a structure in which they maintain their separate denominational ties and membership roles and yet operate fully as a single congregation as far as all program is concerned.
- Declarations of mutual acceptance. This refers to actions by district or regional church bodies which result in a mutual endorsement of particular local congregations.
- Councils of churches, in which groups of congregations work cooperatively in a variety of program ventures.

● Joint mission agencies or para-council structures.

● Cooperative new church development.

In regard to local church unions, the committee cited several possibilities, including the federated church, interdenominational mergers, union churches, ecumenical congregations.

The committee said the plans could involve not only congregations of the nine denominations participating in COCU, but from other denominations, including the Roman Catholic Church, as well.

Hail Guidelines

The guidelines were praised by several of the observers consultants. The Rev. Paul D. Opsahl of the Lutheran Council in the U.S.A. described them as "immensely helpful" and Fr. John F. Hotchkin, who represented the conference of Catholic bishops, said they represent "a very positive contribution" and "have a great deal of practical value."

The Rev. Robert C. Torbet, ecumenical officer of the American Baptists said he was "very pleased to discover the fine document on guidelines."

Fr. George H. Tavard, another Catholic observer-consultant, noted that the meeting was "much more leisurely" than some in the past, but that he didn't feel the hesitancy of earlier sessions. "The churches involved are quite decided to go ahead," he commented.

He foresaw two hurdles which COCU must still clear: the theological question on the ministry — how it would be possible to square the concept of the ministry held by the Episcopal and Roman Catholic Churches with concepts of the other Churches.

A non-theological problem — how to provide proper representation to the black churches in the consultation.

Communion Service

Delegates worshipped and received communion together at a service at Tabernacle Baptist church. They followed an order of worship that included traditions from all nine churches.

Blacks Seek Power

Bishop Frederick D. Jordan, head of the delegation of the African Methodist Episcopal Church, told delegates that "white" churches must take the initiative in seeing that blacks are given a power base in any united church.

He said that blacks don't want mere acquiescence to black proposals, but a genuine effort on the part of white churches to correct the mistakes of the past.

The bishop recounted how the church in the past "informed the minds and set aflame the hearts and spirits" of abolition, while "blessing the auctioneer at the slave block as he turned the image of the eternal God into a commodity."

Overcoming Obstacles

Two leaders of COCU agreed there are no insuperable obstacles to union so far as matters of faith are concerned.

"The hangups are matters of order — what we believe about ourselves and the way we do business," James I. McCord, president of Princeton Seminary, said.

A United Methodist theologian, the Rev. Albert C. Outler, described the "disparity" of ministerial order as "the last ecumenical enemy to be overcome." As the first and crucial step "to a mingling of our ministries in yet fuller and more perfect representativeness," he called on the churches to recognize the significance of mutually accepted baptisms. He suggested that since they recognize each other's baptisms as valid, they are implying they recognize each other's ministerial orders as valid.

McIntire and Maddox

Some 2,500 Georgians, including Gov. Lester Maddox, attended a rally opposing COCU.

Carl McIntire, president of the International Council of Christian Churches, drew repeated "amens" from the crowd and nods of approval from the governor when he denounced COCU as "a liberal, modernist infiltration" of the nation's "Bible-believing" churches. He claimed that COCU "is going to turn the young people of our churches into young revolutionaries."

Gov. Maddox told a reporter after the rally that if COCU achieves its goal "it will completely destroy" the Christian church in America.

DIOCESAN EXECUTIVES ARE ORGANIZED

★ Formation of a new professional organization of diocesan executives was completed March 21, at the close of the annual conference in Kansas City of archdeacons, canons to the ordinary, executive secretaries and other planning, administrative and program personnel. To be known as the conference of diocesan executives, the new organization will include in its membership executives on the diocesan level.

Its announced purpose will be to "provide an agency to serve the bishops and their dioceses in the development of effective organizational and executive procedures and to provide a primary vehicle of communications among the members and with the national church for planning, program and administration."

The new organization sees as its functions:

● To develop more effective

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organization and procedures for communicating the gospel in church and society.

- To provide consultation when requested for dioceses with organizational needs.
- To assist bishops upon request in the selection of capable diocesan executive personnel.
- To provide a primary vehicle of communication and a clearing house of ideas among conference members and dioceses, and with the national church.
- To assist diocesan executives in determining job expectations, standards of performance and evaluation.
- To develop fellowship and support among diocesan executives.
- To provide professional guidance for continuing education of diocesan executives.

The first conference of diocesan executives was held at Roanridge, Parkville, Missouri, in October, 1963. The recently-concluded conference was the sixth such meeting. All six have been more or less loosely organized by a rotating body called a steering committee. The members of the most recent conference felt the need for a more permanent organization.

Members plan to continue the annual meetings and to schedule a number of regional meetings during the year. Task forces for particular areas of concern are also planned.

Attending the recent conference in Kansas City were 49 executives and four bishops. They met March 18-21 in the center for renewal at St. Paul's School of Theology.

Named as chairman of the new organization was Canon Kenneth Nelson, diocese of Indianapolis. Secretary - treasurer is the Rev. Theodore Jones, executive secretary of the diocese of Pennsylvania.

Other members of the six-man steering committee: the Rev. Richard H. Ash, diocese of Missouri; Canon Noble Owings, diocese of Los Angeles; Mr. Jack Parsons, diocese of Alabama; and Bishop Frederick Putnam, diocese of Oklahoma.

Sanctuary in Church Creates Stir in Michigan Diocese

★ Bishop Richard S. Emrich of Michigan was sharply critical of the "sanctuary" given an army deserter in a Detroit church.

The bishop, in a "letter to the diocese" read in all parishes, did not threaten any action against the church or its rector. His letter drew criticism, however, from some parish and national sources, particularly of his view of use of "sanctuary" at the church.

St. Joseph's church and its rector, the Rev. Robert E. Morrison, offered Tom Sincavitch, 27, "sanctuary" after Sincavitch had received word he was being sought by the army on charges of desertion.

When the FBI raided the church, the 40 to 50 agents found some 40 persons, all claiming to be "Tom Sincavitch," and had to perform an on-the-spot fingerprint check — of Mr. Sincavitch and one of his supporters — to determine the identity of the man sought.

Bishop Emrich, while supporting the right of conscientious objection and civil disobedience, said such objection and disobedience must be done with respect for the government.

"What is out of bounds," he declared, "is to taunt government as such . . . government is of God, a divine ordinance. It is out of bounds to ridicule it, to seek to make it a laughing stock, to plan a confrontation whose aim is to make the majesty of the law amusing."

"For what other reasons were the identical name tags worn by many people and the whole plan given the widest publicity?" he asked.

"I heartily condemn the whole procedure," he continued. "It was not mature. It was not dignified. It was not of God; for without respect for the law and its officials, there can be no life or order."

Bishop Emrich also criticized the rector for proceeding with the plan without full consultation with the diocese — he was informed at the "last minute" —and reported that some members of the diocese had threatened to cancel their pledges in protest against the incident.

"This would mean," he said "that in order to voice their protest against one parish, they will punish the completely innocent missionaries in the diocese or the ends of the earth. Because of an exaggeration in a part, they will strike at the whole. Because of the activity of a priest—who had done good work in other areas — they will hit the bishop."

The same day that the bishop issued his pastoral, however, the senior warden of St. Joseph's mailed a letter to people of the diocese explaining the church's position.

"Tom Sincavitch served in the United States army reserves," the letter said. "He attempted to resign as a result of his more revulsion against riot control training in the summer of 1968.

"He sought sanctuary of St. Joseph's not in the expectation that this action would in any way avoid arrest, but in an effort to emphasize his moral pro-

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test. The action was non-violent; he did not resist arrest."

The letter asked the diocese for "patience and understanding for an act of conscience which arises out of the deep troubles of our time."

Rector Morrison said he felt the bishop is "worried a little bit about the pocketbook and not with moral considerations." He told newsmen that he was "in sympathy with the fact that it takes money to run a diocese and a parish, but on some point a man has to stand on what is moral and what is right, no matter what the cost."

Bishop Emrich's letter was criticized by the national office of Clergy and Laymen Concerned About Vietnam. The organization suggested the bishop had an "obvious misunderstanding of the basic issues." "In the current panic over law and order in this country, many are neglecting to see the real issues: analysis fails, scapegoats are sought, and speedy panaceas put forward. The facts remain."

A group of 50 Episcopalians came to the meeting of the executive council of the diocese at its March 26 meeting to present a resolution backing St. Joseph's and its rector. Bishop Emrich withdrew in order to provide free discussion but before leaving said that he thought approval of the resolution would be interpreted as a negative vote to all he had written in the pastoral.

There was a spirited two-hour debate after which the council supported the position taken by Bishop Emrich in his letter and also, on the recomendation of the urban mission planning committee, voted to continue the annual grant of $7,000 to St. Joseph's.

Church News Condensed

Edited by W. B. Spofford Sr.

ARTHUR FLEMMING, president of National Council of Churches and former secretary of health education and welfare, has been named a national co-chairman of the committee for a political settlement in Vietnam. In accepting the post, Flemming joined his fellow co-chairman Clark Kerr in a statement urging the Nixon administration to avoid further escalation of the war. Other co-chairmen include Bishop Leland Stark of Newark.

NEGRO STUDENTS at Colgate Rochester agreed to end a lock-in which had closed the inter-denominational seminary since March 2. Students were successful in obtaining most of their demands. Key issues were the naming of 11 new black trustees and the granting of a black student voice in the selection of new faculty members. There is currently only one black trustee. In ending the demonstration, the Rev. Charles Walker, spokesman for the blacks, said "we felt we could be here forever and the administration might never move. We didn't want to destroy the educational process." He indicated that pressure for greater black student power would continue.

NOW, magazine of the diocese of Missouri, is no more. In place of the ten-times-a-year magazine is a four-page called Interim, issued occasionally. Bishop Cadigan meanwhile has appointed a committee to study the needs and problems of communications. The diocese fell far short of raising its 1969 budget of $404,261, with pledges as of March totalling $310,415. So reductions have been made in several areas: aided ministries, college work, service departments. Also the pledge to the national church was cut $11,057. Cuts in the diocesan program came to $94,000. Whether some did not give because they do not like the program is not spelled out in Interim, but it is likely since it is happening everywhere.

FORD FOUNDATION made a grant of $121,000 to the bishop's fund of the diocese of Pennsylvania for work in a ghetto section of Philadelphia. In this section of 22,000 inhabitants, the church has been working with a group called the Young Great Society. Founded by two leaders of juvenile gangs in 1966, the organization was able to stop the street fighting and turn the efforts of the rival gangs to constructive community activity.

BETHANY SCHOOL, Glendale, Ohio, has expanded its guidance program in several directions and deepened its scope. One of the most interesting and rewarding additions has been the offering of several series of conferences for parents with each series including five meetings. At each meeting, Mrs. Harriet P. Cook, former professor of child psychology and mental hygiene, and now director of guidance at Bethany, lectures for half an hour and then leads a discussion which lasts from an hour to an hour and a half. Parents bring up individual problems and participate in making suggestions of mutual interest. The groups are limited in membership to six and in each case, as could be foreseen, there develops genuine group consciousness, group loyalty, and group personality. The order of subject matter presented and the direction of dis-

(Continued on Page Ten)

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EDITORIAL

Pollution: Who's Responsible?

OF WILDERNESS, Scapegoats and Conservation was actually the title of a well documentated discourse given by the Rev. Arthur E. Walmsley, now on the staff of Grace Church. Amherst, Mass. He began with Hebrew folk culture and traced the attitude of our ancestors toward the natural order down to the present time. This history, as important and interesting as it is, we are obliged to omit because of space limitations. As for the present this is what Walmsley has to say.

There is in America a rapidly growing constituency of Americans who view the conservation of natural resources, pollution control, wilderness and wildlife preservation as matters requiring urgent attention, and the department of the interior as a governmental agency expected to give major leadership to these efforts.

It is encouraging to see the development of this concern, but as a Christian, I do not believe it is complete. Jew, and Moslem, Marxist and twentieth century humanist could probably agree on the need to preserve and make wise use of our primitive areas, to clean up our polluted air and water and land, to prevent the senseless destruction forever of species of wildlife. And, though they might disagree on the order of priority assigned to specific projects, all would probably agree that the decisions include elements of moral or social responsibility as well as technical choices. Yet there is something more needed, a sense of the sacredness of the whole creation, an awe of nature, love and delight in the earth as our mother. Call it a theology of nature. The anthropologist Loren Eiseley looks back to the moment of man's creation, that point in time when he was set free to fill the earth and subdue it and have dominion over all other creatures, as one of dark foreboding for the earth in her beauty. In his words:

"It is with the coming of man that a vast hole seems to open in nature, a vast black whirlpool spinning faster and faster, consuming flesh, stones, soil, minerals, sucking down the lightning, wrenching power from the atom, until the ancient sounds of nature are drowned in the cacophony of something which is no longer nature, something instead which is loose and knocking at the world's heart, something demonic and no longer planned—escaped it may be —spewed out of nature, contending in a final giant's game against its master."

Not a familiar picture, really, of man's place in the order of things. For the long history of man has shown a theological prejudice against nature in its untouched state. Now, as we hurtle through the heavens on this little planet, an increasingly crowded spaceship earth, whose air is polluted, whose forests cut, whose green fields are paved with asphalt, her rich resources plundered, men will have to come to revere and cherish this home, this planet which bore us, for if we do not the great whirlpool will at last suck us too into its black and bottomless maw. We lack a true theology of nature; the long history which began in biblical times is incomplete. Such a theology of nature is not a hobby to be pursued by a few birdwatching conservationists; it is one of mankind's urgent pursuits.

Action is Urgent

I SHALL CLOSE by making some recommendations. A theology of nature — or anything else for that matter—if it means anything, must include clues for implementing its clear implications.

● Because issues of conservation and control of pollution are not options for the few but sheer necessity for the survival of the planet, we must be willing to spend money on their behalf, and join civic organizations which lobby for necessary legislation and insure that it is enforced. (A list of such groups is appended).

Let me cite one specific, close to home. Efforts to reduce the pollution level in the Connecticut River are proceeding if at a slow pace. In a few years, this great river which flows through our valley can become a valuable and diverse area of natural beauty and recreation for the growing population of this region. Its banks are surprisingly undeveloped today. Or it will become an exploiter's paradise, marked by mile after endless mile of tawdry buildings, neon lights, and cheap commercialism. It is clear that the decisions about the river's future will be shaped by those who care the most — and work hardest.

● Men who have done much for the cause of

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forwarding conservation on the federal, state, and local levels must be given recognition and support. I refer to such men as the recent secretary of the interior, Stewart Udall, who has just formed an international agency concerned for these matters, and such senators as Edmund Muskie of Maine, who has been indefatigable in presenting issues of conservation in the Congress. Along with the issues of international peace and the humanizing of our cities, the battle to save the planet will become, I believe, the major political struggle of the next decades.

● Finally, the men of science and technology must come to see the issues of nature in a new light. Just as corporate enterprise has come, in a few short years, to understand that it bears responsibilities in the social order — in such matters as employment, the tensions between black and white, the rebuilding of our cities — so the control and use of nature can be seen no longer as an open hunting license to exploit nature. If man's power through science and technology has increased without limit, so has his responsibility.

For if we do not learn that lesson, we shall discover too late that the scapegoat for our sins against nature is man himself.

FOR FURTHER READING:

Udall, Stewart, *The Quiet Crisis*, Holt, Rinehart and Winston, New York, 1963. An excellent history of the development of concern for conservation in the United States, and the crisis faced in this nation today.

Nash, Roderick, *Wilderness and the American Mind*, New Haven, Yale University Press, 1967. A scholarly yet readable account of the American attitude towards wild country over the past three and a half centuries.

Eiseley, Loren, *The Firmament of Time*, New York, Atheneum Press, 1962. Poetic and deeply disturbing account of how man's views of nature and of his own nature have changed with the advance in the study of geology, anthropology and biology, by a scholarly anthropologist and naturalist.

Nicholson, Marjorie Hope, *Mountain Gloom and Mountain Glory*, Ithaca, Cornell University Press, 1959. Not a "popular" book, but important for anyone who is interested in tracing the intellectual revolution of the 17th C. with reference to nature and esthetics.

ORGANIZATIONS INTERESTED IN CONSERVATION:

The Appalachian Mountain Club, 5 Joy Street, Boston, Mass. 02108

The Wilderness Society, 729 Fifteenth Street, N.W., Washington, D. C. 20005.

The Aububon Society, 1130 Fifth Avenue, New York, N. Y. 10028.

The American Museum of Natural History, Central Park West at 79th Street, New York, N. Y. 10024.

The Sierra Club, Biltmore Hotel, 44th Street and Fifth Avenue, New York, N. Y. 10011.

The Kid Steps Down

By William B. Spofford Jr.

Bishop of Eastern Oregon

WE STARTED to watch them in the old days when the first platoon was playing and turning the name Yankee into a symbol and a power. The names are not forgotten . . . Ruth, Gehrig, Lazzeri, Hoyt and Pipgras; Huggins and Col. Jake Ruppert. They were succeeded by the second group who were not as devastating with the "five o'clock lightening" for which everyone waited about the seventh inning. These names were headed by the graceful Jolting Joe, followed by King Kong Keller, Tommy Henrich — a converted softball player—, Bill Dickey, Red Rolfe and Flash Gordon, together with Ed Barrow and Joe McCarthy.

There were many pennants thereafter, but the class was never the same. Except for the Kid. We remember him the year he played for the Kansas City Blues, when McCarthy thought he ought to get some seasoning and some relaxing away from the pressure of being a overly-publicized rookie. That was the year that "Say-hey" Willie Mays was with the Minneapolis Millers.

What a team those Blues were — Mantle, Mickey Owen, Vic Power, Cal Segrist. Collectively, they had about nine players over .300 and most of the team, later, made all star teams in the majors. But they finished fourth or fifth since they didn't have a pitcher who could reach home plate in less than two bounces. Every night game ended about 18 to 16 and about 2:30 a.m. But it was fun to watch them when they played the Millers because everyone knew that, in center field, on either side was an immortal.

Now Mickey Mantle has retired. He finished up with a life-time average under .300 but he carried the team, in the good years and in these latter days when, under the doctrine of Mutual Responsibility and Interdependence, the Yankees have been trying to see how the other half have had to live. His legs, I am told, were torture racks for the last decade at least, but there he was, finishing it all the way in center field and then adding a bit more at first base, where he competently did the job.

So he's retired, as men must. The legs go first, Stan Musial said. Mickey's legs went the second year he was in the majors but most of us forgot that. We knew he was the bread-and-

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butter player, just as Whitey Ford was the "stopper" of the pitching staff.

Last Memorial Day, driving north to Massachusetts, I turned off the turnpike, remembering that there was always a double-header on that occasion. The Yanks were playing the Senators, which didn't sound like much excitement. But I went and sat in the bleachers, between a Bronx Jew and a Harlem black, in a mood that this homage had to be paid. Our discussion covered the topics which had been current back in the thirties — was Bill Terry or Lou Gehrig the better first baseman; the stupid choices of the managers as to relief pitchers — shades of old Pat Malone who, in the twilight of his career, could always be counted on to come in from the bull-pen, throw one pitch and lose the ball-game with a "gopher ball." — and whether Charley Gehringer was a better fielder than Joe Gordon. The democracy and love of the bleachers has always been one of honest Agape and Koinonia, and so it remains.

Anyway, I only stayed for the first game. The Kid went five for five — two home runs, a double, and two singles. He hadn't done it in twelve years. And it was great! But when he was running out that double it was obvious that this was the end. But it was a moving couple of hours, and in it was packed a lot of thanks and memories.

So this is the way the world ends. But, at least for this season, Willie will still be running out from under his cap in center field. We know that the football monsters are now the favorites, and they get the adulation previously reserved for the baseball great. They're good but, for some, they can't really replace guys like the Mick.

Baptism: Public or Private?

By Cornelius P. Trowbridge
Retired Priest of Delaware

MANY OF THOSE whom, at my age, I call the "younger clergy" — i.e. fifty and under — have been sold a bill of goods about baptism. They have been taught in seminary that all baptisms should be public. This teaching is based upon the assumption that only in this way can the importance of baptism be emphasized and that its true nature, as a service of the church, be distinguished from a social occasion which preceeds a cocktail party. So, in many parishes, so-called public baptisms have become mandatory and on the average of once a month a new crop of babies are welcomed into "the whole family of the church" instead of into their own families.

How does this procedure affect the parents? It means that their child must appear at the church at 9:15 or 11:00 regardless of its schedule. If the baby cries they are embarrassed in the presence of a large congregation as they would not be if surrounded only by family and close friends. It means that the god-parents, who often must come from a distance, have to be on hand on a Sunday morning instead of at a more convenient hour.

How does this procedure affect the congregation? It means, and this is particularly true of its older members, that they must stand for fifteen minutes for a service in which there is very little opportunity for them to participate and in which, frequently, they cannot see or hear what is going on.

Finally, how does this procedure affect the clergy? It forces them to inject what many feel to be the least inspiring of our services into the middle of the morning service, thus interrupting the flow of worship and lengthening the time of the service. Also it prevents the clergyman from giving a short homily on the meaning of baptism and explaining to the parents and god-parents the responsibilities which they are assuming. It has been my experience that a brief preparation of that nature has been much appreciated.

At a family service, once or twice a year, when the children are present and can be invited to stand in a circle around the font where they can see and hear what is happening and have it explained to them in terms they can understand, a public baptism is most appropriate.

In a very real sense all baptisms which are held in the church are public. One does not need an engraved invitation or be an intimate friend of the family to attend. Often members of the congregation, when they learn that a baby is to be baptized after the morning service, feel free to remain and take an inconspicuous part in the service. What difference does the size of congregation make? Is a service less valid because it is attended by twenty people instead of two hundred?

A baptism can and should be a very important event in the life of a family. I believe that parents have a right to have it planned as a separate service rather than having it inserted as a minor part of a longer service.

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CHURCH NEWS: —

(Continued from Page Six)

cussion has varied from group to group, but in general the areas penetrated have been the bases of good mental hygiene, the various categories of problems, intelligence, the purpose and interpretation of various kinds of tests, and discipline.

THE EVERETT H. JONES Episcopal Advance Fund with a goal of $1,775,000 was formally launched at a special council March 22 of the diocese of West Texas. Some 500 delegates, alternates, and visitors met in St. Mark's Church, San Antonio, to hear plans for the campaign which will honor the episcopacy of Bishop Everett H. Jones, who retired Dec. 31 after 25 years as diocesan. One of the primary features of the campaign, the second E.A.F. since 1960, will be a revolving loan fund of $885.000. With $150,000 in a similar fund established by the first E.A.F., a total of $1,000,000 will be available for low-interest loans to establish new churches and to aid growing congregations. Another large item is $400,000 earmarked for land acquisition in the fast-growing southern and central-western part of Texas. Land values in the metropolitan areas of San Antonio, Corpus Christi, and the Rio Grande Valley have risen rapidly in the last 20 years, and it is hoped strategic purchases can be made now before inflated prices make location of new missions too costly. Largest gift planned to be used outside the diocese will be $100,000 proposed for construction of a cathedral for the diocese of Okinawa. Bishop Edmond L. Browning, is a native of West Texas.

C OF E STRATEGY for further training of clergy after ordination was recommended in the final report of the theological education committee of the advisory council for the church's ministry. It not only stressed that post-ordination training was one of the church's most urgent needs today, but linked its value with ecumenical developments. It also suggested that study for the ministry should take place over six years, with the final three taking the form of "in-service" training.

A COADJUTOR for Massachusetts will be elected at a special convention on June 7. A committee is receiving names and will report not later than May 17. Consecration is planned for this fall with the coadjutor succeeding Bishop Stokes as diocesan in December, 1970.

ARCHBISHOP RAMSEY of Canterbury ended his 31-day tour of the Caribbean with a sermon in the Georgetown, Guyana, cathedral pleading for Christian unity. During his tour he visited nine countries.

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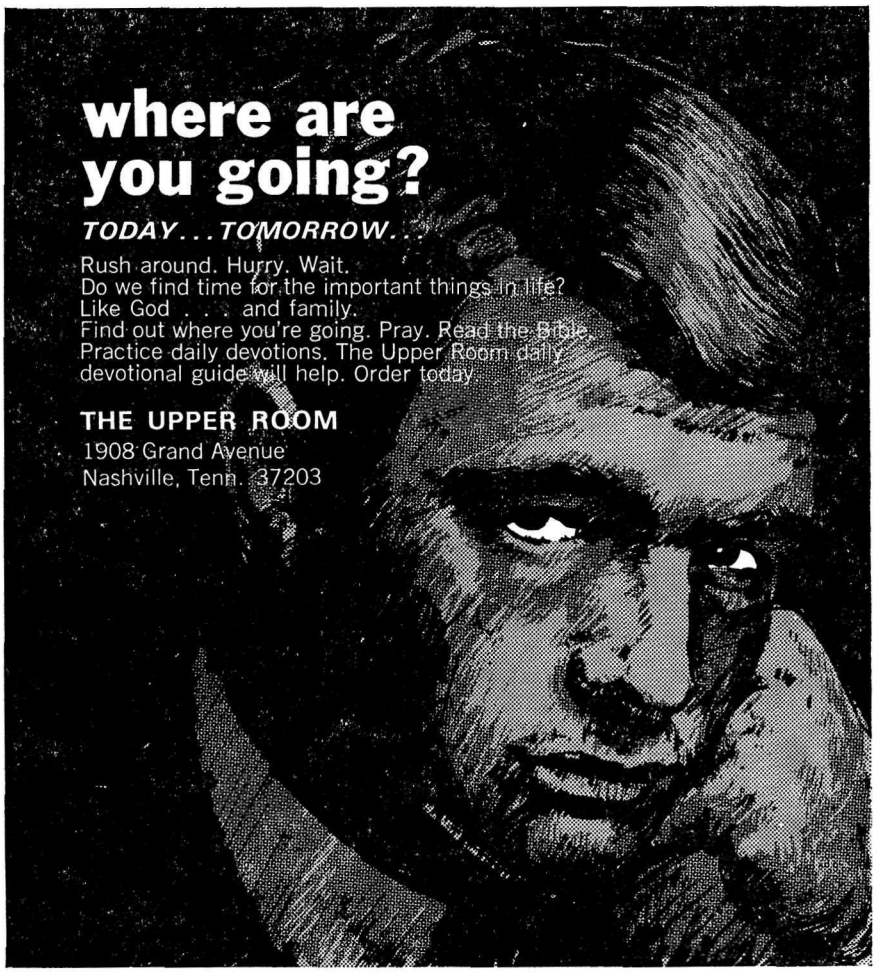

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- - People - -

WALTER H. GRAY retires as bishop of Connecticut on April 30, 1969. He will continue to live in his present home in Hartford and to be an active member of the House of Bishops, as well as to hold a number of positions in the state and elsewhere. He presides at a communion service at the Hartford cathedral April 20. Simultaneously similar services are to be held in the 200 other churches in the diocese when a pastoral letter from the bishop will be read. That afternoon clergy and lay representatives of all the congregations will come to the cathedral for a service of thanksgiving for Bishop Gray's episcopate. This will be followed by a public reception in honor of Bishop and Mrs. Gray. Besides the many position, both religious and secular, that he holds in Connecticut, he has served in many capacities in the Church nationally. As a member of the Executive Council he headed a committee to study the world mission program and prepared a report with recommendation which provoked wide discussion. He proposed the Anglican Congress in Minneapolis in 1954, attended by bishops, clergy and lay representatives of the 325 dioceses throughout the world. He has also been chairman of major committees at Lambeth Conferences in 1948-'58-'68.

NOEL N. SOKOLOFF is minister of the ecumenical church in Dublin, N. H., not Durham, N. H. as we stated in our last issue.

JOHN HOWARD MELISH, rector emeritus of Holy Trinity, Brooklyn, N. Y., died March 23, in his 94th year. The story of his battle with the vestry over the activities of his son, Bill, for peace, civil and labor rights, etc., is well known to at least our long-time readers. Dr. Melish backed his son, who was assistant at the parish, and both clergymen were eventually ousted on the order of Bishop James DeWolfe, but not until the matter was brought into court by supporters of the Melishes. All through Dr. Melish's long ministry he was a battler for unions, peace, better housing, old age security, political reform and he never hesitated to speak from the pulpit on these and other controversial subjects. In 1926 he served on a committee to investigate a textile strike in Passaic, N. J. and some years later Mayor Fiorello La Guardia appointed him to a committee to investigate a strike in a Brooklyn department store. Bill Melish was long out of the parochial ministry but was recently installed rector of Grace, Corona, by Bishop Sherman, diocesan of Long Island.

FREDERICK B. JANSEN, former associate director of program for the diocese of Michigan, is assistant professor in the school of social work at Wayne University.

JUNIUS CARTER, who was cracked down on by an ad hoc group as a trouble maker for his work in the racially torn Hazelwood section of Pittsburgh, as reported in this column of March 27, was named Man of the Year in Religion by the Jaycees of the city. Making the award was Donald C. Burnham, chairman of Westinghouse, who praised Carter's work in housing, coop marketing and black unity as contributing to human renewal.

RANDOLPH C. MILLER, Episcopalian who is a professor at Yale Divinity School, is on a 14-member committee to discuss Catholic membership in the NCC. Staff people for the meetings are Episcopalian Cynthia Wedel, executive secretary of the division of unity of the NCC and Msgr. Bernard Law and Fr. John Hotchkiss who are executives for the Catholic bishops committee for ecumenical and interreligious affairs.

ROBERT GRANT, professor at Chicago Divinity School, is to give lectures at Seabury-Western, April 21-22. His subject is "Christianity in Roman Britain."

RICHARD F. TOMBAUGH, Episcopal member of the ecumenical campus ministry team in St. Louis, is to direct a program called "values" with the part-time help of professional consultants. The program begins with a "think game", used by industry and government, when 15 people tackle the "community land use game" which hopefully will enable them to come up with correct decisions involving urban planning, land development, taxation, transportation, employment and construction. Nine denominations are in the picture with the Executive Council of the Episcopal Church putting up $20,000 over a three year period.

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The WITNESS

APRIL 24, 1969

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FOR CHRIST AND HIS CHURCH

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Story of the Week

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Czech Artist's Work Interprets Gospel to Support Revolution

By Elliott Wright
RNS Staff Writer

★ Miroslav Rada is at the center of a non-violent revolution in Czechoslovakia. He is a frontiersman in the interpretation of the Christian gospel through art.

Political renewal and democratization — along with Soviet threats to Czechoslovak self-determination—in the Communist controlled country have made U.S. headlines for months. In these developments, churches in the East European land have been revealed as vitally alive.

U.S. audiences have had no chance to see one dimension of what has been taking place in recent years until a New York premiere of Mr. Rada's art. It speaks out of a world of suffering, fear, hope and commitment. The artist accompanied a show of 51 pieces which was held in New York at Christ Church. It was set for two further exhibitions in Michigan.

Rada, who lives in Prague, is an active lay member of the Evangelical Church of the Czech Brethren, a church tracing its roots to the reformer John Hus in the 15th century.

Speaking through a translator, the painter explained that he does not consider his works "religious art." He rejects the term because in traditional use "religious art" stands over against "secular art." Rada makes no distinction between the religious and the secular.

His whole "attitude toward life is that of a believing man" and he refuses to try to live two separate lives, religious and secular. Consequently, his art is not an attempt to reproduce images of biblical scenes. The medium is abstract.

Rada is one of a number of young Czechoslovak artists who are oriented toward human and spiritual values. Today he is considered among the best painters in his native land, but his professional career was not an easy one to launch.

Born in 1926, he said that "pencil and paper were never safe around him" in his childhood. His parents feared that he would never be able to make a living as an artist. After studying with the famed Cyril Bouda at Charles University, he worked as a cartoonist, newspaper illustrator and commercial artist.

Following two years in the army, he risked the world of free-lance artist, along with the support of his wife, a biologist. He showed his work in 1954, was accepted into low-level membership in the government association of artists in 1956 and attained full membership in the politically important group in 1963.

In 1957, Rada and a few friends formed "Promena (Transformation)," a group dedicated to artistic exploration of more creative dimensions than that encouraged by the official artist association.

Limitations also came from the church side. Since the Reformation there has been no significant Protestant tradition of art in Czechoslovakia. At times even painting was considered a "graven image."

Though Rada is hesitant to say so, he is one of the first persons to attempt to rebuild the broken artistic life of East European Protestantism.

Questioned about the impact of the Alexander Dubcek-led period of democratization in 1968 — the process the Soviet Union has opposed with political pressure and troops — his eyes brightened.

The recent period, he said, has opened channels of dialogue between Christians and Marxists and between the church and the state. Artists, Rada added, have been able to participate in the exchanges and music, theater and art itself have exerted influence and been influenced.

He described programs of dramatic readings of the scripture which have become regular at St. Martin's church, Prague. Many actors from the national theatre take part. There are interpretive publications, con-

taining graphics, issued in connection with the readings.

"The evenings are sold out," he said. "Young people with no religious education are coming in great numbers. They realize they are lacking something in their education; they are reacting to the upbringing of the past 20 years."

History for the past two decades in Czechoslovakia was dominated by Communist regime which took Josef Stalin as a model.

Rada pointed out greater openness in the church to his kind of art. There was a decided difference in the degree of appreciation between 1968 and 1966 shows. He was commissioned to do an altar piece for a Czech Brethren church in Western Bohemia.

Today, he said, the art critics in Prague are dealing with his work and that of his close associates. Until the past few months it had been ignored.

Overtones of Gothic influences are seen in Rada's paintings. He finds dark hues and sharp lines appropriate to a world of human suffering and fear. But there are also the circles of modern technology, and the brightness of hope in the canvases. The light sometimes comes from unexpected corners, like a high rose window in a cathedral.

He produces startling textures by mixing pigment or sand with resin. The altar is a frequent symbol, although the paintings have been described as giving "civil" interpretations of the gospel.

The altar is not for him a liturgical device so much as metaphor for the place where human griefs can be laid down and hope picked up. A collage makes the same point. A simple door hinge is glued to the canvas. It stands for Jesus Christ.

Vast Changes in Role of Women Cause New Diocesan Structures

★ The role of women in the church is changing. What the future will bring is unclear and only the fact that it will differ from the past is certain.

This is a time of experimentation for Episcopal Church Women. Many diocesan boards have suspended, temporarily, their by-laws to allow for the necessary freedom to experiment. Seven dioceses have dissolved, or suspended, women's boards.

"No one pattern for change is evident in all that is happening," said Miss Frances M. Young, executive officer, committee for women, in a recent interview.

Yet it is apparent that these changes are leading to a closer relationship between the women and the diocesan structure, whether through increased cooperation or a complete meshing.

This direction is most obvious, of course, in the case of those dioceses which have disbanded or suspended diocesan boards — West Texas, Idaho, Central New York, Maryland, Iowa, Indianapolis, Quincy. In all of these places the needs of parish women's groups, which generally are continuing, have to be met, and a variety of programs need to be continued.

In West Texas the board was disbanded in late 1965, and the diocesan structure assumed its responsibilities. Women are on the diocesan executive board.

In Idaho, where the women disbanded their diocesan structure during a total diocesan reorganization, the position of "coordinator" was created to act as a liaison between the diocese and provincial and national organizations and to assist local groups in obtaining the resources they needed.

In Maryland a women's committee was formed to perform essentially the same functions as Idaho's coordinator. Members of the committee are also members of various diocesan committees.

Why has all this ferment occurred? Miss Young said there have been two major reasons. First, the place of women in society and in the church has changed. Women are serving on vestries, as delegates to diocesan conventions, and on diocesan planning and decision-making groups; and, it is expected they will soon serve as deputies to General Convention. Traditional women's organizations do not satisfy their needs. This is particularly true for younger women.

Second, diocesan women's groups, as a result of action taken by the Triennial Meeting of women in 1964, have been engaged in a deliberate study and evaluation of their work. This evaluation has led many to see and to question the duplication of time, energy and money which can result from a separate women's organization performing many of the same functions performed by the diocesan staff and executive committee.

A committee formed in West Texas to study the structure of the church women recommended elimination of the diocesan women's structure and reported: "To preserve our present organization would be to deny (our) unity and continue the hindrances to mission and service which we believe are perpetrated by our divisions."

Where all this change is lead-

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ing the women of the church no one knows. Miss Young, herself, is the first person to admit this fact. Each diocese is going in a different direction. Too little time has passed to allow for an evaluation of experiments.

It is obvious, however, that certain basic problems will have to be overcome for any change to be truly successful, according to Miss Young.

"There are many unique and positive contributions which the women have made," she declared. "These must not be lost. New ways will be found to continue the work of the women. Leaders must be found among women and trained for future roles. The United Thank Offering, too, needs to continue. But a separate organization for women is no longer the most effective way of working."

The role of the laity is a major issue confronting all Christian bodies. As Miss Young stated: "The question of the role of women necessarily raises the question of the role of the laity. You cannot answer one without answering the other."

The Presiding Bishop has appointed an ad hoc committee on the laity to study these interrelated questions and to report their findings to the Executive Council in May.

WOMEN ARE IGNORED IN TORONTO DIOCESE

★ There are only four women among the 97 persons running the affairs of the Anglican diocese of Toronto through boards and committees, according to Mrs. A. E. Salter, president of Anglican church women.

Toronto is the largest numerically and the richest of the 28 dioceses that make up the Anglican Church of Canada.

Writing in The Anglican, diocesan publication, Mrs. Salter deplored the silence of women attending annual synod meetings.

"Far from taking over — which neither men nor women want to have happen — the women seem content to hand over the decision-making to men," she said. "Women of today are much better informed, more articulate and more deserving of being heard than they ever have been."

In her advice to women members of the synod, Mrs. Salter said: "Remember that as a member of synod you are not required to think like a man, but you are required to think ... If you have something valid to say, muster your courage ... your opinion may be the very one the situation calls for because you are a woman."

Last year, diocesan vestry meetings elected 532 members to the synod. Of the 295 vestries. 124 elected 135 women.

"The fact that almost 50 per cent of the vestries elected women is interesting, even gratifying," Mrs. Salter said. "But the fact that only 3 per cent of these women were given diocesan responsibilities raises some questions in my mind.

"Why are women elected? Is it because they are the only persons willing and able to attend the sessions, or because they deserve a reward for their years of service in the parish? Neither of these reasons qualifies a woman to be a member of synod."

An Anglican observer said the membership of the 11 committees and boards governing the diocese indicates that women are more likely to be elected by the synod to these groups than appointed by the bishop or the executive committee. The synod elected four women to five committee posts, while the executive committee named only one woman in appointments to 65 committee posts. Bishop George Boyd Snell, diocesan, appointed 49 persons to various committees, all men.

Paradoxically, there were 83,600 members in women's societies last year and only 24,100 in men's groups.

Church News Condensed

Edited by W. B. Spofford Sr.

MELVIN R. LAIRD, secretary of defense, has declared that any review of the army's character guidance program would not prohibit the use of such terms as "God", "Supreme Being", "faith" and "spiritual values." Church reaction to the program has been mixed but outright condemnation is said to be so strong as to result in the secretary's reversal.

DANGER of the church becoming "just another social service agency" was pinpointed in a letter from Bishop Dean T. Stevenson of Harrisburg, to members of the diocese. The letter singled out "Operation Understanding", the continuing diocesan effort aimed at meeting the needs of the poor and disadvantaged in the diocese and throughout the world, as the kind of program that must be undertaken if traditional benefits of the church are to be successfully coordinated with necessary social services of the church for those in need. "Operation Understanding" said the Bishop, "is primarily a matter of 'working with' people rather than 'for' people. It is an effort to listen and learn as well as to give. This means searching our souls and eradicating prejudice. It means studying local situations

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and discussing basic issues. It means taking time to listen to those in the disadvantaged community. It means supporting the massive effort which must be taken now."

SECOND CLASS STATUS of women in the church was protested in a Milwaukee R. C. church when six of them took off their hats and placed them on the communion rail. Some of the 15 women at the rail wore bonnets but when the priest admonished those bareheaded, the others took off their hats. Handouts said: "Hats off now, women! Let us not be humiliated. Let us not be treated as second class Christians. Let us not be intimidated. Let us be men and women, equal in Christ! The veiling of women has been the symbol of subjection throughout history. Our talents are needed by the churches. We must be free to use them."

W. G. BERRY, Ottawa pastor of a United Church and formerly a high official in that church, charges that a "conspiracy of silence" surrounds the doubts about organ union between his church and the Anglicans. "There is an assumption that a large episcopal church —the United Church has agreed to accept the office of bishop, although not with the apostolic succession attached to it — will better serve the Christian cause than the two smaller communions," Berry said. "But the union, if ever it should take place, will erect even higher barriers between the episcopal church and the other Christian communions than now exist. Such a union will shut out all non-episcopalians such as the Presbyterians, Baptists, Lutherans, Quakers, Salvation Army, etc. . . " Berry said a stronger federation of all Christian churches—stronger by far than the present Canadian Council of Churches and perhaps including the Roman Catholic Church — would be more feasible and more effective in promoting ecumenicity. "We should unite in life and work, not faith and order," he held.

UNION SEMINARY students and faculty have allocated $1000 from their annual voluntary fund drive for the Mozambique liberation front. (FRELIMO). The decision to support the front, which uses both violent and educational methods to win independence from the Portuguese, was made by the faculty-student committee administering the fund. Student Council vice-president Tim Smith said the money would be used "at the Fronts discretion," but emphasized the non-military projects of the guerrillas.

CHURCH LEADERS who serve on the committee studying the possibility of R. C. membership in the NCC used the word "pleased" to describe the first session. The 14-member group explored the ecumenical structures of the R. C. and Protestant churches, their program interests, and certain "churchly assumptions."

MISSOURI committee reports that church school material fosters racism. Singled out as guilty is Seabury, Morehouse-Barlow, Parish, Friendship. Bishop Cadigan has asked the clergy to give greater scrutiny to materials in the light of the report.

METHODIST PUBLISHING (Abingdon) is also to be looked over by a five-man committee of the church on the race issue which has caused tensions for months. Project Equality, ecumenical agency, which backs anti-discrimination all along the line, charges that the multi-million dollar publishing house refuses to do business with them. Other agencies in the church have scored the firm for deliberately attempting to circumvent Project which was endorsed by the general conference. One of them, black Methodists for church renewal, has called for a boycott of the books and other materials of the publishing house. Anti-union sentiments in the firm are also charged. The Rev. James M. Lawson of Memphis, head of the black Methodists, said at a rally that the time has come for an end to talk and the beginning of action. "We are persuaded we are called of God to not simply pass resolutions but to have to demonstrate with our feet, bodies, and actions so that the Methodist Publishing House will join the church" he said. The Rev. Joe Gipson, a Washington, D.C. pastor and coordinator of the demonstration, said: "We are no longer playing games. It is our church and we will make it accountable. We have come from all parts of the country because this is a national church. It will sponsor Project Equality or we will close its door. If we can't close its door we will strip it of support." A picket line marched at the book store in Chicago, and demonstrations were planned in other locales. The committee, headed by Bishop Eugene Frank of St. Louis, is scheduled to report to the council of bishops in November. However the picket action on April 14 is likely to speed up the investigation.

PRIESTS AND NUNS are sparking rebellion in the R. C. Church in Colombia. They are demanding political and religious reforms and are being branded as "atheistic" and "seditious reformers". Fr. Rene Garcia of Bogota called on the church to "make an opening toward Marxism." He said he

(Continued on Page Nine)

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EDITORIAL

Apostles and PhDs

By Arthur Ben Chitty
President of Association of Episcopal Colleges

CLERGY DON'T GO down, down . . . Not actually. In that way they've been getting better all the time. But comparatively, in relative education attainment, it's been down, down.

Take 1830-1850. During that time a healthy percentage of students at General Theological Seminary entered with bachelors' degrees. True, there is a somewhat larger percentage of BAs at GTS today, but the percentage of clergy in the whole church with BA degrees is not much higher than then. However, here's the difference. Then the BA represented terminal education, the best general education in sight, with a three-year theological degree — bachelor divinity —on top. Today, terminal education is a PhD —or LLB or MD—and no longer is the Episcopal clergyman the best educated man in sight with plus of a BD. He is a half-educated man with the plus of a BD.

For the Episcopal clergyman today to have the comparable educational equipment of his predecessor 125 years ago, he would need a BA, MA, PhD, and then his BD . . . which is to say society's terminal education plus his theological training. This is, of course, an academically-oriented evaluation and especially applicable to campus ministry and special situations. Not yet is the PhD regarded as the terminal norm of a citizen's education, but many parishes today have PhDs by the dozen. It must also be noted that many a non-PhD priest is a far better minister than his better-educated brother, but man for man, the extra education is not likely to handicap. Dedication and service, comments theologian Fitzsimons Allison, will always count more than other credentials in the service professions where prestige is not a major objective of the serving individual.

What To Do?

● Forget about a bishop having to ok every entering seminary student. A bishop can refuse to take him when he finishes and a man with the education we describe has no employment problem.

● Widen the entrance requirements at our seminaries to allow the exceptionally brilliant, creative — even erratic — "postulant" to enter.

● Remember that whereas in 1969 the parochial minister has dropped to about 70% of the priesthood, he is probably destined in the foreseeable future to sink to 40%—and this may not be bad for the church . . . (note the small c).

● Attract to seminary the PhD—I mean the man who has a PhD. Make it possible for him to be ordained in one year without a BD or in two years with a BD.

● Give new canonical aids to the man who would study a year or so—providing he has a PhD or LLB or MD or EdD or DPhil — and become a perpetual deacon — with the present canonical possibility of being ordained to the priesthood after ten years as deacon.

● Recall that for the past 15 years a dreadful drain has been placed on seminary talent, with the sharpest guys, the quiz kids, and the high IQs being siphoned off into the Rhodes, Fulbright, Woodrow Wilson, and other fancy-goody programs. Recently one of our seminaries — and a very respectable one — did not have a single Phi Beta Kappa in its entire student body. PBKs just aren't applying to seminaries.

Today there lurk in the 25-40 age group scores or hundreds of top students who heard the siren call of prestige awards and went to graduate schools for PhDs in science, law, medicine, education, or even — forgive the expression — humanities. They are in many cases men who would normally have considered the call of the priesthood, the social service ministry, the educational or military chaplaincy. These men might now take a second look. They know that the thirty-thousand-a-year income — or the fifty-or-sixty — is a don't-have thing. They have learned that you can be a great "success" for ten or fifteen years and still (a) be in debt and (b) have no substantial intangibles — like satisfaction — to show for it.

The church can yet get to these men who do have the academic credentials and a lot of flexibility for a swirling society, and have them sending cautious inquiries to our seminaries. We'd also have seminaries finding ways to cut through catalogues, trustees, examining chaplains, and senior-faculty-committees — and an occasional

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bishop — to get them through the training camp and up to the front.

God — and I do not speak for him—probably favors education. Indeed, he may be well-educated. In these times probably he would approve more of it for everyone . . . except perhaps a few apostles. We must never forget that no array of degrees will outweigh simple love, concern, faith, and commitment. Apostles don't need PhDs.

Matter of Survival

By Robert Gunn Hetherington
Staff of St. Stephen's, Sewickley

I OFTEN WONDER why it is so difficult for suburban people to understand the problems of the ghetto and to devote themselves to clearing up some of these desperate situations. The more I think about it, the more I realize the two communities have very little in common. Those of us who live in suburbia have good jobs, homes to live in, children who are growing up quickly into good citizens. In the ghetto, housing becomes worse, fewer and fewer students are completing their high school education, unemployment is higher — the overall situation is one of decay and mistrust. Since the two situations are so different, I think it is apparent that the value systems which govern each area are quite different.

In the suburban community a man who works hard tries to save his money because he is planning for the future. He is fairly certain that he will have his job the next several years. He has retirement benefits and other insurance in case something happens to him. Everything is geared to ensuring security, and even though material things and the assurance that others will come so that he does not fear the future. He is the master of events which surround him.

In the ghetto quite the opposite is true. Here a man is not sure of anything. The entire emphasis is on survival. When you are concerned with just surviving, there is no planning for the future. All that can be thought of is the moment at hand, and the problems which are staring you in the face — food, clothing, shelter. One thing that is amazing is the way the public assistance checks always go toward back bills. In fact only the person who yells the loudest is generally paid; there is no sense of being in debt or needing to pay someone back, if you can get out of it. We might say to ourselves: what a terrible situation and, we would probably fear being put in jail for not meeting our financial obligations. However, the hard core ghetto people do not fear jail. It is merely a break in the game which goes against you. Being in debt is part of the game. Life is enjoyed daily and every ounce of enthusiasm is squeezed out of the moment because the horrible probabilities of jail, nothing to eat, no clothing, no place to stay, lie just around the corner.

Day-by-Day Existence

IT IS INTERESTING to see the way money is handled in a community like Pittsburgh's Hill District. If someone has a few dollars, it is customary to share it with those in the community who need it, knowing that other people who may be borrowing now will gladly share when fortune shines on them. In a sense money like everything else is community property, everything is shared, so that everyone can make out as best he can.

This is difficult for us to understand who have never had to live this way. We see those who cannot meet their obligations and who share what they have indiscriminately as people who are out of touch with the real world. But really such is not the case — they have had to adapt their behavior to make the best of a bad situation.

Our job as Christians is not to condemn or to force them to come up to our standards, but rather to understand and try to give what we can so that the system can function and so that fewer hungry tomorrows come about. This value system is indirectly the fault of the suburban community anyway. As more suburban people leave the city and assume less responsibility as to what happens there; as more and more of us move away, we leave an enormous cesspool where the key word of daily existence is survival. It is hard to believe this exists in the midst of a nation which has so much, but that is the way the situation is.

The next time we hear of a ghetto incident, let us not be so quick to judge. Remember the ghetto battle is one for survival, and we are partly responsible for the battle. As our Lord reminds us: "Let he among you who is without sin cast the first stone."

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Failure

By Corwin C. Roach
Director of School of Religion, Fargo, N. D.

"FAILURE. You'll never get anywhere without it." That is the startling beginning of an advertisement recruiting engineers. But it has a wider application than that. I am afraid that I shocked a group of pious Christians recently by saying that Jesus was a failure. Certainly a cross is not an outstanding success or status symbol.

The Caesarea-Philippi incident can be understood in terms of the failure. Jesus foresaw it and told his disciples. Peter objected. He could not bear to think in terms of defeat. Jesus could have won out if he so desired. All that is necessary is to substitute expediency and opportunism in the place of truth and integrity. The American scene today gives plenty of examples of men who have achieved success because they were willing to pay the price it exacted.

To a large extent the Bible is the story of failures. Abraham never found the city he sought and remained a wanderer all his days. Isaac and Jacob were cheated and deceived by their sons. Moses never reached the promised land. The prophets are outstanding examples. Amos was expelled from Bethel and Jeremiah imprisoned. Isaiah describes his call in terms of the failure it produced. That is the meaning of the description of the suffering servant in Isaiah 53.

Yet none of these men let the possibility of failure stop them from doing what they felt was the will of God. If the cause was right, the ultimate result would take care of itself. So the three young men in the tale of the fiery furnace in Daniel 3 told the king "If it be so, our God is able to deliver us — but if not — we will not serve your gods". The great failures of life have acted on that simple phrase, "but if not". They have gone ahead regardless of consequences because they had faith in their cause. It should triumph, "but if not" they would go ahead. Whether they failed or not, did not matter.

The only failures the Bible condemns are those who would not try. So in the parable of the talents we have the man who buried his in the ground because he was afraid to run the risk of losing it. As a result he lost it anyway.

The fear of failure is no excuse to quit anymore than the hope of success is a proper motive for cutting corners, trimming sails. Worse than doing the right thing for the wrong reason is doing the wrong thing for the right reason, of following wrong methods to insure a quick and easy success, even if that success is for a good end. Whoever wrote that advertisement had hit on a profound truth. "Failure. You'll never get anywhere without it."

CHURCH NEWS: —

(Continued from Page Six)

was a disciple of Fr. Camilo Torres, Columbian who left the church after a conflict with his bishop, joined the guerrillas and was killed by troops loyal to the authorities. The name of Torres is being invoked increasingly throughout Latin America by young Catholics with revolutionary ideas.

SIX PROTESTANTS, including Presiding Bishop Hines, visited Pope Paul but did not have much of importance to say in a statement released when they returned. Topics discussed were R. C. participation in councils; the underground church; mixed marriages; seminary collaboration; continuing clergy education; Jewish-Christian relations. Conclusions, if any, were not revealed.

ANGLICAN - METHODIST union hangs very much in the balance. Circuits did endorse the plan, and at first look the margin was substantial — 478 circuits voted aye, 341 nay, and 12 reported tie votes. The remaining six circuits cannot change the margin substantially. But what concerns proponents of union is the fact that the individual voting at the predominantly lay meetings was far from conclusive. The ballot: 38,621 ayes, 31,810 nays, and 2,306 "neutral" votes. This voting is merely an expression of judgment in an early stage of procedure, for the 34 district synods still must vote in May and then the ultimate decision can only be taken by the Methodist conference when it meets at Birmingham in July. The Methodist Recorder, leading independent Methodist newspaper, editorialized grimly on the circuit voting as follows: "The result is disappointing and disturbing. After four years of debate — since the Methodist Conference gave general approval to the main proposals for reunion in 1965—there has been no perceptible shift in opinion that could serve as a guide for the future. It is, nevertheless, an accurate reflection of our dilemma. Those who are con-

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vinced, or hopeful, that the scheme is the right way for the church must now recognize that there is a very strong body of opinion at the local level opposed to it or not yet ready for it. The dissentients in their turn must recognize that they are a minority, substantial, but still a minority." A commentator in the Church Times, leading independent Anglican newspaper, observed that "it must be difficult for the Methodist leaders to feel that any really clear-cut expression of opinion has been given" at the circuit meetings. Anglican supporters of the scheme may take heart, at least, from the reasons why so many Methodists are against it, in one parodoxical but important sense. They are against it because they think the scheme is too Catholic and episcopal in its emphasis. Should not this very fact give pause to those Anglican critics who complain that the scheme is a sell-out of Anglican principles?" Bishop Robert Stopford of London, who headed the Anglican group in the unity commission which produced the plan, said the circuit results "seem to show that there are many Methodists, as there are many Anglicans, who are not yet convinced that the present scheme is the right way forward. I myself believe, perhaps even more strongly than when I signed the report, that the scheme is sound theologically, and that the way of integration of the two churches and their ministries through the service of reconciliation is right."

CHURCH WOMEN UNITED, through its 150-member board, went on record as opposed to the limited anti-ballistic missile. The board, representing Protestants, Orthodox and Catholics, said that "the long-range self-interest and security of this nation" rests on meeting the human needs for food, health, education, and decent housing rather than on missiles.

ARCHBISHOP RAMSEY and Oliver Tambo, head of the militant African National Congress, will address a public meeting in London during an international consultation on racism. The meeting, May 19-24, will be sponsored by the WCC. Senator George McGovern, a United Methodist layman, is chairman. On May 21, the archbishop and Tambo will speak on "Racism as a major obstacle to world community." Tambo has led the national congress since the death of Chief Albert Luthuli in 1967. Banned by the government of South Africa in 1960, the congress now operates from headquarters in Tanzania. It was founded in 1912 to carry on the struggle for black freedom. Representing the Vatican Secretariat for Promoting Christian Unity will be James Harris of the National Catholic Conference for Interracial Justice, Chicago; Father Benignus Donnelley of the Catholic Institute on International Relations, London; Dr. Taddeus Szmitkowski of Geneva and Jean Pliya of Decines, France. Present as consultants will be many of the world's spokesmen for racial justice. From the U. S. will be Cesar Chavez, leader of the Delano, Calif., grape workers; Father James Groppi, open housing champion from Milwaukee; the Rev. C. Herbert Oliver, chairman of the Ocean Hill-Brownsville local school governing board, Brooklyn, and E. Charles Brown of Mississippi action for community education.

BASQUE PRIESTS have called on the Spanish hierarchy to condemn the government's recently imposed state of emergency and to effect a complete separation of church and state in the country. The petition was signed by about 500. If one thing is clear in the doctrine of the church on political society it is the "universal and absolute reprobation of dictatorial and totalitarian forms." Priests and other in the Basque provinces lined up pretty solidly against Franco in the Spanish civil war, those with good memories will recall.

ST. AIDAN'S, which has trained more than 3,000 Anglican students for the ministry since it was founded in 1846, will close in June. Commenting on the decision, Bishop Stuart Blanch of Liverpool said that many factors had contributed to the closing order but the simple, basic one was "lack of candidates." There are at present only 13 students.

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-- People --

NED COLE, bishop of Central New York, has wired Governor Rockefeller and other state officials deploring proposed cutbacks in welfare and medicaid payments. Economy in government the bishop is for, but not at the expense of those most in need.

NATHAN WRIGHT JR, has resigned as director of urban work in the diocese of Newark to give full-time to urban and educational planning and consulting. He is also giving up the ministry since he seldom functions as one and has found the status often a hinderance in his work.

IVAN ILLICH, summoned to the Vatican last summer to answer charges of teaching heresy at his school in Cuernavaca, Mexico, ended the controversy by no longer functioning as a priest but continuing the obligations of celibacy and daily reading of the breviary. Reports from the center, which trains priest and others for work in Latin American countries, are that there has been no significant reduction in the number of enrollments.

MARTIN NIEMOELLER has rejoined the synod of the Evangelical Church of Hesse-Nassau, Germany. He left the governing body last year in protest to what he called "misunderstood democratization of the church and opposition to leftism."

DAVID R. THORNBERRY will be consecrated bishop of Wyoming on May 1 at the cathedral in Laramie.

LILLIAN BLOCK, managing editor of RNS, has been named vice president of the national conference of Christians and Jews in recognition of her contributions to intercreedal understanding. She has been with RNS for over 25 years and managing editor since 1957.

JOHN WADDINGTON, dean of the cathedral at Bury St. Edmunds, England, was nominated by Archbishop Ramsey as bishop of Bermuda. The synod there of 15 clergy and 35 laity rejected him on the grounds that they think some local churchmen are more qualified for the post than the Britisher. Further nominations are to be made.

FREDERICK B. WOLF of Maine is to receive an honorary doctorate from St. Francis College, R.C. school in Biddeford. Before his consecration last fall he was chairman of the Bennington ecumenical foundation and president of an experimental ecumenical religious education program for high school students.

JAMES A. PIKE is leaving the Episcopal Church and states that he will not join another church or form a new one. He accuses the establishments of Christianity of evidencing several gaps: "credibility", "relevance", "performance." Canon 61 spells out the procedure when a bishop leaves the church which is a rather long process.

WILLIAM STRINGFELLOW, who underwent radical surgery in November, has recovered sufficiently to take a limited number of speaking engagements. He preached the three-hour Good Friday service at All Saints, Atlanta, Ga.

RICHARD YORK, Episcopal member of the clergy team of the Free Church, Berkeley, Cal., has been voted a full, voting member of the presbytery. Tony Nugent is the Presbyterian minister on the team.

RONALD LIBORG is the founder of the Church of the Humanitarian God which has been running ads in college papers offering draft-free status to students accepted as ministers in the organization. He said he organized the church "to offer an alternative to disenchanted young people who feel they would do more good serving among the people of this nation than in military service." He says he has ministers in 35 states carrying out church duties without pay while holding down regular jobs. Justice Dept. is looking into it for selective service.

BOB VOCK is one of many dedicated laymen throughout the diocese of L. I. whose zeal is not limited to Sunday mornings. A member of the Christ the King mission church in East Meadow, he initiated an Indian relief program among the youth at his church and broadened his Christian efforts by inspiring fellow workers at the New York Telephone Company to join in the project. Last summer when Bob visited his brother, the Rev. Edward Vock, an Episcopalian priest in South Dakota, he was appalled at the plight of the poverty-stricken Sioux Indians he saw there. Upon his return home he contacted the vicar of his church, the Rev. Jerome Nedelka, who suggested that Bob work with the youth fellowship group to raise money for Christmas gifts for the Indian children. Then Bob decided to expand his efforts. He brought his religion to work. Remembering the inadequate clothing of the Indians, he turned for help to the pioneers, an employee service organization to which he belongs in the telephone company. They responded by collecting, sorting and packing tons of clothing for the Sioux. The air national guard flew the boxes to Sioux Falls, where still another contingent of pioneers loaded them on trucks for the trip to Pickstown and the needy Indians.

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The WITNESS

MAY 8, 1969

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Never Trust a Sailor

Alfred B. Starratt

Why Sunday?

John Lane Denson

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VOL. 54, NO. 9 The WITNESS MAY 8, 1969

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Students Cheer Revolutionary Proposals of Dom Camara

★ Many of the world's problems were thrashed out by groups of young people up and down Britain following two marathon meetings at which the star was Archbishop Helder Camara of Olinda and Recife, Brazil (see his article in Witness, 3/13/'69).

The prelate, censored in his own country where opponents describe him as a "Communist," flew to Britain to address a five-day marathon teach-in involving 1,500 students at Manchester.

Their theme was "Response to Crisis," the crisis being the division of the world into rich and poor, and the controversial prelate told them: "Where want, hunger and total dependence on the rich and powerful exist then there is fear. Fear of unemployment, of losing their wretched hovels, fear of arrest, of being beaten and killed. People are afraid to speak, to answer up, to upset anyone. Two-thirds of humanity live in this fear."

After the teach-in, the Archbishop came to London to address a marathon, non-stop 16-hour convention on world poverty which was attended by more than 1,000 young people.

He said that the developed world was helping to "crush" underdeveloped countries and that Communist "super powers" were as cold and egotistical as their capitalist rivals.

The meeting was sponsored by the Student Christian movement of Great Britain in collaboration with a long list of sponsoring organizations ranging from Baptist and Methodist youth bodies to Anglican associations and Roman Catholic student groups. They gave Dom Camara a standing ovation.

"The Beatles," he said, "attracted the attention of the whole world and were in the vanguard of youth's protest in every continent. Called by different names, but with certain characteristics in common, sometimes at variance with one another, young colleagues of the Beatles protested against the monstrous way we live today, with our false values, against the ridiculous mechanization of everything, including man himself."

Of racism, Dom Camara said, "Young people do not believe that any separation, any discrimination, any injustice should follow because a man's skin is of a different color, or because his jaw and his nose are of a different shape, or because he has a different hairstyle or a peculiar smell."

He also said that it was from contempt and revulsion that young people were opposed to war — not because they were afraid — and that young people were against puritans who, in their families, demanded a morality that they were the first to break. They were also against "religious-minded people, especially the clergy, who make a terrible fuss about sex but who lack that charity without which purity becomes aggressive and pharisaical."

In London he declared that "triple violence" was being perpetrated against the "third world" and defined this as internal colonialism, which meant established violence; the threat of violence from the developed world; the situation where, when movements which tried to criticize internal colonialism were set up, the "privileged groups" were alarmed and cried out "subversion" or "Communist."

The Brazilian said it was timely for the church in Latin America to speak out. "The church," he said, "as long as she is able to speak out, as long as her voice is not stifled, should demand changes in the inhuman social structures that are holding up the full development of our peoples and that are keeping them in conditions which are sub-human and unworthy of the children of God."

He also charged that the U. S. Pentagon building was in direct communication with Latin American armies and that Latin America had been forced into the "arms of the United States."

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Church Last Place Seminarians Want to Serve, Says Theologian

★ Colin Williams, a leading figure in theological education, said that although applicants to seminaries have increased, he has the feeling the church "is the last place" the students want to carry out ministries.

The dean-designate of the Yale Divinity School delivered lectures at DePauw University. The Australian-born Methodist has been director of the doctor of ministry program at the University of Chicago Divinity School since Sept., 1967.

Williams noted that there are more applications to institutions of theological education than ever before, a fact reported last fall by the American association of theological schools.

"The applicants are determined that they ought to be concerned about life and minister to it."

The association pointed out in the 1968 statistics that increases in enrollment were more in graduate and specialized levels of theological education than in programs preparing persons for parish work.

Williams assessed the situation of more seminarians but fewer churchmen in the context of a "profound religious crisis" in the U.S. He recalled that from the Pilgrim founding, the nation has had a deep-rooted religious conviction that it is a "people who would show to the nations a life of liberty for all . . . a new exodus . . . America as a land of destiny . . . a chosen people."

Youths today, he continued, tend to look upon such convictions as often empty and unfulfilled after more than 300 years. Williams argued that the contemporary generation no longer accepts the "myth" that America "is" what she once sought to be. Continuation of that myth, he added, has been extended by traditions, institutions and political figures.

The theologian and seminary administrator linked the perpetuation of an American myth about itself to "civil religion." Evangelist Billy Graham, he said, "scarcely has any theology in his preaching," but preached a "civil religion" of America as a land of destiny.

"No wonder he has been adopted as the icon of Richard Nixon," said Williams.

The former NCC executive stated that "our youth have lost faith in their churches. It is clear to me that college religious foundations are empty; the classes in religion are better attended than ever, however . . . A search is there for religious symbols that will give us a sense of true religion. There is a sense that the churches are now archaic, hanging on to perverted forms, full of nostalgia, linked to the past, and therefore unusable."

Williams urged the church to move out of its isolation and begin the struggle for the "public soul."

"Religion," he said, "has to find itself in the streets, and if it cannot, it cannot find itself in the church."

ST. THOMAS MARKS 175TH ANNIVERSARY

★ St. Thomas Church in Philadelphia marked a little-known chapter in U.S. history as it celebrated its 175th anniversary. It was organized in 1794 by a congregation of freed slaves. Accepted as a parish by the diocese of Pennsylvania in 1865, it claims to be the nation's first black Episcopal church.

The group which gave birth to the church has been cited by historian W.E.B. DuBois as the first organized group of Negroes in the United States.

With 2,400 confirmed and 3,300 baptized members, St. Thomas is one of the largest Episcopal congregations in the country.

In April 1787, a Philadelphia church ordered a group of Negroes to sit in the balcony. The Negroes, led by Absalom Jones and Richard Allen, reacted by forming the Free African Society as a benevolent organization, holding its own religious services.

Allen, a former slave, was the first leader of the society. He later became a Methodist minister and an official of the African Methodist Episcopal Church. Jones, old records say, had a "more orthodox view" of religion than Allen, and in July, 1794, Jones founded St. Thomas church. Two years later, St. Thomas was chartered by the state of Pennsylvania.

Jones was ordained deacon in 1795 and made a priest in 1804, but St. Thomas did not have its membership as a full parish in the diocese accepted until 1865 — the year the Civil War ended.

One hundred years later, under the leadership of the church's present rector, the Rev. Jesse Anderson, St. Thomas decided to take a look at its 1796 state charter, which limited voting membership to black people. In 1965, the charter was revised to give whites equal rights in the parish.

Prior to the revision, some white partners of interracial marriages had worshipped at the church, but were permitted to hold only non-voting membership.

A letter was received from the rector, Dr. Anderson, on April 23, which has nothing to do with the anniversary celebra-

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tion, though maybe it has. Here it is:

An incident happened recently as a result of which I received a new insight about separatism and thought I might pass it on to you. So many white friends are horrified when their Negro brethren — especially in the church — talk about separatism.

The bishop of this diocese called together the delegates and alternates elected to the next convention. The group met — I believe — but without its black delegate and first alternate. They were not there because the meeting was called for a meal at a private club from which they are excluded as members because of their race and they made a vow never to enter the sacro-sanctimonious sanctuaries of racial selectivity.

So here we have the picture of a white liberal bishop who has received awards from the fellowship commission of Philadelphia and many other civic groups for his liberality, surrendering to the immorality of the White Anglo Saxon Protestant "Christian?" hypocrisy of separatism and exclusivity.

It therefore becomes my contention that any black man who thinks he can become a separatist in present day America is a fool. The past masters at separatism are the white Americans with their private clubs, their lily-white cotillions, their lily-white beauty contests, their lily-white churches and church organizations and we could make the list a yard-stick long.

I for one am sick and tired of the white man constructing a situation into which the black man must fit, then blaming the black man for being in that situation. The white community and the white churches are separatists. We the black can only be the separated. A beautiful illustration of this is that my son, who is a clergyman, said that it was not until he got to seminary and studied the Prayer Book that he realized we were not saying each Sunday, "Angels and dark angels". "How long, O Lord, How long?"

The above is an excellent illustration of the virulence of institutional racism and one is forced to query "who is the real victim."

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Lack of Freedom of Choice Get Sharp Protests from Farmers

★ Big business and government control, not only in the area of farming, but also the draft, politics, and the Vietnam war, were the headliners at the first Christian vocation seminar for farmers sponsored by the Episcopal churchmen of the Chicago diocese.

Hosted by Bishop James W. Montgomey, coadjutor, and meeting in Dixon, Illinois, the farmers, representing many facets of "agri-business" in Lee County dug into their daily concerns:

"Efficiency is cutting out the middle man and the small farmer" was a quick retort of one farmer towards big business. Another added, "It seems to me that it is technological values on the part of business that rules the farmer instead of moral and spiritual values."

Bishop Montgomery continued, "There is no question that it is becoming more difficult all the time for any man in any profession to exercise his vocation. This means greater courage and strength is needed in countering the forces downgrading the individual."

"This brings us to the fact of big government and government control," was the immediate response of several farmers. "How can I as a Christian let acres lie still just on government orders? I know, for example, that there are many families that go to bed hungry right here in my own country to say nothing of other countries not as affluent," added one farmer. Another said, "I have to moon-

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light and I know of other farmers who have to moonlight at other jobs to keep their families well and happy." It was agreed that this would not be necessary if farmers did not have to sell wholesale and buy retail and to let acres just sit around when they could be bringing profit!

"I know that the church and clergy are long overdue in giving you support and encouragment in fighting these battles of faith and vocation, but, I think your willingness to place these problems on the table before your friends and peers is the first step," was Bishop Motgomery's quick reaction.

One farmer added, "Your listening to our comments and problems is great bishop, but, I hope we can begin taking some action on these issues." It was a concensus that one form of action must be in getting the four different farm organizations together to cause political action. Another farmer said, "It's an overworked saying but still true—writing your government representative gets results also. We can do this as individuals. This is part of our vocational responsibility."

The reaction of young people in colleges and elsewhere, including the drift of young people away from farming, got a good hearing also, but it was clear that these first seminar attendees for the "agri-business" professions got the main message — that they have a Christian vocation through their work! That they need help by helping each other and that the church needs to rise to their vocational dilemmas.

Verbal and written reaction among the farmers made it clear that they will not only meet again on specific farming problems — but want to strengthen their vocation through prayer and worship.

Church News Condensed

Edited by W. B. Spofford Sr.

CHURCHES must accept change all along the line was the recurring theme that run through all the talks at the four-day meeting of the U.S. conference of the WCC, meeting at Buck Hill Falls, Pa. Typical: Prof. Keith Bridson of Berkeley, Cal. who said there should be a greater openness to "new forms, new structures, new media, new modes, new styles, new models." The church should be viewed not just in the "nice little girls and boys" it has produced, but also in the rebels and "long-haired non-conformists" who came from a Christian background. "I am thinking of the bearded radicals — the protesters, the demonstrators, the agitators," he said. "In a strange, often distorted psychedelic fashion I think we are seeing played and acted out a performance that originated in the church, the exotic community of the foolish, the weak, the low, the despised, the humiliated but — by God! the symbols and signs of the power of God and the wisdom of God." While the churches have responded slowly to the black revolution, he observed, they were the source from which many Negro leaders rose as well as a stimulus to the white conscience. "So when we think of (Martin Luter) King, let us not forget (Eldridge) Cleaver," he said. They and their followers are "authentic offspring of the family," he declared. There were about 200 highly placed executives of member-churches on hand, with all of them who wanted to being given a chance to talk.

NO TRAVELLING to South Africa and Rhodesia by persons connected with the Executive Council will be allowed on South Africa airways. Reason: unqualified opposition to apartheid. Everybody, including missionaries, will get there some other way.

CONVENTION II, to meet this summer in South Bend, has come in for knocks by the council of the diocese of Springfield. Members think discussion of mission, ministry, authority, as proposed by the PB, President Coburn and the committee on agenda are ok. But they maintain that this should be done by a study conference, since the purpose of the special convention should be to consider pressing business left unfinished by the Seattle convention. If there isn't enough of this to justify the meeting then it ought to be

(Continued on Page Nine)

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EDITORIAL

Revolting Students

By Lee A. Belford
Chairman of Department of Religion
New York University

MOST STUDENTS are dissatisfied with how our colleges are run. They are also dissatisfied with how our society functions. They have fairly clear ideas of what is wrong and they want reform, often drastic reform. But there is a small minority that wants to destroy what is, without the responsibility for saying what ought to be. Most of the student revolts have been precipitated by this very small minority. The current revolt at Harvard was led by the Students for a Democratic Society which claimed 200 members out of a student body of 15,000. But in this revolt, as in other revolts, those calling for total revolt were supported to a large extent by the moderates, those concerned with reform rather than destruction. Because the moderates are highly critical of the establishment also, only an incident is needed to push them into a more revolutionary position. It is this fact which inhibits so greatly college administrations in taking disciplinary action. The police called by President Pusey encountered students who cursed them, using the worst obscenities they could think of, and when the students were reluctant to move, the police used their clubs. It was the bloody heads that gave the radicals the support they needed. Of course, the same can be said of the riots at Columbia and elsewhere.

If a university is to function at all, certain rights must be respected. At Harvard certain administrators were bodily removed from their offices. A student carried one on his shoulder as if he were a sack of meal. In various universities, administrators and teachers have been imprisoned and threatened with violence, essential files have been plundered, library card catalogues have been destroyed, research papers have been burned, and vandalism and arson have run into hundreds of thousands of dollars. Private offices have been invaded, obscene words written upon personal pictures, and personal momentos stolen. Presidents, deans, and professors have been spat upon and called by epithets not found in the average dictionary. No one can defend this sort of thing. It is absolutely heinous.

New York University

ON A CERTAIN NIGHT last December two distressing things happened at New York University. Nguyen Huu Chi, the South Vietnamese permanent observer to the United Nations, was about to speak when about 100 demonstrators invaded the lobby, knocked down the guard, ripped away the Vietnamese flag, poured water on Mr. Chi, splattered him with an egg and chanted Ho, Ho, Ho Chi Minh. With the meeting called off the mob rushed upstairs where James Reston of the N. Y. Times had just began an address. The door was locked but the mobsters battered it down with a sofa, tore up the speaker's notes, wrecked the public address system, and shouted obscenities.

How can a university function unless there is freedom of inquiry and freedom of expression? The members of the mob, consisting of some N. Y. U. students and some students and ex-students from other universities, were acting like Fascist bully-boys. Every genuine liberal was deeply shocked by what happened. The president was furious and went to see both victims the next day to apologize in person. As for the offenders, what happened to them? Some students were identified but they were able to get other students to swear they were not present. The student newspapers had photographers present but would not let the administration see the pictures. Finally the expulsion of one student was recommended by the discipline committee which consists of 3 faculty members and 3 students. Another student was temporarily suspended and charges are pending against a third. Several non-students have also been identified and the investigation continues.

Considering the seriousness of the offenses, the wheels of justice are certainly moving slowly. But no one can question that the procedures are completely consonant with principles of justice, equity, and constitutional due process. The university has made it quite clear that such disturbances will not be tolerated and that offenders will be punished. Reluctantly it has increased the security forces at the university and photographers have been assigned to public meetings to photograph the culprits in case there should

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be attempts to disrupt meetings in the future to facilitate identification.

It's a Local Matter

I HAVE DETAILED two incidents. I could have chosen others equally as distressing. Incidents such as this are not only of deep concern to those of us in the universities; they are shocking to the public in general. The first question is whether these revolts are a part of an international conspiracy emanating from Moscow. I think that the answer is categorically "no." Russia with its anti-Semitism and its imperialistic attitudes toward Czechoslovakia and its other satellites is harshly criticized. Ho Chi Minh and Mao Tse-tung are praised but I'm sure there is no gold from the Orient. Of course there are some radical students and ex-students who float from campus to campus to plan revolts but these are home-grown radicals.

What Can Be Done?

THE SECOND QUESTION is, "What can the public do?" Some of our legislators on the national and state level are pressing bills that will force the universities to get tough with the revolting students. However, I believe that governmental coercion is the worst possible route to follow. What we must have is self-reform in the government of universities and this is taking place everywhere. Administrators and concerned students are already becoming alert to protecting themselves from the excesses of an over-bearing, violent minority. But it must be remembered that although a minority can be guilty of violence, it cannot cause a campus revolt unless it has a substantial backing of liberal and moderate students. It must also be remembered that students are very unhappy about various social injustices and that it is emotional discontent that triggers action which to many of us is extreme.

Father Hesburgh, the president of Notre Dame University, said, "God bless these difficult, demanding, revolutionary students who are the reason and often the despair of our educational existence. We find it difficult to live with them but without them there would be little reason for institutions."

He is so right. Let us not hate students revolting because they want more responsibility; because they want better universities; a better country; and a better world. And let the universities deal firmly and justly with that small minority who wish to destroy the very purposes for which a university exists, the discovery and sharing of knowledge with the opportunity for all involved to grow in wisdom and the ability to accept responsibility.

A concluding article will be in our next issue

Never Trust a Sailor

By Alfred B. Starratt
Rector of Emmanuel Church, Baltimore

MY ATTENTION has been called to a paragraph in the first edition of Etiquette by Emily Post. In 1922 the following advice was given to young ladies:

"A young girl may not, even with her fiance, go on a journey that can by any possibility last overnight. To go out with him in a small sailboat might result in a questionable situation if they are becalmed, or if they are left helpless in a sudden fog. A man and a girl went out from Bar Harbor and did not get back until next day. Everyone knew the fog had come in as thick as pea soup and that it was impossible to get home; but to the end of time her reputation will suffer for the experience."

My friend says this illustrates the danger of using extreme phrases such as "to the end of time". He says he's pretty sure that today that particular girl is boasting to her grandchildren about the time she spent the night in a boat with a guy in a fog.

It occurs to me that this same paragraph may also be the source of the parental adage, "Never trust a sailor." If you think only about sailors of the here-today-and-gone-tomorrow variety, it's a sage adage. But I take umbrage at an adage, sage or not, that blames the skipper for the caprice of mother nature. A small boat sailor with most honorable intentions may be delayed by calm or fog. It's not his fault. In all fairness the adage should run, "Never trust a small sailboat — or a big one either unless it has an auxiliary motor."

But then, this is another step away from the uncertainty of nature and toward the mechanical efficiency of technological control. So a motor guarantees prompt return to port and hence a proper reputation. Perhaps propriety purchased at the price of predictable promptness is a preferable precaution, but I doubt it. I'd rather

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teach my daughter karate, or how to swim, or how to navigate a small boat in a fog, and let her enjoy the delight of the wayward wind.

All too soon the freedom of children of nature becomes limited by efficient predictability. Let the tongues wag when the wind dies and the fog closes in and for a little while you are not in control of your destiny. Savor the moment! Because there are long dreary years ahead when you will know exactly where you are going and can predict to the minute when you will arrive.

Why Sunday?

By John Lane Denson

Rector of Christ Church, Nashville

THE JESUS word about the sabbath and man does not end in church, but speaks right to the heart of our current travail about law and order and people.

His conclusion derived out of conflict with the Pharisees who centered their ethic in law and, at best, hoped to be humane. "Look," the Pharisee said, "why are they doing what is forbidden on the sabbath?" Jesus, to the contrary based his ethic in people. "The sabbath," he said, "was made for the sake of man and not man for the sabbath."

Christ, not commandment, grounds the Christian ethic. He is the new reality, not the new law. His ethics are parables of the kingdom's claims, of what love at any given moment may require, not outlines of new codes.

Moral codes and laws — marriage and divorce, birth control, civil and criminal legislation, and others — have their place, at best manifesting the wisdom of men. No society can exist without them. What do we stress? That is the question Jesus poses.

Like the Pharisees, do we stress the codes and have a lingering hope that love will creep in along the way? Or do we acknowledge the importance of law and encourage love to find a route into the hearts of men? Why, we must ask, was the sabbath made?

CHURCH NEWS: —

(Continued from Page Six)

called off instead of turning it into a forum to discuss contemporary problems. If the church needs to have such a conference, they maintain, then let's have it and call it that and not attempt to confuse it with a General Convention. So they have asked the PB to poll bishops and standing committees for their views and that he be guided accordingly. If the survey backs the Springfield council then either the call to Convention II should be rescinded or the conference proposal withdrawn. If however the survey indicates approval of the conference-convention idea then Springfield will gladly submit to their wisdom.

ENGLAND is issuing six stamps depicting British cathedrals. Four are Anglican, one Presbyterian and the sixth the new R.C. cathedral in Liverpool. Put the Protestant council, with 12 affiliated churches, has told the postmaster general to stop this R.C. stamp because it "gives considerable offense to Protestant opinion." The appearance of the queen's head — required on all stamps — was not only misleading, the statement said, but contravened the 1689 bill of rights. What the postoffice head did we have not heard but we can imagine.

CHRISTIAN PEACE conference, based in Prague, has stated that it will seek ways of helping "those imprisoned solely because they have opposed some military action of their country, or struggled for self-determination or social justice." Details were not spelled out but the assumption is that it will back Czechs who get into trouble with the USSR. The working committee, which met in Warsaw, declared its solidarity with the Vietnamese people; called for a withdrawal of the U.S. with Vietnam, both north and south, "solving their own problems without hindrance." Peace in Asia "depends heavily on peaceful co-existence and cooperation between China and other powers, especially those in Asia. We hope to have the Chinese Christians share again in our work as soon as possible." The committee supported those in Latin America who are "struggling for liberation of their people." It confessed that "as a movement" it had "so far given little attention to the fate of people in all parts of the world who are punished for following their consciences against war, in pursuit of self-determination, and for their participation in the struggle for social justice. The conception of politics, in which human beings are manipulated as objects, has broken down. Young people in particular rightly protest against manipulation of any kind, and seek a truly human society. This is often the heart of their rebellion. Their witness to peace and justice and their full participation in our work are vital to the future of the Christian Peace Conference,

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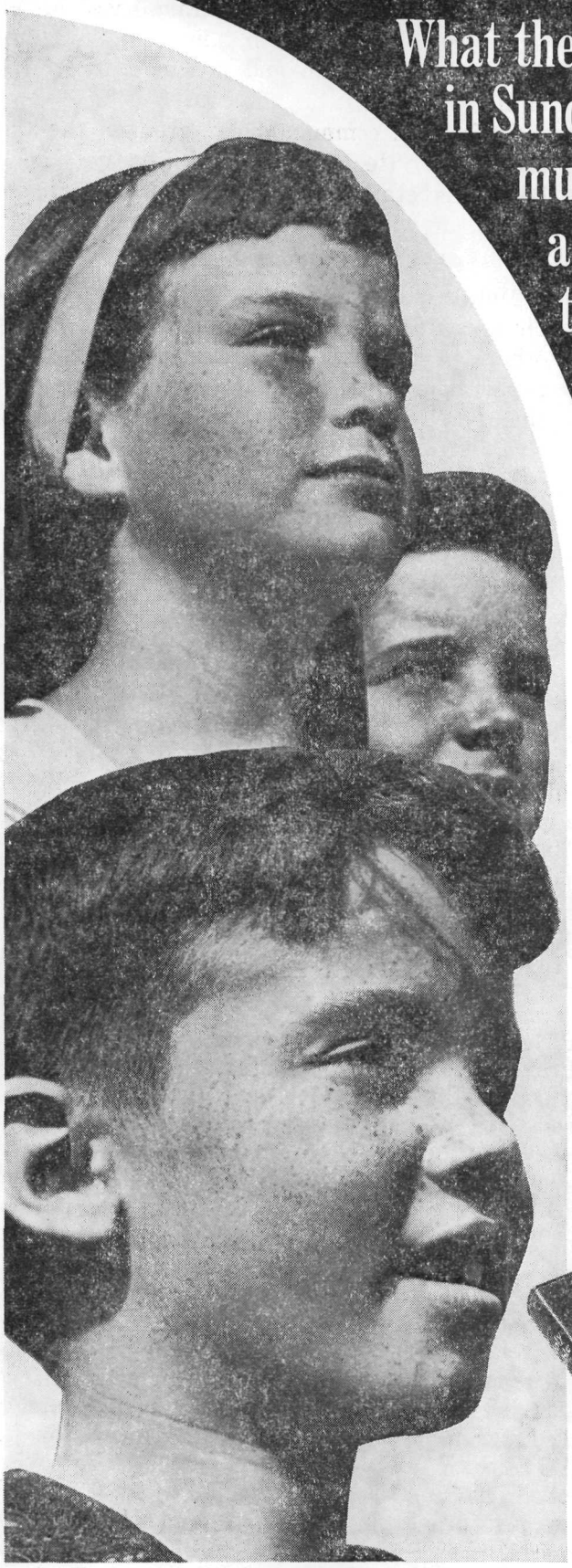

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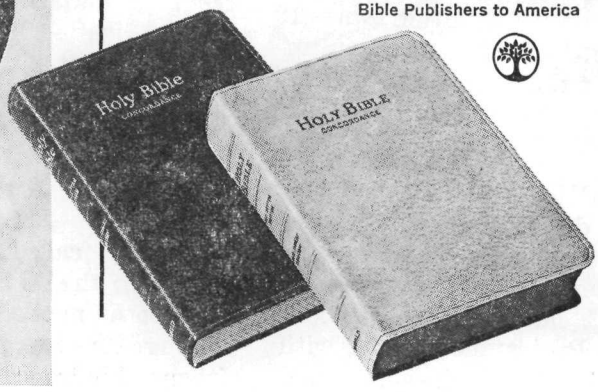

being vital to the peace and development of the world." The committee said that the more it considers "the things that divide us" it is "still more deeply conscious of our common life in Jesus Christ, crucified and risen . . . In this fellowship of the grace of God, we now speak as we are able about the problems that torment the world and therefore claim the eager energies of all men of goodwill."

- - People - -

HELEN HARDIE GRANT, a contributing editor who wrote many articles for the Witness over the years, died April 8. A notable contribution was coverage of the St. Louis General Convention in 1964 which she did jointly with her husband, Dr. Frederick C. Grant. Surviving also is the Rev. Robert M. Grant, professor at the Chicago Divinity School.

W. RUSSELL BOWIE died April 23 at Virginia Seminary where he taught for ten years after retiring as professor at Union. He was the author of many books on biblical, theological and devotional themes. He was involved in many controversies having to do with social issues, his supporters considering him a fighting liberal, while his detractors called him anything from a leftist to a communist. He was rector of Grace Church, New York, for 12 years before going to Union. An autobiography, Learning to Live, was published this spring.

DILLARD ROBINSON, canon of Trinity Cathedral, Newark, N. J., was elected dean by the 32-member chapter, receiving 24 votes, more than the necessary two-thirds. He is the first Negro to be the dean of a cathedral in the U.S. He will serve in a city with more blacks than whites.

LEDLIE I. LAUGHLIN JR., dean at the Newark cathedral for six years, is now adult education officer of the Newark diocese.

ROBERT F. ROYSTER has taken a leave of absence as dean of the cathedral in South Bend, Ind. to be coordinator of arrangements and agenda committees for special General Convention to be held at Notre Dame. Aug. 31-Sept. 5. He has been deputy at four General Conventions and before entering the ministry was planning officer for the port of New York.

W. FRANCIS ALLISON, director of the rural training center, Kansas City, Mo., died April 16 while visiting one of his two daughters, Mrs. Donald Hamlin, in Burlington, Vt. He was director of Kirby House in the diocese of Bethlehem prior to taking the town-country position.

EDWARD R. HARDY, for 25 years professor of church history at the Berkeley Divinity School, is leaving at the end of this school year to teach at Cambridge University, England. He and Mrs. Hardy will be honored at a dinner at the school on May 28.

SAMUEL B. CHILTON will retire as suffragan bishop of Virginia on Dec. 31, 1969.

FREDERICK DEANE JR. of Richmond, Va. is chairman of a 22-member nominating committee for the election of suffragan bishop for Virginia. The special convention will be held Sept. 16 at Christ Church, Charlottesville.

ROBERT F. GIBSON Jr., diocesan of Virginia, is to take a leave of absence beginning June 16, 1969, of not less than six months. It will be a total leave except for presiding at the meeting to elect a new suffragan, and to take part in his consecration if it comes before the end of his leave.

ALFRED VOEGELI, exiled bishop of Haiti, plans to have a congregation of Episcopalians from that country at Holy Trinity, Brooklyn. It is part of a plan whereby the properties of this church will be consolidated with nearby St. Ann's to serve several ethnic groups with its rector, Melville Harcourt, heading the group ministry as vicar of Bishop Sherman. Within a short time the members of St. Ann's will worship at Holy Trinity and other congregations in the downtown area of the city have also been invited to use the new facility. Bishop Voegeli, who has an apartment in the spacious brownstone rectory of Holy Trinity, has been ministering to the large number of Episcopalians among the 100,000 Haitians in the New York area since his exile. Canon Harcourt says: "We are hoping to show by example what can be done by the concentration of resources." St. Ann's is selling its plant to Packer Collegiate Institute for $450,000 enabling the college to complete a city block quadrangle. With so many involved in the transaction a good deal of paper work is involved necessitating delays in the plans.

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The WITNESS

MAY 22, 1969

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Lee A. Belford

Article

Baptism Can Be Fun!

Jerry P. Cave

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VOL. 54, NO. 10 **The WITNESS** MAY 22, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Worldwide Problems are Faced By General Board of NCC

★ Taxes, black economic aspirations, Middle East tensions and the administration's proposed ABM missile system were uppermost in the minds of churchmen and women who met in New York, May 1-2, to determine policy for the 33-denomination National Council of Churches.

On taxes, the policy makers for the churches' cooperative agency decided the time has come to ask the federal government to levy taxes on church income from business enterprises not related to their religious function. The board made its decision at a time when the U.S. House of Representatives ways and means committee is writing legislation as tax reforms.

Noting that basic U.S. public policy, since the founding of the nation, has been to accord freedom of religion, speech, press and assembly a preferred position at the head of the Bill of Rights, the board stated that property or income of religious bodies that is genuinely necessary — rather than merely advantageous — to the free exercise of religion, should not be taxed. — But such exemption should be confined to the essential facilities of the church and to the voluntary contributions of members, the board stated.

It further urged that employees — both lay and clergy— of religious organizations should not enjoy special privilege in regard to any type of taxation. "If a clergyman receives a cash allowance for housing, that amount should be taxed as part of his income . . . if he owns his own home, he should not enjoy any reduction of property taxes," the statement reads.

Simultaneously it was announced that the U.S. Catholic Conference had joined with the NCC in a statement urging the ways and means committee to implement the recommendation.

The joint statement endorsed two proposals for tax reform which affect churches. One would eliminate the historic church exemption from taxation from unrelated activities and commercial activities. The second would eliminate a potential abuse from the use of debt financing to acquire commercial income property.

"Such exemptions" the statement said, "make available to churches a potential advantage over tax paying organizations engaged in commercial business activities. The NCC and the USCC favor elimination of this specific exemption of churches from taxation on income from regularly conducted commercial business activities which are unrelated to their exempt functions."

On black economic power, the church leaders made a quick response to a Black Manifesto, presented to the board by Mr. James Forman, former director of the student non-violent coordinating committee. He, in the name of the Black Economic Development Council, demanded that churches and synagogues give the black man $500,000,000 as a "modest reparation" for capital taken from him during 300 years of slavery.

The church leaders said that "they shared the aspirations of the black people of this country" and urged that NCC member communions give serious study to the manifesto.

Specific action by the NCC itself on the demand — received only a few hours before adjournment — will be considered at a special meeting of the executive committee, scheduled for June 23.

On the Middle East tensions, the board adopted a policy statement that called for a solution to hostilities there designed to meet the "human needs" of the people in the region.

It rejected either a "pro-Arab" or "pro-Israel" stand and asserted that political, military, and national rivalries in the area are secondary to the human person, his society, and peace. Specifically, the board called attention to two needs:

● That of the 1,500,000 Palestinian Arab refugees, af-

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fected by the establishment of Israel, for a home that is acceptable to them and for a future in which they may discern justice, security, and hope.

● That of the security of Jews in the area.

With regard to the first need, the board noted that what will constitute a home "acceptable to them" — the refugees — must now be a matter of negotiation in which generosity will be required of many and compromise by all who are directly involved.

As far as security for Jews is concerned, the board warned that until they both within Arab countries and Israel, are assured of safety and of their rights, "there will be no justice or peace in the Middle East."

Oppose ABM

On the ABM system, the board resolved to oppose its deployment "on the basis of the case now made to its necessity for national security, its effectiveness, its effect on the arms race and disarmament negotiations generally, its implication for the nonproliferation treaty, its cost, and its drain upon national resources."

The paper said the issue raised questions of fundamental importance for the future of U.S. foreign policy, security, the use of national resources and the "quality of our society."

Churchmen and all concerned citizens, "because of the potential consequencies of this watershed decision for international peace" were called upon to consider these grave matters and make their conclusions known to decision-makers.

To further movement toward Christian unity, the board approved a wide-ranging North American study conference to consider new forms and relationships of the Christian church, mandated by rapid changes in the world today. The conference is to be held in the early 1970's and will be open to representatives from churches who are not members of the NCC. Churches from Canada, the Caribbean and Mexico are also to be involved, both in the planning and carrying out of the conference.

Need for Conference

James I. McCord, president of Princeton Theological Seminary, said the need for the conference includes the drastic changes that have taken place within the climate of relations between churches in the last decade, as well as changes in society itself.

The "fresh blowing of the spirit through the churches" in the last ten years, said McCord, has "created an ecumenical miracle . . . a new climate among the churches, a new vision of the unity of mankind."

The historic first visit of a delegation of U.S. Protestant clergy to the Vatican this March was described by the Rev. Robert C. Dodds, NCC director for ecumenical affairs. Calling the mood and quality of the conversations "candid, revealing and probing," he told the churchmen that each side had been eager to "ferret out" answers on numerous questions. The Catholics, he said wanted to know more about ecumenicity in the United States, the so-called underground churches, and the possibility of Roman Catholic participation in such trends. The movement among black Christians in the U.S. and the possibility of membership of the U.S. Roman Catholic Church in the National Council also were subjects of the talks when as many as forty representatives of both sides were gathered around a table.

Dodds stressed, however, that the talks were "exploratory rather than definitive" and "looked beyond our present separation." After all, he told the 200 board members, "this is the first time we have met together after hundreds of years of friction and bitterness."

Finally, the church leaders listened to sharp criticism for their failure to give adequate financial support to the NCC's crisis in the nation program, created last year to deal with the nation's deteriorating racial situation.

"The church isn't yet convinced in its very guts, in its very soul that a crisis exists," the Rev. Lucius Walker, executive director for inter-religious foundation for community organization, told the board.

He accused the churches of "playing with the crisis, and while we have been playing with it, it has gained momentum."

Referring to the problems the NCC is facing in securing financing for the program, Walker continued: "Normal budgets of the churches are hardly touched. Normal investing of the churches are hardly touched. Normal reserves of the churches are hardly touched. So we go about seeking special funds to deal with problems that should be the first order of the church's business."

Development Program

The board approved a $2.7 million joint program, to be carried out in cooperation with the U.S. Catholic conference, that will advance development efforts in emerging nations.

Major aspects of the five-year program include "widespread research discussion and policy debate at home and abroad concerning the meaning of development;" an educational program designed to "motivate action" on the part of the general public on development; a program of "public and political citizen action" and efforts to "relate

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people to significant projects of development overseas."

Several black delegates expressed opposition to the program. Bishop John M. Burgess, suffragan of Massachusetts expressed fears that adoption of this program might weaken the NCC commitment to the urban crisis.

"I'm afraid that we will hear again the kind of thing that I heard when we were raising benevolence giving of church funds for Biafran relief, when I heard someone say: 'Thank God, now we can talk about something besides the racial crisis.'"

In response to Bishop Burgess' objection which was supported by only a few other black delegates, Theressa Hoover, joint chairman of the overseas program and a Negro, said she wished to "identify with Bishop Burgess' concern that the domestic scene not be forgotten," but urged favorable consideration of the problem of developing countries.

"If Protestants and Catholics can cooperate in this, there will be a spill-over of values in many other concerns," she added.

The proposal was adopted with only a few "no" votes.

Receipts for all operating purposes of the Council in 1968 totalled $24,819,358, according to a financial report.

Highest in the NCC's history, the receipts were almost balanced by expenditures of $24,612,355. The total covered income and outlay of all the divisions of the organization, many of which operate with some degree of financial autonomy.

The general operation fund for general administration received $835,129 from denominations and donors, against a need of $941,685. The balance was made up by drawing on invested reserves.

Included in the tabulated totals were income and expenditures involving church world service, the NCC's relief arm.

As of March 31, capital funds were set at $4,571,663.

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United Black Appeal Director Explains Drive on Church

★ "The Christian church is just as much a business as General Motors" and is associated with government activity, a militant black leader charged.

James Forman, director of the united black appeal for the newly formed national black economic development conference, made the charge as he explained why his group is seeking $500 million in "reparations" from the nation's white church and synagogues. "We have learned through experience," he said on a radio interview, "that we have taken on the total government by taking on the church . . . The church is the jugular vein of the country, because, wrapped up in the church is a vital system which helps to perpetuate the kind of exploitation of blacks which goes on."

Forman was interviewed by news reporter Steve Young, for "The World in Religion" program.

Christianity today is not the religion Jesus talked about, he said. "After all, Jesus Christ took a whip and went into the temple and chased out the money lenders and so forth. And he was a very principled, very dedicated man to the concept of equality, liberty and brotherhood of man. But what has happened is that the Christian church over the years—through the accumulation of land and resources and money from very poor people—have invested that money into business enterprises and the Christian church cannot be seen as just a religious institution."

Asked why he interrupted a communion service at New York's Riverside Church to read the demands, Forman replied: "We have clearly established that there's an interlocking re-

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lationship between the church, between business and between government. And this is why the resistance to what we have done is going to mount, because we've exposing a vital nerve in this country . . .

"As we begin to examine more and more who the trustees of the Presbyterian Church are, and the Lutheran Church and the Catholic Church, above all, and when we start doing these things and getting into who runs the Jewish synagogues, we're going to find that the elite of this country is wrapped up into religious institutions, economic institutions and government institutions. One must not see a church merely as a building, but as representing its membership."

The reporter, picking up on Forman's reference to the church as the "jugular vein" of the country, observed that "if you cut the jugular vein, the body dies."

"Well, so be it," replied Forman. "Well, and good, I clap."

The militant black leader also explained, however, that by the use of the word "revolution" he means "a total change in the means of production in this country. I mean that no longer can we allow a few rich people like the DuPonts and the Rockefellers, the Mellons, the Ford Company, if you will, to control the lives of everybody in this country, including whites . . ."

Forman and fifteen aides returned to the Riverside Church, Sunday, May 11. He read a statement from the steps before the group marched down the center aisle and sat quietly in two front pews. They remained seated during the singing of hymns but Forman stood throughout the sermon by the Rev. Ernest Campbell. When asked why by a reporter he replied; "I guess the spirit moved me." The group ignored the collection plate.

The document read on the steps said that the black group had no quarrel with the ministers of the church but were only trying to "expose the board of trustees of this church as rich, white businessmen who are manipulating the church for their financial interests." It also called upon "all black people across the country, and especially our black brothers and sisters in the churches," to arm themselves with shotguns "to stop the violence of the racist white man."

Campbell and Forman held a news conference following the service when they discussed what would constitute a responsible black channel for the reception of funds. Forman recommended his own group but another representative of the church made it clear that this was out of the question.

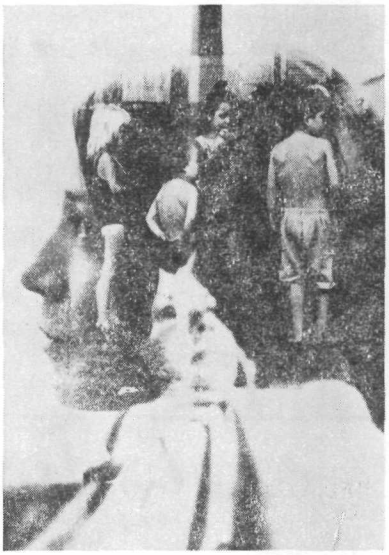
It was disclosed during the meeting that the church had agreed some time ago to make a fixed percentage of its annual budget available to "a responsible fund for the rapid improvement of all disadvantaged people."

Earlier Forman had presented the manifesto to the archdiocese of New York and demanded $200 million from U.S. Catholics. The statement charged that the Catholic Church "must be the biggest corporation in the United States" and demanded a list of all assets after which how much would be demanded, in addition to the $200 million, would be negotiated.

Forman characterized his meeting with the Catholic officials as "being in the spirit of friendliness" and added that he felt Catholics would respond to the demands. No comment was available from the church officials.

The Episcopal Church was the first to be served with the manifesto. On May 1 Forman led a

(Continued on Page Nine)



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EDITORIAL

Student Revolts

By Lee A. Belford
Chairman of Department of Religion
New York University

BY THE TIME the Declaration of Independence was ratified on July 4, 1776, Yale University had had six presidents. Three of them had resigned because of student revolts. When in 1776 the students petitioned President Thomas Clap to resign because of alleged senility and arbitrariness, he declined at first but after the students rioted, breaking furniture and 400 panes of glass at a time when glass was quite expensive, and after two thirds of the students had left for home, Clap bowed to the inevitable and quit.

We now have a rash of student revolts. It is easy to say that history is merely repeating itself. The logic runs that in time the student revolts will pass and we will settle down once more. This may be true but I doubt it unless there are some significant changes. The present revolts are indicative of serious social criticism.

Vietnam War

THE BIGGEST CRITICISM is directed at our involvement in the war in Vietnam. I do not need to spell out the loss of life on both sides and the destruction of the culture of Vietnam where prostitutes, black-marketers, and government grafters are the rising plutocracy and traditional values are being destroyed. Nor do I need to dwell upon the frightful financial cost to the U.S. at a time when we have so many people slowly dying of starvation. Suffice it to say that when our president proposes to cut the recommended budget of President Johnson by 4 billion dollars, it is small comfort to learn that the military establishment will be cut by only 1.1 billion and the rest of it will come from domestic programs.

It is in relation to our war in Vietnam that some students are protesting against the presence of R.O.T.C. units on college campuses. In many institutions the students receive eight points credit for their R.O.T.C. classes and drills. If we are to have a citizens army, and I, personally, am repelled at the idea of hiring mercenaries to do our fighting for us, then I see nothing wrong with R.O.T.C. or even the giving of credit for course work because it is certainly relevant to the obligations of citizenship. But the opposition focuses on only one thing — the war in Vietnam. And if you are opposed to the war in Vietnam, then to fight the R.O.T.C. is one way to express your opposition.

Of course, it could be said that the content of R.O.T.C. courses has nothing to do with a college education. That may well be true but it depends upon what a college education is for, and that is a real problem. Aristotle could dream of knowing all there was to know. So, too, could Leonardo da Vinci. The Encyclopedists of the 18th century could aspire to recording all of man's knowledge. But we have had a knowledge explosion. Ninety percent of all that man knows has been discovered since 1940. Since the brain is limited in its capacity to receive and to hold knowledge, selection becomes very important. And who is to decide that?

A New Day

PRESIDENT LOWELL of Harvard once remarked facetiously "What makes this institution such a treasury of knowledge and wisdom is that the freshmen bring in so much and the seniors take out so little."

I think it true that many Harvard students entered the university full of ideas and were then undoctrinated in the tenets of the social establishment and left with the desire to maintain the status quo, even though Prof. Lowell at the time was being humorous. For a long time students were inclined to "leave it to the snake." Just as Eve in the Garden of Eden said, "the snake told me to eat the forbidden fruit," the students were often perfectly willing to accept the institutions of their day and to listen without question to what was said, and to echo the words without thinking about their meaning, for the rest of their lives.

That day is now over, and I hope will remain over because we cannot give someone else the responsibility for our lives. It is immoral to assume the pose of the Nazi executioners and say, "I was only following orders; I was only doing what I was told to do," or as Eve said, "The snake told me."

Our Responsibility

WE ARE in the midst of a gigantic social revolution, I believe. There is a radical upheaval affecting the values, ideology, and structures by which we live. Perhaps never again will patriotism have

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the same ring. The taboos in regard to race, ethnic background, and class are disappearing in the demand for greater justice for all, including the right to a decent job at a living wage. Deep in our hearts most of us have recognized the evils of our society. We have been deeply concerned by the exorbitant budget for the trip to the moon; the tremendous budget for our armed forces. We have read of the tremendous cost of the anti-ballistics missile program, and have also read the "pros" and "cons" in regard to it. I must say that most of the people I talk to are not convinced of its importance.

The reaction of some people is that we, the people, can do nothing about it, that the defense department will have its own way. But can we talk in that fashion? Can we leave it to the snake? Can we leave it to the snake when there are those crying out for the material things of life which are requisite for physical, mental, and spiritual, well-being? And when our cities are in chaos and our air and rivers are polluted?

We grow in responsibility as we learn to accept responsibility. Students have a right to ask for a greater responsibility in their education and a greater responsibility should be given to them. They should have a sense of responsibility in regard to broader social issues even when they are in institutions of higher education. It is ironic that attacks upon the social system should occur within our colleges and universities, the most liberal institutions in our society. But the students are only acting where they are. Would we prefer that they abnegate their responsibility as human beings merely because they are students? I think not.

Baptism Can Be Fun!

By Jeffrey P. Cave

Rector of Church of the Angels, Pasadena, California

AS ONE of those younger clergy to whom Corny Trowbridge refers in his article, "Baptism: Public or Private" (4/10/69) I gratefully recall his ministrations to me in St. Luke's Hospital several years ago, when I was a student at GTS afflicted with appendicitis. I know that he speaks out of a wide and distinguished pastoral career.

There are many cases in which private baptism ought to be administered, and I agree that all baptisms are public by the nature of the ministration itself. When baptism arises primarily out of a pastoral situation, such as pre-marital counselling, or when families which present themselves from out of town, or when an unmarried mother wishes to have her child baptised, I feel the minister would be very insensitive to insist upon public baptism, which is to say that it ought to take place at a Sunday service.

But I would cast my lot with those who feel that as a general rule, baptism, for persons of whatever age, ought to take place as part of the Sunday service.

Most clergy make frequent mention of the importance of the holy communion with some regularity in their preaching. But how many seriously tackle baptism with anything like the same regularity? Shouldn't the meaning of this universal Christian sacrament be as exhaustively covered from month to month as parish families gather around the font for the Christian initiation of their children and friends? It seems to me not to be asking too much for the faithful parish family to share their joy at the time of baptism with the wider parish gathered for public worship. I find that even rather casual churchgoers can be made to feel quite welcome at a parish baptismal service, and that it is frequently a new beginning for the family's devotion to the church.

I vigorously dissent from Chaplain Trowbridge's view that baptism is what many feel to be the "least inspiring" of our services, and feel that when it is also one of the least familiar to parish congregations, it will only remain, as is so often the case, a kind of back door entrance into a strange household.

Certainly much work needs to be done on the Prayer Book service of baptism, but even now much can be done to make it a meaningful and thrilling service for everyone present. A lay reader or god-parent can read the lesson, and the whole congregation can ease the embarrasment of the sponsors by joining them in the vows, in reaffirmation of their own baptismal promises.

The service need not take place wholly at the font. In many churches, such as ours, where the font is conspicuous by its being tucked into a dark little apse, only the blessing of the water and the baptism itself have to be taken from there. The rest of the service we do from the chancel steps. In many places the font is totally out of the picture, and as is frequently done, baptism is administered from a small table in the chancel.

I share Chaplain Trowbridge's skepticism when it comes to decent preparation for this important service, but hope he would agree that lack of imagination on the priest's part has a lot to do with it. Baptism can be fun!

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CHURCH NEWS: —

(Continued from Page Six)

delegation of 25 members of the organization in a meeting with Bishop Stephen Bayne and Bisop J. Brooke Mosley, at headquarters in New York.

Bishop Bayne in commenting upon the demands pointed out that many of the demands of the manifesto are ones with which church people could agree.

"We believe in many of the demands," he said, "and we have supported them. We believe in land banks. These are things we've all been talking about. We're for them. I'm not even sure I would argue about welfare demands. Our church has supported this kind of thing."

"I don't question the morality of reparations. Christians cannot question reparations. I'm not even questioning 500 million dollars. Black people probably are entitled to a lot more.

"But it is unreasonable to think that this is the way to go about raising that amount of money from the church. We are utterly dependent on the voluntary contributions of people. And this kind of confrontation tactic will accomplish nothing at all."

He pointed out that 20 percent of the Episcopal Church's national budget has been earmarked for projects similar to the ones proposed in the manifesto.

Bishop Mosley described the method of making the demands on the church as "unrealistic" and "unreasonable," and that it could end by destroying a good friend of the blacks.

Meet with P.B.

A further meeting with Presiding Bishop John E. Hines to discuss the manifesto was requested for May 13 and was held. The Episcopalians were then asked for $60 million as its share.

The demand was also made for a complete listing of Episcopal assets in the U.S. and 60 per cent of the income from them.

Forman characterized his meeting with the P.B. as "extremely profitable from my point of view" and said it was a friendly confrontation. During a press conference he stressed that the manifesto was not asking just for funds from the program budgets of the churches but for a share in their corporate wealth.

Support from Union Group

About 50 students at Union Seminary took over the administrative wing in support of Forman. They asked a commitment of $100,000 from the seminary for his group and $1 million from directors.

The protesters vacated the building after holding it for 24 hours when directors agreed to hold a special meeting to discuss demands that the seminary support the manifesto.

An afternoon "teach-in" on the "black manifesto" attracted some 200 persons. Considerable disagreement on the document and on the seizure of the seminary administration building were expressed throughout the day by members of the Union community.

Many persons expressed disappointment that the manifesto's backers had acted without adequate time for dialogue of the kind which had become characteristic of the school during recent months. Through a series of large and small community meetings, a new plan of participatory government for the seminary was developed over the past year.

The incident, however, produced little resentment, according to observers and Union personnel. A feeling that the 700 students, the faculty and the administration had strong enough inter-relations to work through the problems was reported.

Picketing Deferred

Announced plans for picketing the leading white churches in the Detroit area were temporarily postponed by black leaders. The picketing was to have supported the demand for $500 million in "reparations" from churches and synagogues.

A spokesman for the group said the churches had been granted a "reprieve" because the general board of the National Council of Churches had called for a special committee to study the demands (see page three).

"I was a little surprised at the response of the churches," he said. "It looks like there might be some positive response."

He added that some "confrontation" might be possible "later."

U.S. FOREIGN POLICY HIT BY NOLDE

★ At a dinner honoring O. Frederick Nolde, who retired after 22 years as head of the WCC commission on international affairs, he responded to many tributes by saying some sharp things about U.S. policies. "The United States must put its domestic house in order if it is to make an effective contribution to international affairs, and it must clear up some international situations if it is to make a contribution to domestic problems." He called for building relationships of mutual trust with Russia and China, expanding the 1963 test ban treaty, collaborating with Russia on moon exploration, bring China out of isolation, ending the war in Vietnam.

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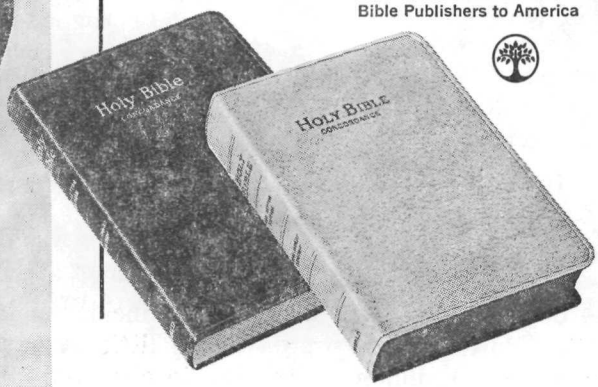

- - People - -

FREDERICK J. WARNECKE will retire as bishop of Bethlehem at the end of 1971. He has asked for a coadjutor to be elected at the convention of 1970 or at a special convention in order to serve with him as diocesan for a year. He has served on many national commissions and is presently chairman of the board for theological education and was granted a leave of absence for six months to give full time to this post.

ALMUS M. THORP, dean of Bexley Hall, has been appointed executive director of the board for theological education. Bishop Warnecke, who continues as chairman, in making the announcement, pointed out that it concerns itself with the minister's total career, including his seminary education and training, advance study, continuing education and employment.

WALTER M. HIGLEY, who retired as bishop of Central New York, Feb. 1, 1969, died May 4. He served on many diocesan boards prior to his election, first as suffragan in '48; coadjutor in '59 and became diocesan the following year. He was chairman of the advisory committee for work among the deaf and was past president of the N.Y. state council of churches.

HORACE W. B. DONEGAN will retire as bishop of New York in 1972. He made the announcement at the diocesan convention and asked for the election of a coadjutor who will be his successor.

WILLIAM F. CREIGHTON, bishop of Washington, is chairman of the board of the Church Pension Fund, succeeding Bishop Mosley, now deputy to the P.B. for overseas relations.

JOHN K. CANNON, Episcopalian and attorney of Detroit, is chairman of the national project equality council. The council is the governing body for 17 state and regional offices of the inter-faith movement whose objective is to use the economic power of religious institutions to bring about equal opportunity in employment.

WILLIAM A. DIMMICK, dean of St. Mary's Cathedral, Memphis, is chairman of the metropolitan interfaith association, which provides a means by which the churches can plan and act together in the areas of poverty, race relations, youth, aged. It grew out of earlier work by the downtown churches association and the association for Christian training and service, a project of the urban program of the P.E. Church.

H. PHILIP AUFFREY, former rector at Muscatine, Iowa, is associate coordinator for social planning on the model cities staff at Rock Island, Ill. He works in the fields of welfare services, income maintenance, health, education, manpower. Before entering the ministry he held various jobs on two Mass. newspapers.

DONALD H. V. HALLOCK, bishop of Milwaukee, is one of several church leaders sponsoring the establishment of a conference on religion and urban affairs in a three-county area, to carry on community projects involving all religious bodies. All would be represented in the assembly, which would propose projects, and in the cabinet, governing body of the conference.

CYNTHIA WEDEL, executive officer of NCC division of unity, has resigned as of June 1. She also leaves the posts of associate general secretary of the NCC and a member of the working committee on the laity of the WCC. Dr. Theodore and Mrs. Wedel are to live in Alexandria, Va., moving there immediately.

NATHAN WRIGHT, who recently resigned as director of urban affairs for the diocese of Newark, is chairman of the newly-organized department of Afro-American studies at the State University of New York at Albany. He will also be professor of urban affairs.

ROBERTO MORALES-ALAMO is executive secretary for Latin America in the office of the deputy for overseas relations. He joins the 815 staff after five years of full time services to churches in Puerto Rico. Formerly a Presbyterian, he became an Episcopalian in 1967.

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The WITNESS

JUNE 12, 1969

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John M. Krumm

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Demands of Black Manifesto Get Action From Council

★ Presiding Bishop John E. Hines appointed a special committee of the church's executive council to assess the issues growing out of the Black Manifesto. Bishop Roger W. Blanchard of Southern Ohio was named chairman. The group will consult with the church's union of black clergy and laymen before reporting to the council.

The Episcopal Church was the first religious body to receive from James Forman specific demands based on the manifesto, which asked $500 million from white churches and synagogues.

Sixty million dollars was asked of the Episcopal Church, along with 60 per cent of its income from property and investments.

The day before the special committee was named, the P.B. told the council that the language and basic philosophy of the manifesto are "calculatedly revolutionary, Marxist , inflammatory, anti-Semitic and anti-Christian establishment, violent, and destructive of any democratic political process."

He judged that this was done to "overwhelm the institutions to whom it is directed. It was not surprising then that throughout the white establishment the immediate response was — with few exceptions — one of outrage, furious hostility and disbelief."

Bishop Hines said he hoped the Episcopal Church was the first to receive the manifesto because it had "made recognition of the desperate situation" in which many black, brown and white people are caught.

He noted that no commitment binding the church to a response had been made, but said that he felt it "proper and right that this executive council should make an appropriate response to this confrontation."

Bishop Hines voiced hope that the response would avoid either "blind fury" or "frightened submission." He said, "There is no reason to edge toward the panic button."

Bishop Hines suggested that the council consider raising $10 million over the next five years to increase the church's response to the needs of suffering and oppressed people.

After appointment of the special committee, Bishop Blanchard told the press: "Sure the situation is lousy, but the church has committed itself to a $9 million urban crisis program and other projects. We have to keep working at this. I don't like the feel of 'blackmail.' I don't like price-tags."

He said that he could not "buy" the Forman "package," but "I can buy his insistence that the church not neglect poverty and related problems."

Charles V. Willie, a black sociologist from Syracuse University, and a committee member, said that the discussion of the manifesto provided opportunity for the council to have contact with the Episcopal black caucus. Of 283 black Episcopal clergymen, 200 are in the group.

In addition to Bishop Blanchard and Willie, members of the special committee are Charles M. Crump, Memphis attorney; Mrs. Harold Sorg of Berkeley, Calif.; Emmett Harmon, a Liberian government official; Houston Wilson, a Georgetown, Del., layman; the Rev. Stephen R. Davenport of Harrold's Creek, Ky.; John Coburn, president of the House of Deputies; Clifford P. Morehouse, former president of Deputies, and Bishop Bayne.

Bishop Blanchard, in an address earlier in the month to the convention of his diocese, said he would not endorse or accept "in any form" the manifesto. "We will not capitulate to any form of militancy espousing violence, anti-semitism, destructive of the democratic political forces," he told delegates.

He said whites had dealt with "our black brothers . . . for the most part in an un-Christian manner" in the last 400 years, but it is unlikely the Christian community "can ever repay the past, that is, make reparations

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for past generations by any calculable sum."

He told the convention: "We will keep our attention on the real issues, injustice and poverty, and not be lured away from these by the 'rhetoric of violence.'

"We will continue to negotiate with recognized, responsible local and state groups, proposing responsible demands for 1969 or for long-range projects for the advancement of the blacks . . . We will, in other words, deal as an institution, the diocese, rather than through individual parishes, with well defined local and state bodies . . . This must be made clear."

Where possible, he said, "we will respond on an ecumenical and interfaith basis . . . this will be our goal."

The convention supported the position, which was also commended by the council at its meeting in Greenwich, Conn.

Later in the meeting a nine-point "Response to the Manifesto" recognized the "continuing poverty and injustice and racism in our society" and called the church's attention to the problems cited by the manifesto.

The response, essentially a defense of the church's programs on behalf of black and poor people, was prepared by the committee which met with the Rev. Quintin Primo, president of the union of black clergy and laymen, and the Rev. Lloyd S. Casson, a member, both from Wilmington, Delaware.

Neither of them was happy with the document. But they agreed with committee members that it was a compromise reflecting the refusal of some Episcopal leaders to react "under pressure" to the Forman demands.

Students from Voorhees

Four embattled black students from Voorhees College, Denmark, S.C., received support from the council in their effort to have charges dropped against 35 students arrested — because of a campus seizure — after they had reached a pact with college officials.

Bishop Hines was voted "full power" to offer "pastoral counsel and advice" and to act in the council's behalf with all parties involved.

Members of the council offered to post bail totaling $1,800 for several of the students whose families have not been able to raise the needed sums.

In a separate action the council expressed its consensus that it appeared that charges should be dropped by the state of South Carolina. Charges ranged from criminal trespass of occupied building to concealment of weapons by students involved in a late April campus protest.

"We feel it is immoral to view these Episcopal students as criminals and that the Executive Council should intervene," said Samuel Mintz, a student. The group of 35, according to Geraldine Reed and Robert Wright, could face up to 30 years imprisonment on some charges. Gov. Robert McNair "wants to make examples of these students, he wants to kill these students," Mintz charged in addressing the Episcopal policymakers.

The students held that on April 29 they negotiated an agreement with President John F. Potts of the college to meet a series of demands by Sept. 1. These included stipulation that no criminal charges or disciplinary action be brought against those who earlier seized three buildings, that a permanent physician be named to the campus and that students have better living conditions.

After the pact was reached and the buildings were released students said, national guardsmen and state police took over the campus and made the arrests.

Grants Voted

Grants totalling $175,600 were voted for the special program, setup by the last General Convention. One for $6,600 to to the human rights project of Jackson, Miss. was debated for an hour and was approved by a 13 to 12 vote. Charles Crump of Memphis said it was not wanted by church people of the state and that it also violated the nonviolent clause in the guidelines of the program.

A grant of $20,000 was voted to the fishing coop of Hilton Head, S.C., also after long and heated discussion during which Bishop George Murray of Alabama said that there had been inadequate consultation with the bishop of South Carolina.

Reports

Reports on the laity with emphasis on the role of women; recruiting youth; white racism; salaries of clergy were presented but action in most cases deferred until the December meeting of the council.

CHURCH NEWS NOTES

Edited by W. B. Spofford Sr.

CONTROVERSY flared at the WCC consultation on racism when a militant Guayanese, Roy Sawh, shouted at the Archbishop of Canterbury and stalked out of the London meeting.

The incident occurred soon after Archbishop Ramsey took the chair for a 90-minute panel discussion on the role of the churches and the WCC in eliminating racism.

Sawh, chairman of the black power party and executive member of the black peoples alliance in Britain, had intended to ask a question of Merlyn Rees, a junior member of the Wilson government, who had spoken on government assistance for urban

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EDITORIAL

Blacks and Violence

WHATEVER CHURCHES eventually do about the Black Manifesto, there is no question that James Forman and his followers have laid down a challenge that will have far reaching results.

While the demonstrations were still front page news, the Presbyterians at their assembly in San Antonio voted to raise $50 million for black economic development and related projects. What our Executive Council did is reported on page three but those who voted favorably are well aware that it is inadequate.

Union Seminary had a 24-hour occupation of the administration building by white and black students and left only after the directors voted to invest a half million in Harlem and to raise another million and put it at the disposal of the seminary's black community, including students, faculty, alumni and directors.

Cain Felder, leader of the Union sit-in, is now full-time director of black Methodists for church renewal and has said that "most blacks see the manifesto as eventually leading to a restructuring of Protestant churches. The Methodist black caucus seeks to raise $300 million from the 10 million U. S. Methodists for black development, and when you divert this sort of money, certain structures must inevitably die off."

"Our long-run objective is to alter church structures so that they become effective means for reconciliation," he said. This could mean, for instance, he said the "discrediting of foreign missions and merging evangelism departments with social action."

The idea that demands for reparations can be an opening wedge for massive structural changes was also endorsed by the Rev. Stephen C. Rose, a white Presbyterian author and editor.

He suggested, for instance, that the consultation on church union, which is attempting to merge nine Protestant denominations into a single 25 million-member church, could use the reparations concept to bring about the dismantling of existing mission boards that would be necessary for church union.

Thus far, virtually every favorable response to black demands by the Protestant churches has involved the raising of new funds for black development rather than the diversion of existing efforts.

In addition, none of the churches has designated funds for Forman or the national black economic development conference that he represents. The only funds it has received as a result of recent events were $3,000 from students at Union.

In an interview, Forman acknowledged that this was a problem the conference had to solve. He said, "It's the old game of whites picking and choosing their own black leaders."

While all this was going on forty churchmen and an equal number of consultants from around the world held a consultation in London on race sponsored by the WCC and discussed, among other things, whether violence was justified in bringing about social change. Black speakers maintained that violence is often the only weapon available to oppressed people.

The Rev. Channing Phillips of Washington, D.C., said that the church ought to aid and abet the only power available to oppressed blacks — violence. "The one thing that blacks have learned," he declared, "is that the quickest way to bring attention to a problem of injustice is destroy the oppressor's property."

Said Nathan Hare, chairman of the department of black studies at San Francisco College: "Black revolutionaries are faced with the job of compelling whites to eliminate racism and halt the dehumanization of American society. This could be the salvation of humanity."

A report on the consultation written about half way through is in our news pages. By the time it adjourned it can be said that recommendations going far beyond present church policy on racism were adopted.

The mood of the group is perhaps best revealed by the fact that they set aside the agenda in the closing hours to listen to a group of American students read "A Declaration of Revolution." They gave the churchmen an ultimatum that by eleven o'clock the next morning it should agree to (1) establish a legal defense fund for political prisoners: (2) support liberation movements in Africa, Vietnam and Latin America: (3) establish an international publishing house to document the liberation struggles.

So threats of revolution, violent and non-violent, starkly underlay the sessions of the week-long consultation.

Look for a hot summer.

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Why I Am Not Leaving The Church

By John M. Krumm

Rector of the Church of the Ascension, New York

SOME WEEKS AGO one of the most widely known bishops of the Episcopal Church, Dr. James A. Pike, an acquaintance and friend of many of us in New York where he had lived and worked for more than ten years, announced in a national magazine article that he was leaving the church. He is not going to join any other church nor to found a new church. He is going to continue what he calls his "studies" in the person and work of Jesus and in psychic phenomena. He is going to be what he calls "an alumnus" of the church. Quite understandably, the response of the Episcopal Church to this challenge has been a quiet and even a muted one. Some of the considerations in a matter of this sort are highly personal ones, having to do with the temperament and problems and personality traits of the individual involved, and no one wants to discuss such matters in public.

But I am convinced that something needs to be said about the questions he raises. He himself insists that he is just one example of a widespread problem today about whether a thoughtful, conscientious, open-minded, liberal person can any longer support the organized institutional church. "My personal problems with the church," he writes in the magazine article, "are of importance only in that they point to the reasons for the increasingly evident decline of the church."

That is a topic that it seems to me we must think about together — and think about as earnestly and agonizingly and urgently as we can. So without reference to the personal questions surrounding the decisions of any single individual why are you and I not leaving the church? How ought we to look at the whole question of church life in these days? If we are in decline, what response short of abandoning the church altogether ought we to make? I think the decision of James Pike is a good occasion for you and me to think about how we would answer these and similar questions. So this article is not so much a direct reply to Dr. Pike as it is a look at the problem he represents and raises.

PERHAPS WE OUGHT to begin by saying a word about the facts. Is the church really in decline? There are some reasons — mostly statistical — to suggest that it is. Dr. Pike mentions some of these statistics. We are not as a national Episcopal Church growing as fast as once we did and indeed not as fast as the population is increasing. Financially, people are giving proportionately less to the national church than they once did — a cut of 12 % in the national church's budget is cited by Dr. Pike. I am afraid I am not as much disturbed by these figures as Dr. Pike thinks I ought to be. Statistics are never a safe indication of renewal and growth in matters of the spirit. Indeed, I would be surprised if the process of change and renewal in the church did not result— at least temporarily — in frightening away some of the more timid and superficial church members.

I received an expensively printed brochure from a group of Episcopalians with headquarters in Texas who are withholding money from the church not because they think the church is lagging behind in change and renewal but because it is moving too fast for their taste. Indeed, among the supporters of this movement are several people who have been conspicuous in attacking Dr. Pike! So apparently, some of the financial decline he points to is because we are moving further in the direction he would want the church to move rather than ministering to the status quo. In any case, I have always taken seriously the story in the second book of Chronicles where David's desire to take a census and see how many Israelites he can count is described as a temptation from Satan. The church is not a business enterprise, dealing in dollars and cents and in numbers of satisfied customers. The church often grows by desperate spiritual struggles in which many supporters fall by the way side. The liveliest church is often the church where there is much restlessness and agitation and disagreement. When the prophets of Israel were stirring up the people and causing dissension and when Jesus of Nazareth was overthrowing the money-changing tables in the temple, organized religion was proving its power and its vitality and its ability to change and renew its life. No one was ever more violently attacked by the organized church of his day than was Jesus of Nazareth, but rather than abandon it he set about to renew and change and transform it.

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Great Changes Taking Place

THE SECOND THING to notice is something we have already mentioned — great changes are taking place within the church as proof of its vitality and responsiveness to new situations. Dr. Pike himself describes how a committee report encouraging bold new ventures in theological restatement was passed at Seattle by the House of Bishops with only one dissenting vote. We are committed to a time of trial and experiment in new forms of worship, and my prophecy is that we will see even bolder and more radical changes in the next few months and years.

To prove its sincerity about commitment to a new dignity for neglected and oppressed racial and ethnic minorities, the National Episcopal Church has committed a substantial percentage of its budget not for its own expansion and promotion but for building up movements of these peoples which promise to involve them more effectively in the processes of improving their life. Not all these changes are popular — and, of course, in many of them the church will make mistakes and will blunder sometimes seriously. This is the price of making changes. Many of the members of the congregation I serve dislike these changes and resent them, but on the whole we have accepted the need for them even as we disagree with the form they take.

The church has always been changing and moving forward. That is what the gospel is talking about when it puts into the mouth of Christ those words about the coming of the Holy Spirit. As a modern translation of the gospel puts it: "The Spirit of Truth . . . will guide you into everything that is true . . . He will bring glory to me for he will be drawing on my truth and showing it to you." One scholar has suggested that St. John is here defending his own version of the story and teachings of Christ. You must have noticed how different the story and teachings of Christ are in St. John's Gospel from the other three older Gospels. By the time St. John wrote his Gospel the church was launched fully out into the Gentile world and no longer lived within the circle of Palestinian Judaism. So John borrows the language of that Hellenistic world and translates Jesus' ideas and teachings into that language. As the scholar I have referred to puts it: "(St. John) is perfectly aware that much that he sets down as Christ's teaching was not actually uttered in that form by the historic Jesus." What he does claim is that this Gospel he writes is in the authentic spirit of Jesus — what he means to the new world in which the church now finds herself.

I am convinced that this is what is happening to the church in our time. The spirit is taking the things of Christ — his life, his teaching, his death and resurrection — and showing us what it all means in a new and very different kind of day and situation. That is one of the reasons I would not think of leaving the church at this exciting moment in its life and history. I want to be part of this process by which the spirit of Christ changes and transforms the life of his people. If the church showed no signs of responding to the spirit in these ways I would have to follow my friend Dr. Pike out of its fellowship. But as I see it, the church is in an uproar and a revolution, and in my own middle-aged and cautious way, I want to be where the action is — to borrow a popular slogan — and to help experiment and evaluate and be part of the shaping of the church of the future.

Meeting Jesus Christ

THE THIRD THING I want to say has already emerged in what we have been talking about — I must be a part of a group of people where Jesus Christ is remembered and encountered and shared. One of the striking things about Dr. Pike's article is that he talks a great deal about Jesus Christ and indeed announces that "he is strikingly relevant as a model for the kind of man struggling to come of age in this time of crisis." Now Dr. Pike, thanks to the generosity of the Center for the Study of Democratic Institutions in Santa Barbara, is going to have leisure to meditate upon the person of Jesus Christ and his meaning for the world.

But for the average man or woman who is having to earn his living or keep house or do the usual business and chores of the world, the only place and the only time where Jesus Christ is sharply and directly remembered and encountered and shared is in the life of the church. Of course, the average man or woman meets Jesus in his work, in the people he lives with and loves and cares about and works for — but he meets him there because he has met him unmistakably and directly in the Bible and in the life of the church and in the holy communion. Dr. Pike says he is going to be an alumnus of the church — enjoy its benefits but no longer consider himself a part of

(Continued on Inside Back Cover)

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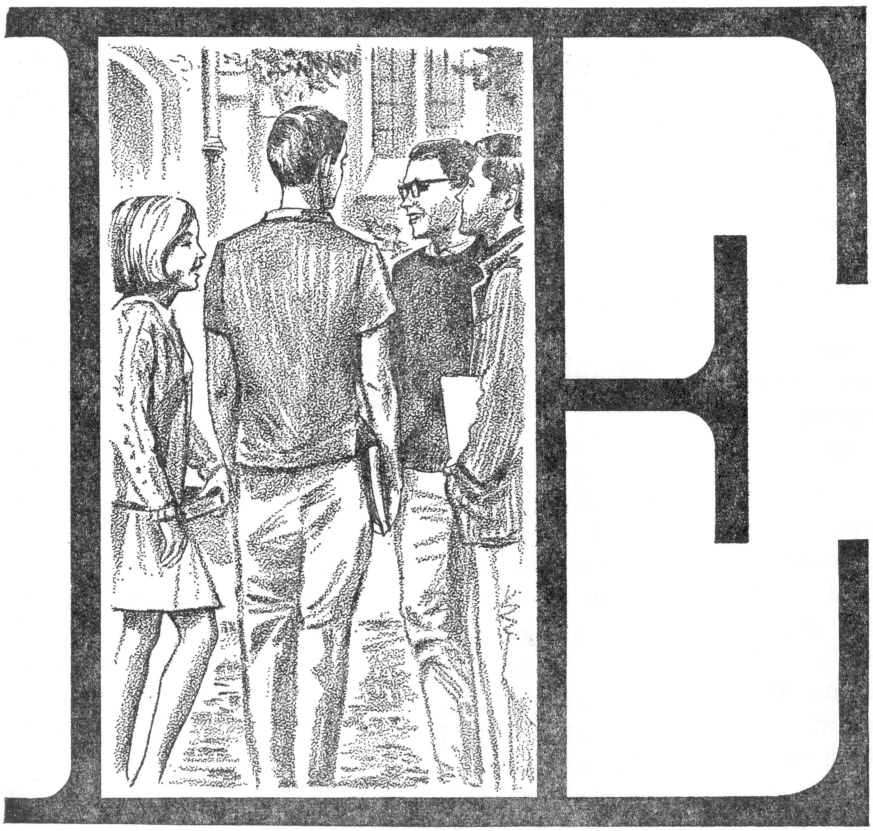

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PEOPLE —

(Continued from Page Six)

extend credits to South Africa. The three banks are members of a group of U. S. banks that extend a $40 million revolving credit to the country. The church committee said it was their opinion that the credits did not better the lot of blacks.

JUNIUS CARTER, rector of Holy Cross, black congregation in the Homewood area of Pittsburgh, walked out of the diocesan convention with six other delegates. The action was taken when a resolution calling on church people to resign from segregated organizations was defeated. Said Carter: "This is sad. This is hypocrisy. We are still practicing the same white racism we did 20 years ago." Bishop Robert Appleyard adjourned the convention and "hoped" for its recall within two weeks. He said, "We are Christian people and our fellowship has been broken. We have no right to continue as a body." The clergy and laymen voted separately on the resolution. The clergy voted 61-7 in favor but the laymen voted 79-68 to reject it. Carter said he asked permission for the walk out. Bishop Appleyard granted it and then told delegates, "We all had better say our prayers." The convention, then recited the "Confession."

GRENVILLE C. WOOD JR. will be dean of Virginia Theological Seminary commencing in Sept. The 47-year-old educator is presently chaplain at the seminary at Sewanee, Tenn.

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WHY I AM NOT LEAVING THE CHURCH

(Continued from Page Nine)

it. Dr. Pike ought to know by this time that no alumnus is allowed to be quite so nonchalant about his alma mater. An alumnus is still very much a part of the institution where he studied. He comes backs to share in its life. He takes part in continuing education under its sponsorship. He certainly is expected to share in its defense and in its support and to help it move forward into new paths of service and usefulness. No alumnus ever "leaves" his college in the sense Dr. Pike proposes to leave the church. I am afraid he chose the wrong word.

He Speaks to All

IF WE WOULD only be sure to define the church as the creed defines it—"a communion of saints" — a group of people in the process of being changed and transformed and saved by the spirit of Jesus Christ — we could not speak lightly of leaving it. If you are annoyed about bishops — so are a lot of people. If you are disturbed by creeds and formal prayers—so are a lot of people. If you are dismayed at the hypocrisy and compromises of the church on great issues such as the militarization of our society and our continuing neglect of the poor and disadvantaged among us and our stubborn racial discriminations — so are a lot of people.

But in this stumbling, often s t u p i d, half-hearted, confused, and uncertain group of people there stands the great figure of Jesus Christ and do we dare abandon him? He shames our hypocrisy. He makes our stuffiness and timidity unbearable. He summons us to greater freedom, greater compassion, greater imagination, greater faith and hope. He does not make us comfortable in our old ways of life, but then neither, I think, does he quite endorse all that is proposed by eager but often ill-informed people in the name of change. Wherever we stand in the movements and changes of our day — and some of us stand further right or further left than others, of course — Christ has something to say to us.

He has something to do for us to lift and convert and transform us. To the more slow-moving he reminds us that God is always a God of the future, a God who brings new life out of the death of old forms of life, a God whose kingdom of justice and love and brotherhood will and must prevail in history finally. To the eager and the vociferous advocates of violent change he reminds us that there is a cross on the horizon of the future, that man's plans and ambitions and purposes have discouraging and appalling set-backs, that no revolutions ever quite work out as their advocates think they ought.

This man on the cross, this man risen from the dead, speaks and reassures and rebukes and strengthens and welcomes us all. Because this is his church finally and after all is said and done, because he is alive among his people, remembered, present, stirring and working with us, I am not dismayed when the church is not abreast of him and fully responsive to his purpose. It never was —not even on the first Easter or the first Whitsunday. I cannot leave him unrepresented in the world no mattter how sadly I fail to represent him adequately. I come to the holy communion to be deepened and steadied and renewed, assured that he can do something good and useful through me as he has done through other weak and foolish men in all generations. That is why I am not leaving the church.

Words to Avoid

By Benjamin Minifie

Rector of Grace Church, New York

IT HAS BEEN SAID there are two words to be avoided in marriage. One is never. In moments of exasperation it is so easy to exaggerate and say to one's spouse, "You never stop talking when we're out." Or, "You are never on time." Each of us can think of similar statements spoken angrily or at least testily in off moments. At best they are half truths, and they result only in compounding the problem.

The other word to be avoided in marriage is always. This too, when used on occasions of vexation — and what couple escapes such temptations — can be incendiary. What man or wife has not said to the other in a moment of impatience, "You always interrupt me." "You are always extravagant when you shop." "You are always finding fault with me."

Avoid these two adverbs in the holy estate of matrimony, avoid them when you are out of sorts with each other: never and always. Then they are apt to be used loosely and extravagantly, only making for further estrangement. Pray for your marriage. Monogamy can mean fulfillment for man and wife, and it provides the security and fullness of relationship which children need. But it takes the grace of God and the utmost commitment of two people.

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The WITNESS

JUNE 26, 1969

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George W. Wickersham II

Loneliness of a Long-Distance Bishop

W. B. Spofford Jr.

REV RENO S HARP JR
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RICHMOND VA 23226

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The WITNESS

JUNE 26, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Clergy Deployment Office Will Be Proposed at Convention II

★ The immediate establishment of a national clergy deployment office designed to house a modern "data bank" where up-to-date personnel records on all clergy can be maintained will be proposed for the Episcopal Church when the joint commission on the deployment of the clergy reports to the special General Convention at South Bend in August. Setting up such an office would be the first step in a multi-phased overhaul in the way the church deploys its professional leadership. The plan would be complete by the Jacksonville Convention of 1973.

The clergy deployment office, a key ingredient in this new deployment system, will be governed by an independent board selected by the General Convention itself and would be physically housed in New York City adjacent to the headquarters of the Church Pension Fund. This location will facilitate joint use of the fund's "360 computer", according to Bishop John H. Burt of Ohio, chairman of the commission. Specific design for the office and its operation has been shaped by the Charles F. Smith management consultant firm which the commission employed to assist them. An implementing budget of $107,300 is projected for the first year of operation with annual outlays of $90,365 thereafter. The commission proposes that these be paid through an increased General Convention assessment amounting to $9.51 per active clergyman.

In addition to launching the C.D.O., bishops, deputies and special delegates at Notre Dame will be asked to study and debate the full deployment model which the commission has drafted. Among other things the model proposes placing in the hands of diocesan authority the responsibility to nominate clergymen for vacant posts after written "position descriptions" have been carefully drafted. Final authority for the election of men would still be retained by the vestry or other appropriate governing board, but a new "teamwork" between them and the bishop would be envisaged. Other new features of the deployment model include a requirement for annual "job performance evaluations" in which the bishop and the man himself confer; a review of job tenure after the first seven years and at five year intervals thereafter; and a method for relocating clergymen out of one job into another when for reasons of career development or because of diminished effectiveness on the job a change would be good for both the man and for the mission of the church.

In proposing increased authority to the bishop both in his authority to nominate and relocate, the commission has designed a number of safeguards against arbitrary or capricious use of episcopal power, including provision for elected appeal and review boards in each diocese. The commission is also urging both national and diocesan programs of continuing education to retrain clergymen for more effective service in their present posts. Specific proposals for "continuing education" are expected to come forth soon from the board for theological education.

The twenty page commission report opens with a description of the serious state of present clergy morale which has resulted in part through the church's present lack of system for deployment. It reminds convention that many clergymen "don't know where to turn" when they want to move and waste futile hours in unsuccessful job hunting; that some areas of the nation are oversupplied with clergy while others have difficulty filling vacancies; that bishops all have difficulty in evaluating credentials and knowing who to nominate to what cure; that vestries and calling committees have little to guide them; that clergymen's jobs are so ill-defined that they must operate on assumptions that are often not related to the expectations of the parish; that priests rarely get the kind of

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evaluation and "feedback" that would aid them in making career choices; that lack of career opportunities and of clear avenues of advancement, combined with such frustrations, are cited by many as reasons for leaving the ministry.

Although the commission makes clear that the proposed clergy deployment office will not by itself eliminate these problems, it will be an initial and essential tool for the full revised deployment system which can contribute markedly toward such a solution. In addition to containing the "hard data" already on tape in the Pension Fund file, C.D.O. records will hold data which a man will himself be able to add concerning the types of work and experience he craves in his next assignment. He will also add the names of people who know him well and to whom prospective employers can write for a "soft appraisal" of his fitness for a new post.

Moreover, a clergyman desiring a change of job would henceforth be able to make his availability and his special interests known across the nation by alerting the "data bank", an opportunity not now available to him. Confidentiality in the C.D.O. will be protected since only the individual clergyman himself and his bishop would be authorized to release information from it.

Members of the joint commission, in addition to Bishop Burt, have included Bishop Roger W. Blanchard of Southern Ohio; the Rev. Quinton E. Primo Jr., president of the union of black clergy and laity; the Rev. Jones B. Shannon, former executive with the church society for college work and now a private consultant in clergy job placement; Mr. Donald H. Putnam of Connecticut and president of Conrac, a large electronics industry; Mr. Daniel Carroll of Chicago, vice-president of Booz, Allen and Hamilton, management consultants; Mr. Martin Ohlander of Colorado; Mr. L. Dale Pederson of Oregon; Mrs. Robert Ledbetter of Washington, D.C.; and Rear Admiral (Ret.) Edward K. Walker of Newark.

Consultants to the commission have included the Rev. Canon Charles Guilbert, the Rev. Robert Rodenmayer and the staff of the field research and survey facility at the Executive Council; the Rev. Sidney Goldsmith of the Church Pension Fund; and the Charles P. Smith Associates, a New York management consultant firm.

New York and Cranbrook Rectors Deal with Black Manifesto

★ James Forman received a warm welcome as the guest preacher at St. George's Church in New York.

The black spokesman was invited to St. George's by the rector, Edward O. Miller, who described Forman as "intelligent, articulate, energetic and dedicated to his cause."

Forman told the 900 worshippers at the Sunday, June 8, services that they were "part and parcel" of an oppressive "new trinity—the church, business and government," even though he praised St. George's for its support of liberal causes.

"Jesus Christ chased the money lenders out of the temple," he continued, "but today they are still there, only with more money than they had 2,000 years ago."

Forman, who spoke from a hand-carved pulpit, dedicated to the memory of J. Pierpont Morgan, is the principal public spokesman for the black manifesto.

Miller, in his sermon, observed that Forman was "no intruder" to the service, and added that "what the pious call an intrusion may be an infusion." The rector said the churches and synagogues should be "ashamed of what they have, and what little they do."

At the conclusion of Forman's 30-minute address, he was applauded by the congregation.

CRANBROOK RECTOR PLAYS IT COOL

★ On the previous Sunday congregations at Christ Church, Cranbrook, Michigan, listened to the demands from John Watson, black leader in Detroit, under unusual circumstances. The Rev. Gerald B. O'Grady, rector, had been informed several days earlier, that a group would visit the church.

He and his staff of five persons therefore met with Watson and Mike Hamlin, another member of the group, when it was arranged that the blacks would come to the less-attended 9 a.m. service, and that they would not come in until just before the sermon; that children would be allowed to leave before the confrontation; that they would not cause any violence.

O'Grady also met with a member of the Cranbrook security police and with Walter Sluiter, police chief of Bloomfield Hills, who contacted other departments in the area. "We stood by in case of difficulties," the chief stated. Robert Shell, police chief of Bloomfield Township, said, "The Christ Church members allowed Mr. Watson to make his demands and leave, but the church was notified be-

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fore Watson came so they expected him."

So the congregation at the early service was first informed by their rector what would happen and he urged them to listen carefully. "We were informed about this several days ago. Since then we have had countless hours of staff consultation. We have worked this out very carefully, and I want you to rest easy with what is going on."

The incident occurred without trouble, with the congregation staying in their pews while Watson presented demands of the black manifesto.

At the later service O'Grady played a tape of the earlier service, saying that he wanted other members of the church to "share in the experience."

As a result of the incident, the 4,800 members of the parish were called on during the week to evaluate and react to the black manifesto in three feedback sessions.

The rector himself declared; "There is a great concern for the goals and needs of the poor, including the black poor, but theirs is a negative reaction to how the ends are being met. Any right-thinking person will affirm that a fair number of the goals for which they are seeking money are very good. Some are worthy projects for voluntary, not coerced adoption by the churches."

There were 20 blacks who entered the church, 10 men, seven women and three children, who stood silently while Watson presented the demands. He asked for $100,000 from the parish "for the implementation of the black manifesto" and said that $10,000 should be contributed at once "as an act of good faith". Other demands:

- Sixty percent of all the profits of all the church's assets.
- Help by the church in developing and implementing the black manifesto by aiding in the raising of funds.
- Help in finding technical expertise necessary to implement the various programs.
- The explanation by the church of the concept of ligitimate reparations to the black people for white racists in the country.

"We call upon all white Bloomfield Hills Christians to awaken to the call of a civilized 20th century," Watson said. "Religion no longer can be used as a cloak for continual lack of compassion, for continued hypocrisy, for the continual exploitation and oppression or for continued profiteering.

"We must bring true quality into the scope and the lives of all men," Watson said. "We must eradicate forever poverty and prejudice with campaigns as well-endowed financially, technically and intellectually, as we are willing to allocate to flights to the other side of the moon or to disastrous wars on the other side of the world.

"Finally, we call upon Christ Church Cranbrook to look at itself as a financial institution, in one of the most wealthy communities in the world," Watson continued.

"This church operates on a budget of nearly $500,000 annually and you have the rich, the super-rich and the near-rich sitting on the vestry and sitting in the congregation," he said.

Burgess is Elected Coadjutor To Succeed Bishop Stokes

★ Bishop John M. Burgess, suffragan of Massachusetts was elected coadjutor to succeed Bishop Anson Phelps Stokes at the convention in Boston.

Suffragan since 1962, Bishop Burgess is black. He will be the first black diocesan bishop in the continental U.S. when Bishop Stokes retires. No date was announced.

Elected on the fifth ballot, he was one of 38 clergymen nominated. He was archdeacon of Boston and superintendent of city missions prior to his election as suffragan. He came to Boston in 1956 after having served as a canon at Washington Cathedral and chaplain to Episcopal students at Howard University.

A native of Grand Rapids, Mich., Bishop Burgess studied at the University of Michigan and at Episcopal Theological Seminary, Cambridge. He served parishes in Grand Rapids and Lincoln Heights, Ohio, before going to Washington.

At the time of his consecration in December 1962, Bishop Burgess was the first black clergyman to have jurisdiction over white congregations in the U.S. There are now other black suffragans.

In 1961, Bishop Burgess was a delegate from the Episcopal Church to the third assembly of the World Council of Churches in New Delhi, India.

A long-time leader in civil rights efforts, Bishop Burgess told graduates of Brown University last year to work for change in the nation and also to work "against divisiveness and despair."

"Policies on separateness are stupid and wrong," he said. "I believe personally that segregation is wrong. Whether our society can rally to the standards we have raised depends largely upon persons like yourselves . . . be educated . . . technical competence is nothing."

He is married to the former Esther Taylor. In 1964, Mrs.

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Burgess made headlines in St. Augustine, Fla., when, along with the wife of Bishop Donald Campbell, executive for development at E.T.S., and the mother of then Massachusetts Governor Endicott Peabody and the wife of Bishop Malcolm Peabody, retired of Central New York, she and the others were arrested in civil rights demonstrations.

Mrs. Burgess was jailed as she remained seated in a motel restaurant-lounge after she was refused service. She remained in custody overnight on a $750 bond. Bishop Burgess said then that he was "very proud" of his wife.

CHURCHES EXPERIMENT IN PARISH RENEWAL

★ How can the parish of today become the church of the future?

Six Episcopal Church congregations — differing widely in size and environment — have been chosen to seek an answer to the question and to begin an 18-month experimental program in parish renewal.

They will lead the way in a project which will include many other Episcopal Church congregations before it is completed a year and a half from now.

The local churches, participating in a program to be known as "project: test pattern," sent representatives to a regional conference held at Virginia Seminary, June 13 to 15. The parishes are St. Peter's, Bennington, Vt.; Grace Church, Jamaica, N. Y.; Calvary Church, New York City; St. John's, Lynchburg, Va.; St. Alban's, Simsbury, Conn., and St. Thomas, Whitemarsh, Pa. Each was represented by a clergyman and two lay persons.

The Rev. Loren B. Mead is executive director. He resigned as rector of the Church of the Holy Family, Chapel Hill, N. C., and plans to establish an office in Washington, D. C.

"There is much to be said," Mead asserted, "for those who feel that the parish is outmoded and will disappear.

"Although I often find myself in sympathy with the frustrations those feelings represent, I believe that the parish is not only our chief potential resource, but the only starting point readily and widely available to the church.

"I cannot defend the parish that now exists as adequate for the 70's, or even, to be truthful, very adequate for the 50's. I do see the parish of the 60's, though, as a strategic place to begin to initiate those processes and to build the new kinds of structures that will assist local groups of Christians to participate in God's mission in the world. God wants his good news proclaimed in tomorrow's language and in tomorrow's world."

He pointed out that parish experimentation has been going on in many places since the end of world war two and cited the work of Abbe Georges Michonneau in France, Canon Ernest Southcott in England and the development of the "underground church" in the United States as trial attempts pointing toward new forms for the church.

"The congregation is a critical point for church mission," he said, "and we are trying to find out how parishes can respond creatively to their mission."

HAITI WANTS BISHOP IN RESIDENCE

★ In its final action, the first convocation of the missionary district of Haiti to be held in five years voted unanimously to petition the House of Bishops for a resident bishop. The district has been without a resident bishop since Bishop C. Alfred Voegeli was exiled from the country five years ago.

Debate on the question of a resident bishop was eloquent, and spirited, as it had been for district elections, and there were attempts made to elect a bishop then and there. Bishop Mosley, who presided, reminded the delegates that they were not empowered to elect and outlined the procedures followed by the House of Bishops, which elects all missionary bishops. He also assured them that Haiti would be the first place the house would look for nominees.

NEW OFFICER SEES BIG JOBS AHEAD

★ Issues of race and poverty and Anglican relations with Rome will be "of considerable significance" to the church for the years to come, according to Bishop John Howe, new executive officer of the Anglican Communion.

"First, there is all the matter of renewal—new thinking, theological turmoil, re-expression and revision of church practice. Lambeth fixed the door open for careful, steady, adventurous rethinking and re-expression on a whole range of things," he said.

Secondly, with regard to human justice, race, third world human needs and poverty, there was in the church a deep alarm about this imbalance in the world, he said. There is urgent need for big action in which Christians are needed to be taking a prominent part. "They cannot leave it to governments or leave governments unharassed," he said.

Bishop Howe said the entrance of the Roman Catholic Church into the ecumenical movement means that just about all the major and many of the smaller Christian communions of the world are engaged in ecumenism. "It is the Catholic phenomenon of our times," he said, "I think we have to have a real purpose towards unity, and we have got to take risks."

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EDITORIAL

Why Clergy Deployment?

GENERAL CONVENTION II, as reported on page three in this issue, will be presented with a model deployment plan which the commission, after two years of work, asks the church to study, try experimentally, amend and eventually adopt.

Underlying the proposals, as set forth in the introduction of the report, are five basic principles which must be maintained if any effective plan of deployment is to be viable:

(1) In order to deploy someone or some group must be given the authority to initiate the deploying. Absolutely essential to a more ordered and creative use of the church's manpower is the focusing of the deployment responsibility in some entity — most logically the bishop in an Episcopal Church — where there can be an overview of the total needs of the church and the needs of clergymen.

(2) Wise deployment demands a continuing process of job performance evaluation. To determine the ability and fitness of a clergyman for his present job or a future one calls for a procedure by which annually throughout his career his performance is reviewed in a systematic way.

(3) Effective deployment cannot be done unless there is at the national level an efficient, up-to-date clergy personnel inventory. A central "data bank" where accurate information is constantly available to bishops, vestries, and others involved in the deployment process is essential if the best use of manpower is to be guaranteed.

(4) In a rapidly changing culture, continuing education for the clergy is a "must". Effective deployment involves not simply the moving of men; in our day it involves retraining men to be effective in their present posts. The commission believes that programs should be adopted by the national church and in the various dioceses which encourage men to take annually short refresher courses in addition to planning for longer study-leaves. We urge careful consideration of specific proposals in this area when they come from the board for theological education.

(5) Wise deployment calls for developing ways to initiate the relocation of men. The present inability of bishops or vestries to facilitate the removal of a clergyman out of an ineffective incumbency constitutes one of the major handicaps to effective prosecution of the church's mission today. For the good of many a man and for the good of many a congregation, a clergyman should be relocated. We believe this can be done without either opening the door to tyranny by bishops and laity or by threatening the prophetic freedom of the clergyman. Provision for the relocation of bishops is also needed.

"To deploy or not to deploy?" The time has come for the Episcopal Church to face the issues which lie beneath this question. Effective deployment has its price — both in dollars and on procedures that would alter accustomed ways. We believe the hour is at hand for the church to reorder the way it handles its most "treasured possession", the ordained clergy. For their sake, and for the gospel's we need to deploy them where they can most effectively serve Christ.

The model which the commission is suggesting provides for position descriptions, setting forth its principal responsibilities, its immediate challenges or objectives, and any unique personal or functional requirements.

It is well to note here that bishops also are clergy, and the report calls for position descriptions for them, with the same general provisions applied except that the standing committee would substitute for the vestry and the Presiding Bishop for the diocesan.

The report then calls for a performance evaluation — a procedure whereby a clergyman's interests, ability and performance would be kept up to date with annual reviews.

Here also, recognizing that bishops could also benefit from periodic performance reviews, the report provides for them at three-year intervals or more frequently at the discretion of the P.B. Three qualified persons would carry out the review of each bishop, appointed by the P.B. and to include at least one bishop as chairman, the other two being an informed layman, an experienced clergyman or another bishop.

So if you have been thinking about "The Bishop Problem", as many have, in our judgement the report to the convention at Notre Dame provides the solution.

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Rocks, Bread and Wine

By George W. Wickersham II
Minister, the Tamworth Associated Churches,
Chocorua, New Hampshire

THERE IS little question in my mind that the basis of much of the unrest on college campuses today is frustration with the sins of mankind. Not that these sins are anything new, but rather that they receive so much more notoriety than they did before the days of jets and television. Further: with the precipitate increase in populations, the sins of mankind take on greater enormity.

It is the relentless nature of man's inhumanity, however, which drives young people mad, not so much the fact of it. Here in the twentieth century the world has suffered the devastation of two global wars, wars which everyone regrets, and yet conflict has been the principal endeavor of nation after nation ever since. Apparently, we have learned nothing.

Aside from Korea and Vietnam, the major powers are forever supplying arms to this small country and that, nations which could not possibly fight without them. Far beyond that, the three giants are squandering billions on a perfectly fruitless arms race, a race which gets nobody anywhere and only makes security increasingly insecure. In the meantime, starvation stares half the peoples of the world squarely in the face. Madness.

But it is not simply the international scene which is mad. Incredible anomalies exist in the door-yards of every American. Affluence is everywhere: prestige cars without number, premium priced homes, expensive gadgets, luxuries — and set right down is the midst of all this we find Harlem, Watts, the Mississippi delta and areas of unbelievable squalor in city after city and village after village from Maine to California. If we but drive out of Tamworth, lovely, rural Tamworth, a few miles in any direction — and if we do not close our eyes . . . .

Facts and Frustration

I AM NOT pointing fingers, simply rehearsing facts. My son went into a pleasant restaurant in Newark, N. J., the other day. There he was the amazed witness to a Negro being humiliated and ejected for no reason whatsoever. The next day he patronized a Negro-run establishment. He found the atmosphere a little less than cordial.

All sorts of reasons can be given for these unhappy situations, but we all know that the basic reason is man's inherent self-centeredness. Nobody ever changed that in a day and nobody ever will. Consequently, many of our young people are throwing rocks. Perhaps some of them are naive enough to think that this is going to do some good, but, personally, I am inclined to feel that the rock-throwing, the takeovers and the strikes are born of frustration.

I also think that society, and certainly American society, can do better. I see no reason why the United States cannot take the initiative, call it unilateral if you will, in disarmament. Surely the capacity to deliver one hydrogen bomb is defense enough. And why not insist on feeding starving people anywhere? The fact that such people might be politically unacceptable is quite inconsequential. "If your enemy is hungry, feed him." Nor should gratitude be looked for. It is the one who is able to give who should be grateful.

As for our own rat-holes, I am all for giveaways, and without the degrading — and expensive — red tape imposed on welfare recipients in most states. I have long since grown weary of the pious platitudes about people who want handouts. Of course there are some, but properly nourished men and women usually have too much energy to enjoy sitting around for long. And there are always children . . . .

The race question sickens me. Racism is simply another form of parochialism, a further cataract upon our vision to prevent our seeing our brother. Like nationalism and denominationalism, it is an affront to the God of love, the God who created us all, the God who most certainly has no favorites.

But the point is this. God goes right on accepting all of our many affronts. No hydrogen bombs from heaven, except the one which rises in the morning and sets in the evening. No floods either, at least none like Noah's. Moreover: he goes right on caring.

Have I departed from the realm of fact? I do not think so. How do I know that he cares? I know from innumerable evidences, perhaps the chief one being the hope harbored by untold millions — not all of them Christians by any means — that intangible subconscious treasure: hope. If hope is not expressed by our rock-throwing students, it is expressed by many more students who do not engage in rock-throwing. Maybe even some of those who do so engage do so out of hope.

Anyway, I maintain that if there was a general

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suspicion that this was a universe without a concerned creator, no amount of ingenuity could control the frustrations of the populace.

God is not far from anyone, and thank God for it!

Remembrance of Reality

WE CELEBRATE the holy communion. Have you any idea of the immense significance of this? The bread and the wine: simple enough items — but what enormous implications they carry. A body was broken, blood was shed — regretfully, but willingly. We are accepted — and with all our sins, corporate and personal. It is this that keeps civilization going.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." That is the Old Testament. The New Testament declares that the Lord also pities those who do not fear him: " . . . for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

No good parent gives up on his son when the latter begins to throw rocks. Indeed, a true parent never gives up. He puts up with the rocks and goes right on caring. On the basis of this care, the child may come around. There is no guarantee, mind you, but he will never come around on any other basis. Without concern, all else will fail. You cannot stimulate love with any other attitude.

So this sign, this bread, this wine, is continually offered to us and to all mankind. Certainly it is not offered just to confirmed church members. I hope that we have gotten beyond that. This is a constant reminder of God's continued love: continued not because of us, but in spite of us.

And may I interject here that if only righteous people were allowed at the holy communion, there would be no necessity for it.

We are not worthy so much as to gather up the crumbs, and that is why we come. Over and over again we must remind ourselves that whether we are inclined to give up hope for ourselves or not, he never does. There is just no way in which we can turn God off. St. Paul puts it succinctly: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This is what the communion is saying.

And how should this affect us? In many ways, I suppose, but certainly in two. First, it should cause us to stop throwing rocks ourselves — and all of us do. When we are loved with a love like this, what is there to throw rocks about? Second, it should encourage us so to deal with those who continue to throw rocks, that their energies, which appear to be considerable, may be turned from destruction to constructive ends.

Loneliness of a Long-Distance Bishop

By Wm. B. Spofford Jr.
Eastern Oregon

IT WAS, a few years ago, a great representative of the new breed of movies. It set forth the dilemma of modern young man on the go. It was called "The Loneliness of a Long-Distance Runner" and it starred Alan Bates.

It came popping into the mind as we sat, on a Friday evening, in a Columbia river town. I had gone into a bar-restaurant early, after having checked into a motel. I was having a martini before ordering supper, and was sitting at the bar, in mufti. It was early on the eve of a holiday, and already the place was filling up. The people were Americans at play. Outside were the campers on pick-ups; and ranch-wagons pulling boats on trailers.

To my left, a middle-aged woman was hustling a young man. They already had had several drinks, and their laughter was brassy and penetrating. So were their words and, sitting there alone, one couldn't help eaves-dropping.

To her, he said: "You don't look old enough to be a grandmother."

"Well, I started early. At fifteen, as a matter of fact. I've got three married daughters and one son. All married. I love them very much. My youngest daughter is fifteen and she got married last month. Funny thing, I don't even know her husband's name. I think that it is their business who they marry. It's their life. I love them very much, but it is their life."

The young man excused himself to make a phone call — and never came back. Probably, running for his life. The woman finished her drink and left, after looking me over and deciding that I didn't want to play. She left looking dour and defeated. My martini had turned tasteless. I went and had a supper of river salmon and went

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back to the motel to write some letters. It was hard to do, because I knew, full-well, that the church, on Sunday, would be filled with more people than was usual on the first holiday of the year. After all, the new bishop was going to be there.

But I also knew that neither that young man and that middle-aged woman, or anybody like them, would be in attendance. So I would knock off another few hundred miles in the VW square-back. "I love them very much . . . funny thing, I don't even know her husband's name. It is their life."

One bumps into all sorts of gaps in this business, or vocation, or ministry. One obvious one is that, in the normal routine, we're only going to meet the people who hurt in a polite and acceptable way. People who can use the word "love" and not know its reality probably aren't going to be seen very much. One meditates on the story of Dives and Lazarus. It helps to make up the loneliness of a long-distance bishop.

MANIFESTO CHALLENGES CHURCHES TO ACT

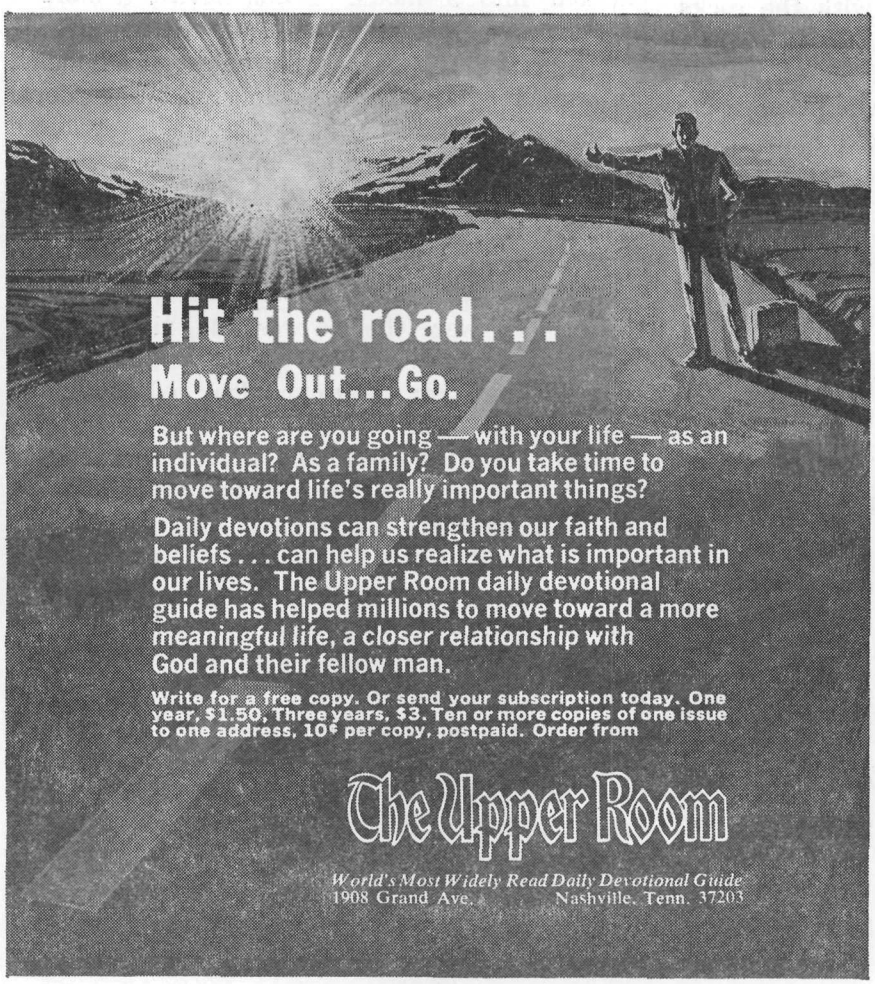
★ The black manifesto is a challenge to the nation's churches and synagogues to "put up or shut up" and the white religious bodies response will determine whether the manifesto's revolutionary rhetoric is actualized, Charles S. Spivey said.

Head of the NCC department of social justice and crisis in the nation program, he told newsmen that "you can't just sweep Forman under a rug . . . If Forman were to disappear tomorrow there will be 100 other people just like Forman who would confront the churches . . . This situation is here to stay."

Spivey said the black manifesto which Forman and the national black economic development conference has presented "speaks to a reality about the society of which we are a part . . .

"There's no glossing over the fact that up until this time at no level in our country has the response been adequate to the needs and problems that affect black people and other minority groups."

He asserted that the churches have both the money and power to respond "creatively and constructively" to the demands of the manifesto.



FIND THIEU-KY RUN A POLICE STATE

★ "Police state tactics and American support are keeping the Thieu-Ky government of South Vietnam in power, a privately-supported study team charged after making an eight-day survey of the country. Members of the eight-man team are prominent U.S. religious leaders. Before leaving Saigon for Paris, where the team completed its report, the group cabled a message to President Nixon as follows: "Speaking for peace or in any other way opposing the government in South Vietnam easily brings the charge of Communist sympathy and subsequent arrest . . . there must be no illusion that this climate of religious and political suppression is not compatible with either a representative or a stable government."

A spokesman at the press conference, June 10, said there has been no reply to date from the President or any staff member.

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- - People - -

ARTHUR E. WALMSLEY, former head of the division of Christian citizenship at 815 and presently interim rector of Grace church, Amherst, Mass., will be general secretary of the Mass. Council of Churches Oct. 1. He was elected at a special assembly of the council held in the village church in Wellesley. He was also coordinator of the civil rights program while at headquarters in N. Y. and on the staff of the WCC conference on church and society in Geneva.

RUSSELL T. RAUSCHER, bishop of Nebraska, requested a coadjutor, with the convention asking him to appoint a committee to receive recommendations. He said he plans to work with the coadjutor for two years but did not set a date for his retirement.

EARL X. HONAMAN will retire as suffragan of Harrisburg Sept. 30. Bishop Dean Stevenson told the convention that instead of electing another suffragan the Rev. Kermit L. Lloyd, rector of St. Paul's, Bloomsburg, will take the new office of executive assistant and canon to the bishop on Oct. 1.

WILLIAM S. ADAMS, rector at Palmyra and Monroe City, Missouri, is to be a fellow at Pinceton Sept. 1 to do graduate work in church history.

GARY A. MITCHENER, assistant at Calvary, Columbia, Missouri, is to do graduate work at the New School for Social Research, New York, Sept. 1.

JOHN B. COBURN, former dean of Episcopal Theological School and then a teacher in the street academies program of the Urban League in New York, has accepted election as rector of St. James, New York, Sept. 1.

ARTHUR L. KINSOLVING continues as rector of St. James, New York, through the summer when he and Mrs. Kinsolving move to Baltimore where he grew up in the rectory of St. Paul's, where his father was rector for 34 years. He will assist in chapel services in the parish's day school and at St. Timothy's, school for girls.

ROBERT H. MIZE, ousted as bishop of Damaraland last summer by South Africa and assigned to Matabeland, part of the C of E province of Central Africa, has been denied permission to enter by the government of Rhodesia. The American-born bishop says that the South African government has advised him that he can return to that country if he will keep out of politics—meaning keep quiet about apartheid.

STANLEY ELEY, bishop of Gibraltar, is chairman of the newly-formed Inter-Anglican Council which calls upon the churches to take steps to create a unified, autocephalous British-American province or diocese of Europe. Americans on the council are Bishop Mosley of 815, Dean Sturgis Riddle of Paris and Layman George Snyder of Munich. In Nice, Geneva, Florence, Rome and Paris there are two or more Anglican churches, including both British and American, and there are six Anglican bishops who have pastoral responsibilities for one or the other, including two bishops for the armed forces of Great Britain and the U.S. The council will meet in October.

STURGIS L. RIDDLE, dean of the Paris Cathedral, will exchange pulpits in July with Dean Charles Buck of the Boston Cathedral. The Paris dean will also preach this summer at the Anglican Cathedral in Mexico City and at St. Bartholomew's, New York.

JAMES A. PIKE, former bishop of California, is one of five men dropped from the staff of the Center for the Study of Democratic Institutions in Santa Barbara. Reorganization of work and structure was cited as the reason for the cutback in personnel, with a spokesman saying that no criticism whatever is intended of those leaving.

ROBERT JEFFERY, warden of Zonnebloem College, Capetown, and canon of the cathedral, will become deputy officer of the Anglican Communion August 1. Ordained priest in 1942, he has spent most of his ministry in South Africa. What Bishop Howe, new executive officer, considers the scope of the work ahead is reported on page six.

JAMES BREEDEN, Episcopal priest on the staff of the Mass. council of churches, was one of four clergymen to present black manifesto demands to officials of the Christian Science Church in Boston. They called for a report of its "vast property holdings, financial assets, and membership figures;" for public disclosure of the "professional position and financial status" of the church's board of directors, finance committee and business committee; an immediate upgrading of the church's black employees, and an investigation of the church's proposed housing plans "to ascertain whether or not it intends to create another 'white middle-class ghetto.'" It was also demanded that the Second Church of Christ Scientist in Roxbury be "immediately turned over to the black community" and that the Christian Science Monitor publish immediately a series on "the American church as an economic institution." The committee stated that it considers the demands "negotiable, but we intend to have them met." Christian Scientists later gave detailed answers — all no.

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JULY 10, 1969

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Story of the Week

Dominican Republic Missionary Tells It The Way It Is

By David B. Rivers

The writer, his wife and children are now at San Pedro de Macoris, Dominican Republic, where he is recto of San Esteban church. Prior to going there they studied at the Center for Intercultural Formation in Cuernavaca, Mexico, whose founder and head is Msgr. Ivan Illich. His views on education were reported in this paper March 13, 1969. The following is a report to the people of St. Stephen's, Wilkes- Barre, Pa., where the Rev. Burke Rivers, father of the writer, is rector.

★ I've been trying to write this for some time, but I have had my troubles with it. The subject is anti-Americanism down here. The trouble is that I find myself both feeling great sympathy for the anti-Americanism and feeling that I should try to defend my own country. I agree with the anti-Americanism or at least understand it, but at the same time I'm very uncomfortable with the fact that I am one of the targets for it.

Today, (April 28), for instance, is the fourth anniversary of the American intervention in the revolution of 1965. It may be past and forgotten in the U.S., but here there are demonstrations, special masses for those who were killed, special articles in the paper condemning the aggression, and openly expressed fears that the U.S. will do it again. One of the articles states that the American explanation for the intervention— to prevent a Communist take-over — was the same line Trujillo used to justify murdering his enemies. So the Dominican Republic remembers 1965 and also the American occupation of 1916-24.

The result is the Americans will stay home or leave Santo Domingo for this day, at least. In 1963 the legally elected and quite popular government of Juan Bosch was overthrown by rightist forces; when in 1965 these people tried to restore Bosch through another coup d'etat, the marines came in once more.

Here and in Mexico, American involvement is just as close as your nearest bank, where there are always two army soldiers protecting it, dressed in U.S. uniforms. Or here, one can look at the Dominican navy's destroyer escort — compliments of the U.S. — which never leaves the harbor. There are army posts in every city and fully armed patrols appear in the streets with regularity. From time to time the paper shows pictures of officers being sent to the U.S. to study riot control tactics.

I don't know what it "just"; I don't know if there would be complete anarchy without all these American trained and American equipped troops. I do know that here and in most Latin American countries, the U.S. has created very powerful armies and that these armies are used as police forces, and these armies have become directly — through government take-overs — or indirectly — in internal politics — a major if not the major force in domestic politics. I do know all those groups calling for change regard the U.S. government as perhaps their primary enemy — and there are lots of people here who want a change.

I know that many local people regard Peace Corps volunteers as undercover CIA people; they probably think the same of me. In the midst of strong anti-American feelings the American Church has its problems. I believe that the day of the North American missionary in Latin America is about gone: we must get native clergy — which we are getting — and then we must leave. Even as an American congregation would not really accept a priest from a communist country, neither will these people accept a North American priest. That's the way it is.

JAMES FORMAN GETS RESPONSE

★ On the day we went to press with this issue, eleven of thirty pages of domestic news from Religious News Service was devoted to the responses of churches to the black manifesto.

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Holy Trinity is Swingingest Church in Toronto, Canada

★ What has been called the "swingingest church in town," Holy Trinity, Toronto, serves Copts, U.S. draft dodgers, teenagers and alcoholics and maintains a 24-hour telephone distress service, a cafe and a professional theater.

It's not uncommon to hear a choirmaster call on everyone to sing:

"Coffee breaks and escalators,
Bless the Lord.
Ticker tapes and typewriters,
Bless the Lord.
Train trips and downtown strips,
Bless the Lord.
Praise him, exalt him forever."

During the monthly family service children wave maracas, parents swing tambourines and then all march to the altar singing "When the saints come marching in."

The choirmaster is William Kilbourn, a college professor in his mid-40s. The congregation includes Anglicans, United Churchmen, former Roman Catholics, American students evading the draft and some U.S. armed forces deserters.

The church's weekday work includes a noon luncheon restaurant where downtown workers flock to eat and talk; a professional theater; drop-in center for teenagers; art therapy classes; a seminar on urban problems; religious and other discussion groups; a psycho-drama group and poets reading their work.

On Sundays, while Anglicans worship in the old church with its hand-carved pews, Coptic Christian immigrants from Egypt use the upstairs chapel for their liturgy.

The Rev. Jim Fisk, rector, said his congregation is trying to get away from "a verbal and static type of religion." The altar has been moved to the middle of the nave, with the pews grouped around it, and worshippers are encouraged to become involved as much as possible.

Nearby, an old beer parlor has been rented by the church and converted into a haven for down and out men.

A seven-member council, which meets three hours each week, governs the parish and reports every month to the community. The average monthly meeting is attended by 50 to 60 persons.

Among the congregation are the Rev. Daniel Heap, an Anglican priest who works daily on a box factory production line; the Rev. Ted Mann, an Anglican who teaches sociology at York University; the Rev. Edgar File, a United Church of Canada minister who directs the inter-denominational urban training center for inner city workers; professors, clerks, playwrights, lawyers and architects.

ST. LOUIS HAS PEACEFUL DEMONSTRATIONS

★ Peaceful demonstrations were staged at five churches in St. Louis Sunday, June 22, by two civil rights groups demanding increased church aid for blacks. It was the fifth Sunday in a row that demonstrations took place in the area.

Members of the black liberation front burned a copy of a court order forbidding them to disrupt services at Central Presbyterian church in suburban Clayton on the steps, but did not attempt entry.

Demonstrators then went to Kennerly Temple where they were welcomed and allowed to address the predominantly black congregation. Action — the other militant civil rights group — was allowed to read demands at two Episcopal churches — but were denied permission at Our Lady of Lourdes Roman Catholic church.

They were granted permission to address the congregation at Christ Church Cathedral by Dean Tom W. Blair.

Rodney Martin read demands on the diocese of Missouri and expressed "appreciation" to Bishop George L. Cadigan for his response to them.

Bishop Cadigan, in a pastoral letter read in all Episcopal churches, commended the Church of the Holy Communion, University City, for allowing the demands to be read the previous Sunday, and expressed hope that other churches would follow "the excellent example provided by the rector — the Rev. John Langlitz — the members of the Church of the Holy Communion and the representatives of the poor."

The bishop also reiterated Episcopal pledges to work toward "the elimination of racism" and said specific action demands would be studied by the proper church authorities.

He noted that some church members were disturbed by the "rhetoric and manner of confrontation" of the demonstrators, but said, "that the offensive language derives understandably from the raw wounds of hurt people who have been bruised by white people down through the ages."

"In their frustration they have not known where to turn. It seems to be altogether appropriate that the poor should appeal to that which was created by Almighty God to serve men," he said. "If the church will not succor them, wherein is their hope?"

Bishop Cadigan called the Episcopal contributions to the poor "modest" and said the

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demonstrations provide the opportunity for the church to "review once again our present programs and recommend other measures that our servanthood may be somewhat worthier of being called Christian."

The bishop's statement was noted again by Martin when he read demands at St. Stephen church. Permission for the reading there was granted by the Rev. William Matheus, rector and co-chairman of action's church committee.

530 ANGLICAN WOMEN WORK FULL-TIME

★ The Church of England had 530 full-time women workers and 107 who work part-time, according to the annual report of the council for women's ministry in the church.

There were 80 full-time deaconesses at the end of last year, compared with 83 at the end of 1967; 315 lay workers, a loss of one, and 135 church army workers, who are listed in the annual report for the first time.

Among the part-time workers, there were 18 deaconesses, 78 lay workers and 11 church army aides. The largest proportion of full-time women workers — 235 — is in the 46-60 age group with 178 in the 30-45 age group.

The council said almost 70 per cent of the women engaged in full-time church work are members of parish teams and 52 per cent of these work in three dioceses. In eight dioceses there are fewer than five women workers, and in three there are none.

STILL READING NAMES OF VIETNAM DEAD

★ Thirty-four peace demonstrators read the names of Vietnam war dead on the steps of the U.S. Capitol without incident on June 25.

It was the first Wednesday since May 23, when attempts at weekly readings began, that the anti-war protesters had not been arrested.

A break-through for the sponsoring Episcopal Peace Fellowship and a Quaker action group had come when federal Judge Harold H. Greene ruled the Capitol grounds "may not be declared off limits" to peaceful demonstrators. The U.S. Attorney's office in Washington is expected to appeal the ruling.

During the four-hour vigil, at least six U.S. Congressmen attended briefly. They were Reps. James Scheurer (D-N.Y.), George Brown (D-Calif.), Edward Koch (D-N.Y.), William Clay (D-Mo.), Abner Mikva (D-Ill.) and Adam Clayton Powell (D-N.Y.)

Sam Legg, a spokesman for the group, was asked about his reaction in not being arrested. "We did not come here to be arrested," he said. "We came to emphasize to Congress and the American people that this war continues and men continue to die."

Lawrence Scott, executive secretary of the Quaker group, said the readings would continue on Wednesdays until the list of the 40,000 Americans killed in Vietnam was completed.

BIBLE STORE OPPOSED IN ISRAEL

★ A public committee headed by the deputy mayor in Ashdod, Israel, is seeking to prevent the opening of a store selling Bibles and related materials.

Police are guarding the premises of the store which has been smeared with anti-Christian slogans. The shop operated by the Bible society is under the management of a converted Jew.

Anti-Christian feelings ran high in this port city earlier this year when the Scandinavian seamen's mission announced the opening of a Lutheran chapel for foreign sailors.

Many of the local Jewish residents felt that the chapel was seeking converts from the population of newly-arrived Jewish immigrants.

RECTOR HELPS ROBBER GET PROBATION

★ A convicted robber in Wilmington, Del. was given 15 years' probation instead of a jail term in superior court after a minister and a community service organization vouched for him.

"Don't prove them wrong" Judge Vincent A. Bifferato told Richard Cammile, 25, as he imposed the unusual sentence.

He referred to the Rev. Clayton Hewett, rector of Calvary church, and Robert Owens Jr., business manager of community action consultants, a non-profit organization formed to deal with problems of people living in disadvantaged neighborhoods.

Hewett and Owens were called into court by Cammile's attorney to tell the judge about Cammile's church and community activities. Hewett said Cammile had worked for 18 months organizing athletics and other youth activities sponsored by his church and had helped organize community action consultants.

Cammile was found guilty by a jury of robbing John Oldham, 48, of $600 last November.

CONFERENCE ON HEALING IN PHILADELPHIA

★ An international conference on the church's ministry of healing will be held at St. Stephen's, Philadelphia, Sept. 7-10. A notable list of speakers from all parts of the world have been announced by the Rev. Alfred W. Price, rector of the parish and warden of the order of St. Luke the Physician, sponsors of the meetings.

A program may be had by writing the headquarters of the organization at 2243 Front St. San Diego, Cal. 92101.

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Bishop Says Church Functions Like Capitalistic System

★ Are Christians ready for social action as well as ecclesiastical change, or will they be satisfied with maintaining the status quo? This was the challenge of Roman Catholic Bishop Antulio Parrilla of Puerto Rico as he lamented the fact that individual Christians today are preoccupied with material gain and unconcerned with the abject poverty that exists around them.

The 50-year-old bishop does not have any diocesan duties, having resigned as auxiliary bishop of Caguas in 1967, only two years after his appointment.

Speaking at a luncheon of the overseas press club of Puerto Rico, the outspoken Jesuit asked: "Why should you have poor parishes and rich parishes in the Catholic Church when in the church we are supposed to communicate our goods one to another?

"Are we afraid of being called Communists or subversives because of social action? Are we afraid of being called politicians because we are preoccupied with social inequities?"

"I believe," he said, "the church should give an image of poverty, an image of being the church of the poor — rather than being the church of the pompous, and of those that are satisfied," Bishop Parrilla said. Deploring the present condition of church finances, he charged: "We function in the same manner as the capitalistic system functions."

He also charged an unfair division of revenues exists within the church itself. "The church, as everyone else, has to help to contribute to the common good," he said as he came out in favor of taxation of church property. "The fact that we have so many poor people is to a great extent because many people do not pay taxes," he declared.

Taking note of the fact that the Italian government recently levied a tax on church dividends or investments, Bishop Parrilla said: "I hope the Italian government make them pay taxes for everything." "It is difficult to define poverty," he stated, "the biblical concept of poverty is not to go to extremes . . . no one should be too poor or too rich . . . everyone should get enough in an equalitarian way." Bishop Parrilla held that constant preoccupation with attaining economic independence leads to viewing money in a special light. "There are other values that we as Christians should fight for, values that should be defended, we must help one another!"

An advocate of independence for Puerto Rico, Bishop Parrilla considers the drafting of Puerto Rican youths for military service in Vietnam to be "immoral and illegal." The Catholic Church in Puerto Rico should hold a general meeting of clergy and laity to put into effect some of the reforms suggested during Vatican 11, he claimed. "We need dialogue, a lot of dialogue in the church here, because of the long period we have been under colonial dominance, first by Spain, now by the United States."

When asked if he was an advocate of 'Christian Communism' he replied, "No, but Christianity is radical . . . if you follow the Bible, you are a Socialist; we are radical, the gospel is radical. It is for everyone, but primarily for the poor — everyone should be poor. If you are too independent, you cannot enter into the Kingdom of God."

NEW DEAN PRAISES SECULAR RELIGION

★ "A civil religion" has taken the place of formal religious thought in America today, a Protestant theologian told Roman Catholic clerics attending the annual theology seminar for priests in West De Pere, Wis.

Dean-designate Colin Williams of Yale Divinity School strongly defended the active participation of clergy in picketing and demonstrations which are so much a part of the world and American scene today.

He said that a whole "civil liturgy" has evolved in the United States and added that this "civil religion has gradually become more important to Americans than formal religion."

PEACE CONFERENCE GETS USSR HELP

★ Premier Alexei N. Kosygin greeted an international, religious peace meeting in Moscow with a message declaring that "the Soviet government consistently conducts a policy of peace and friendship among nations."

The leader's welcome was expected to set much of the tone of the four-day meeting at the ancient Russian Orthodox center in Zagorsk.

Representatives of all the religions in the Soviet Union were reportedly present as well as some 100 non-voting observers from churches in 44 other countries.

Topics on the agenda included Vietnam and Southeast Asia, European security, the Middle East, colonialism and neo-colonialism and religious work for peace in general.

The opening address was given by 92-year-old Patriarch Alexei of the Russian Orthodox Church, who discussed the various points of tension mentioned in the agenda and problems in Asia, Africa and South America.

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EDITORIAL

Witness and GC II

THE WITNESS is planning summer issues to get good coverage of General Convention II. We publish twice a month, as stated on the inside cover, which does not necessarily mean every other week. So the two September numbers will be back-to-back — as they say about home runs.

Reporting for us in South Bend will be Dr. John M. Krumm, our chairman; Dr. Robert L. Curry of Lenox School; Bishop William B. Spofford Jr. of Eastern Oregon, and others. The managing editor, as on similar occasions, will stay in the printshop to put things together.

Dean John C. Leffler of St. Mark's Cathedral, Seattle, contributes a column to Rubric, a weekly put out by the staff. One of the June numbers began by stating that "it is with some sense of relief that we get out this final edition for the 1968-69 season. At this time of the year we are all tired and ready for any change of pace that lightens the weekly routine." He then goes on to detail what is involved, starting on Monday morning at his breakfast table and put in the mail, with luck, on Wednesday afternoon.

All of which is preliminary to saying that the managing editor of this publication has been responsible for bringing out every single number but one, for exactly fifty years. That is a confession, not a boast. The one I did not do was edited by Irving P. Johnson, who came on from Colorado where he was bishop, to enable me to go on one of Sherwood Eddy's seminars to Europe — it lasted six weeks but all the copy for the other issues were in the hands of the printer before we took off.

Bishop Johnson came on from Denver in 1919 for the funeral of Charles Shutt, the first managing editor, who had died suddenly. That evening I had a session with the bishop. He offered me the job of managing editor. I told him that I was running a parish while making my living as a labor manager for a clothing firm and did not see how I could take on anything more. Also I told him that I did not think the sheet was any good so why not fold it up? There was a substantial reason for not — the printer would be left holding the bag for about $6,000 due him. So Bishop Johnson asked if I would not see that the paper came out until he had time to find someone for the job. He died 28 years later without having found his man.

It was a night job as far as I was concerned, with my wife and I pasting the dummy sprawled out on the floor of our flat a dozen miles from the printing plant. I had Saturday afternoon off on my clothing factory job which I spent in the Witness office. It was a volunteer job, the reward coming through the association with a fine lot of editors — and with Irving P. Johnson in particular.

He used to say that we never could have hit it off had it not been for the fact that he was in Denver and I in Chicago. We disagreed on about everything, in the church and out. But never, in our close association of nearly three decades, did he ever suggest that I should not write as I pleased. He had just one rule, for himself and everyone else connected with the paper — write as you please, and sign it.

His own very great contribution to the Witness was an article he wrote, week in and week out without a single miss, up to the time of his resignation a few years before his death in 1947. Many of them were written on trains for he was in great demand as a missioner and a preacher. They were scribbled on yellow sheets in long hand and were set by the only linotype operator who did not have trouble with the bishop's copy.

He had his own unique way of handling complaints. On one occasion a letter came from his close friend and associate of South Omaha days; Paul Matthews, then bishop of New Jersey. The kick was over something or other I had written, I do not at the moment recall. Whatever it was, Paul Matthews wrote that the Witness would never amount to anything until "you fire Spofford." This was the reply:

"Dear Paul: Spofford and I will sell you The Witness for one dollar if you will agree to keep it going for five years. I can assure you that you will be relieving both of us of a very exacting job. Faithfully yours, Irving."

Nothing more was heard from the Bishop of New Jersey.

The stories about Bishop Johnson are of course

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legion. At the first General Convention he attended as a bishop there was a discussion about dividing the District of Panama into two districts. What each would be named was discussed to the point of boredom until the Bishop of Colorado, who as a new bishop was supposed to remain silent, walked to the front of the group and said; "A simple matter, it seems to me. Call one Colon and the other Semi-Colon."

Then there is the famous telegram he sent his wife from the New Orleans convention where it was sweltering hot. Not a word in it, just: B.V.D., C.O.D., P.D.Q., I.P.J.

One fall on a Saturday I received a wire from him saying that he was to arrive around noon and would I meet his train. I wired back that I had tickets for the Chicago-Wisconsin football game and had an extra one for him. The wire came back, "I'm too old to sit in bleechers and watch other men exercise. Meet me at the station after the game." I assumed that he was taking a later train so I went to the game with peace of mind and went to meet my boss when it was all over. I found him reading a book on a station bench — he had been there since noon. My apologies were brushed aside with; "You wanted to see that game and I am glad you went. I have been perfectly comfortable here with a book."

They broke the mold after making Irving P. Johnson.

Our schedule at the moment isn't set but we'll do the job, particularly in covering GC II. And sometime between now and then the two Tunkhannock Spoffords figure on seeing the Eastern Oregon tribe, taking a Canadian train so we can relax a bit and see the sights by looking out the window.

—W. B. S. Sr.

A Letter to Julie

An infant just baptized
By Hugh McCandless
Rector of Church of the Epiphany, New York

IN THE EARLY 1880's, when you are sorting out all the things you have heard in church and school and college, you may very well find that your decisions about life are governed by your approach to anthropology. Your questions, "Who am I? Why am I here? What is life all about?" will be answered only by a referral back to your answer to the question, "What is man?"

There are many answers to choose from. The one that will help you least is the one that is most factual, the one that takes nothing for granted. It goes like this in Webster's unabridged dictionary: "Man is a bipedal primate, anatomically related to the great apes, but distinguished from them by a notable development of the brain, with a resultant capacity for articulate speech and abstract reasoning, et cetera, et cetera . . . . ." The trouble with that answer is that it won't tell you anything you don't already know.

You will turn to literature, and find that the word "man" is a noble one. It means a person of free will who can meet the blows of fate with something more powerful than fate, and that something is faith. It may be faith in himself, or in something bigger than himself. It may be faith in something or some one bigger than all creation: a vague ground of being, or a very definite God. This is what St. Paul means when he says to the Corinthians, "Be strong in the faith, stand fast, quit you like men."

Or you may turn to common parlance and find that the word "man" is a confusing one; it can mean an inferior or a bullying superior. And these meanings change all the time. People no longer say, "My man will take your bags." People, I hope, no longer put up monuments like the one in Central Park where we picnic, dedicated to the memory of the officers-and-men of such and such a battleship. As if officers were less manly and human than the men — as if future generations would care about such petty distinctions, not to mention God's not caring!

Some day when poor people in the ghettos feel more free to do what they have a right to do, they will not refer in irritation and sarcasm to "The Man" — meaning the man in power, the white man who helps get things done, or permits things to be done; the man to see, the man to ask.

Real Meaning of Life

BUT THESE MEANINGS are merely sociological. Man not only speaks and thinks, he philosophizes. He wonders about the meaning of himself. Is he a "man" only in the sense of a counter, a checker or chessman in the careless hands of fate? Is life

> " . . . but a chequer-board of Nights and Days,
> Where Destiny, with men as counters, plays;
> Hither and thither moves; and mates; and slays;
> And one by one back in the closet lays."

Julie, this idea of a blind fate is cropping up

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again in this year of your birth, after nineteen hundred years of Christianity. Young people, rebelling against the establishment and its intellectual claims, make a kind of religion out of astrology, and sing earnest hymns in honor of Aquarius.

This seems like a half-baked revolt, but are they not right to rebel against a sterile, dead-end scientism? But what they come up with is hardly different. Fate and destiny rule, according to the simple pagan. Genes, chromosomes, and the environment rule, according to the believer in scientism. One is fantastic; but the other is a half truth that in a sense tries to prove even itself untrue. For how can a man be convinced of anything, even a scientific theory, if he feels that the only reason he thinks the way he does about it is the fate that gave him his particular genes, the destiny that placed him in his particular environment?

You were born into what some people call a "post-Christian" world. They call it that because much of even Christian culture, the externals of the faith, are a complete mystery to men of some learning. Dr. Nelson Bell reported in "Christianity Today" that in York University, in England, St. Augustine's "City of God" was catalogued under "Town Planning."

Suppose you read this letter fifty one years from now, in the year of grace 2020. What will your world be like? Will there still be wars and rumors of wars? Will you be weeping for a son lying dead in some lonely distant paradise, scarred into a hell by the sciences of war? God forbid. God forbid! Nevertheless, there will be times when events will make you say, "What are we? What's it all about? Is man only like the beasts that perish?"

Here all your anthropology will have no answers, except for mentioning that man has always found life a riddle, and since the beginning of time he has turned to some variety of religion. What he wants from religion is not just up-to-date timely answers. He wants timeless answers. He wants something that points beyond and above this life to something greater. He wants a theology, to make his anthropology not only scientific, but reasonable.

What we did for you on June 29, 1969, was to open a door — the door to the church, the door to a sense of purpose, the door to thoughts of eternal life. Some day you must decide for yourself whether you have been helped by what you found inside these doors. No one can force you to examine what you found here, much less force you to accept it as your own conviction. But older people can tell you, historians and biographers can tell you, that no man on his deathbed has ever expressed regret for having taken a serious view of life, a long view of life.

God bless you.

Forget It!

By Corwin C. Roach
Director of the School of Religion, Fargo, N. D.

Adolf Erman, a distinguished Egyptologist, is quoted by Pierre Montet as saying that the Egyptians were "cursed with an inability to forget". They never discarded any old belief when adopting a new one, or abandoned any old method in favor of one more recent. That is the reason they never gave up their hieroglyphic writing although they had the alphabet in their grasp.

Certainly the past has value. Erman and Montet have devoted their lives in studying one aspect of that past, namely Egypt. History stresses the necessity that man remember his past or be doomed to repeat it. Trueblood warns us of the danger of a cut-flower culture that has severed its roots with the past. Yet the point that Erman and Montet are making is that man's memory must be selective. As Ecclesiastes put it, "a time to keep, and a time to cast away".

The Bible is a book of the past but a past that is always doing a new thing. So Jeremiah advised the people of his day to forget about the ark of the covenant and to reject Isaiah's promise of security for Zion. What was true in 700 B.C. had to be discarded in 600 B.C. Of all the biblical forgetters Paul stands supreme. He had surrendered all his Pharisaic practice and prestige as outmoded when he accepted Christ. In what may have been his last letter written from Rome, with martyrdom imminent, he could say to the Philippians, "forgetting what lies behind and straining forward to what lies ahead, I press on — ".

How well do we forget? The prize high school athlete had better leave his medals at home when he tries out for the college team. But the college or university might look in turn through its list of courses and forget those which are concerned with outmoded concepts. Kettering, the mechanical genius of our day, had to persuade the engineer-

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ing graduates who came to work with him to forget the preconceptions they had acquired in the course of their education.

We could speak of the need of a selective forgetter on the political and social scenes but let us set our own house in order in the church. Like the Egyptians we prefer hieroglyphs to the alphabet and our ability to communicate to the world outside suffers as a result. What are the points in doctrine, discipline and worship which need to be forgotten? The reformation was a time when the church forgot a lot of unimportant things in order to remember a few important ideas that had been lost in the shuffle. Perhaps we need a new reformation to help us forget some of the accretions that have come in since. I would suggest that we turn to the Bible and remember what it says about forgetting!

- - People - -

RICHARD EMRICH, bishop of Michigan, refused to hold an official meeting with representatives of the black manifesto. Eight white women of the Episcopal Church therefore took over his office in protest, led by Mrs. Bell Hargreaves, who heads churchwomen of the diocese and is a member of the diocesan executive council. The bishop moved to an adjoining room, saying the women "can stay as long as they like." The sit-in ended after three days after the council of the diocese agreed to meet with the blacks. They said they had received support from many people in the diocese but also expected hostility in their home communities. "We didn't do what nice ladies in the church are supposed to do," one member said.

GEORGE C. ANDERSON, Episcopal priest, has retired as president of the Academy of Religion and Mental Health, which he founded. James R. MacColl 3rd, also an Episcopal priest, former vice-president, was elected president at a dinner meeting of trustees on June 24.

DANIEL CORRIGAN, presently minister-in-residence at Amherst College, becomes acting dean of Bexley Hall, Rochester, N. Y., Sept. 1. Bishop Corrigan was head of the home dept. at 815 from 1960 to '68. Prior to that he was suffragan of Colorado.

WILLIAM DAVIDSON, bishop of Western Kansas, was among a group of 46 religious leaders in the U.S. to thank the Canadian Parliament for granting immigrant status to U. S. armed forces deserters. The group suggested that the Statue of Liberty, given by France, might well be moved to Canada. "To our sorrow and shame, the U.S. now has its own political prisoners and exiles," the churchmen declared.

C. BURGESS AYRES has resigned as headmaster of Shattuck School to become headmaster of Gunnery School, Washington, Conn. A committee of trustee and faculty members are interviewing candidates for the Shattuck position.

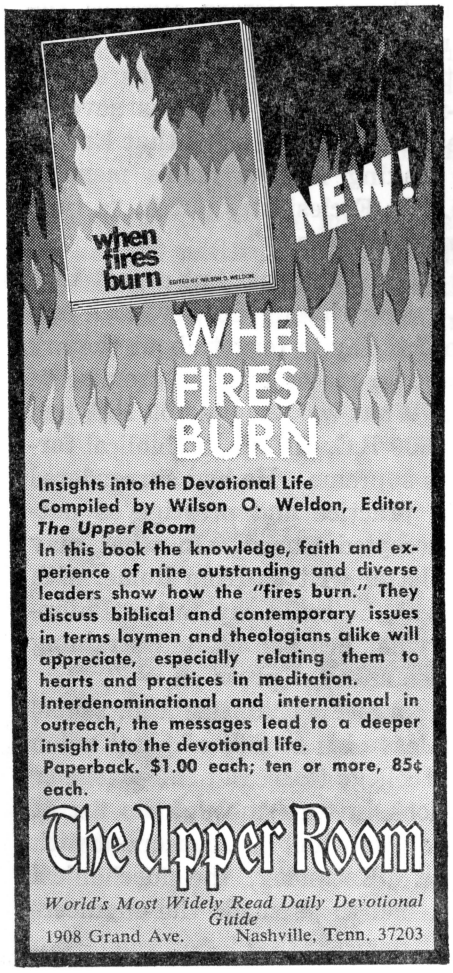
ROBERT E. TERWILLIGER, director of Trinity Institute, New York, did not allow press coverage when 43 Episcopal bishops met to discuss the theology of the episcopate in an ecumenical time. Reason: to preserve complete freedom of the discussion. The four-day meeting heard lectures by Cardinal Willebrands, president of the Vatican secretariat for unity; Archbishop Glyn Simon, Anglican of Wales; Carl Braaten, Lutheran theologian; Fr. Avery Dulles, Jesuit son of the late John Foster Dulles; John Meyendroff, Orthodox scholar; Anthony Bloom, Russian Orthodox metropolitan of London. Bishops were present from 36 domestic and overseas dioceses.

MICHAEL G. H. DUKE, vicar of Daybrook, Nottingham, England, was elected bishop of St. Andrews, Dunkeld and Dunblane, Scotland, to succeed Bishop John Howe, now executive officer of the Anglican Communion. Consecration will be Sept. 16.

DICK GREGORY, speaking at the world assembly for peace in East Berlin, proposed a worldwide fast on Christmas if the U.S. does not withdraw from Vietnam this year. The fast "will shake up the turkey growers, and the manfacturers for the first time will realize there is a war in Vietnam when it hits their pocketbooks."

CHARLES CARPENTER, who retired as bishop of Alabama last year, died June 28. During the 30 years he was diocesan, the diocese doubled in members. He was closely identified with the University of the South, serving both as chancellor and trustee. In 1960 he sent a letter to the executive council asking them to repudiate a document prepared by staff members expressing sympathy for the black sit-downs. He also asked Episcopalians in Alabama to ignore the statement because of what he called the inadequate presentation of the situation. He likewise had strong feelings against the Selma march.

POIKAIL JOHN GEORGE, Indian layman and former director of program development for the university Christian movement, has joined the staff at 815. A mem-



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ber of the Mar Thoma Syrian Church, he will serve as associate for social policy development in the council's public affairs team. The 35-year-old native of Kerala, India, served as consultant on world hunger at the 1966 church and society conference in Detroit, participated in 1968 world conferences of the WCC and world student Christian federation, and is a consultant to the papal commission on social development and peace.

LLOYD E. GRESSLE, dean of the cathedral in Wilmington, Delaware, becomes rector of St. James, Lancaster, Pa., October 1.

ALANSON HOUGHTON preaches his last sermon as curate of the Epiphany, New York, August 10, since he becomes rector of Christ Church, Shaker Heights, Ohio, September 8.

LOUIS F. FERRARA, director of social action of the urban work commission of the diocese of Long Island, presented a resolution to the convention opposing development of an ABM system in light of the need to alleviate poverty. Delegates voted 226 to 168 declining to set aside a rule requiring that resolutions be filed six weeks before convention.

FRANCIS SPITZER, rector of Christ Church, Bellport, L.I., introduced a resolution asking government authorities to apply amnesty for men in federal prisons who accept the bondage of the state rather than forsaking the dictates of conscience. He also offered a resolution to setup a draft counseling service in the diocese. Both failed because of the six-week deadline rule.

WILLIAM B. GRAY, editor of the monthly and head of communications for the diocese of Va., is moving to Alexandria and taking his jobs with him. 47 percent of the communicants of the diocese live in the Potomac convocation so he and other officers are getting nearer this crowd.

PROFESSORS KNOCK PUBLISHING HOUSE

★ A convocation of United Methodist theological faculties voiced disappointment that the Nashville-based Methodist Publishing House will seek membership in Project Equality only as a supplier.

The decision was made by the board of publication, overseer of the firm, on June 17. The faculty assembly criticized the board for its action saying it "represents avoidance of fuller cooperation as a sponsor participant."

Publishing House relationship to the interreligious project, which uses church financial power to fight employment discrimination, has been a matter of controversy for months. The professors from denominational seminaries said they wished the House had joined as a sponsoring member, which they said would entail a financial contribution and give Project Equality opportunity to work toward anti-discrimination with suppliers of sponsors.

Supplier relationship involved no funding of the project. It also means, the faculty convocation said, "that the Methodist Publishing House has failed to commit itself to the use of economic power with its 4,000 suppliers."

The statement continued: "The United Methodist Church which has been on the creative edge of social change now finds itself in the embarrassing situation of trying to enter Project Equality according to minimal requirements."

More than 230 faculty members from 14 theological schools took part in the convocation. The resolution received only 12 negative votes.

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The WITNESS

JULY 24, 1969

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Religious Freedom in Vietnam

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Alfred B. Starratt

Everybody Does It

Ruth E. Harris

Athletes and Saints

Derald W. Stump

NEWS: ---- Union with Methodists Defeated by Anglicans. Ministers Arrested for Occupying White Church. Movie Director on Use of Media

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VOL. 54, NO. 14

The WITNESS

JULY 24, 1969

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Union With Methodists Fails Because of Anglican Vote

★ In historic votes Anglican convocations of Canterbury and York failed to give the majority needed to take the first step into union with the Methodist Church, although the Methodist conference endorsed union at Birmingham.

A few cries of "shame" were heard from the public galleries of church house at Westminster as Archbishop Michael Ramsey of Canterbury announced that the convocations had rejected the plan for union.

The Anglican primate said silence was preferable.

Archbishop Donald Coggan of York then said prayers "for our Methodist brethren at Birmingham and throughout the country," and also called for prayers "for a new way forward to unity."

The atmosphere was tense throughout the packed assembly hall as the four houses of Anglican bishops and clergy forming the two Anglican convocations voted separately on the union resolution after a day-long debate. The resolution called on the convocations to give final approval to inauguration of stage one of the current Anglican-Methodist union plan —and a similar resolution was before the Methodist conference in Birmingham.

In the convocations, 27 Canterbury bishops voted in favor and 2 against, while 11 York bishops voted in favor and 3 against.

Among the Canterbury clergy 154 voted for union, with 77 opposed, while York clergy voted 71 in favor and 34 against. While each of the four houses thus showed more than the required two-thirds majority to pass the resolution, the over-all majority was only 69 per cent — well below the necessary 75 per cent. The resolution thus failed.

At Birmingham, 524 Methodist clergy and laymen voted in favor and 153 against, giving a ballot of 77.4 per cent for union, well above the 75 per cent the conference had decided was necessary.

At a special press conference later, Archbishop Ramsey said he was saddened and disappointed by the convocations vote, which failed to match the lead the Methodists had given at Birmingham.

He was "delighted" with the Methodist vote, he said. He thought there would now be some unhappiness in the church but "the convocations vote is good enough to look forward to the same proposals being put forward in the not too distant future."

"If we do not do that we would be letting our Methodist friends down," he added.

The Anglican primate complained bitterly that critics of the present "union scheme" had not put forward alternative proposals. "The way now is to cling to the fact that the Methodist conference gives overwhelming support while the convocations vote is no cause for despair," he added.

During the long Anglican debate Archbishop Ramsey warned bishops and clergy that there would be a far deeper and "more intractable division" in the Church of England if they voted against going forward into unity with Methodists than if they did.

The archbishop also created a stir just before the luncheon break by reading the following message received from the Roman Catholic Primate, John Cardinal Heenan of Westminster: "May God guide and bless your proceedings. You have our best wishes and prayers."

Dr. Ramsey issued his warning in a long statement giving final advice to the convocations in the afternoon. After summing up all earlier debates and votes on the unity issue and the warnings of what might happen if the Church of England either voted for or against unity, he said: "It's wrong and dangerous for us to allow our decisions to be decided by cries of 'wolf, wolf.' There have been such cries a few times too often. Crises of division can be healed

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in shorter time than might be expected as soon as fear ceases to be the dominant factor." "Moral courage," he said, "has had its place in leadership of our church in the past and still can if we let it."

"Some people," he added, "have got hold of a very misleading picture and talk as if there was immediately going to be a united church and that some of us would jump on it like a wagon and some of us would be left behind. This is not so. Stage one will last no longer than is necessary, but it will last as long as is necessary for the solving of a good many problems before stage two can begin."

Dr. Ramsey added, "Let us avoid extravagant language on either side . . . I shall vote 'yes' at seven o'clock tonight."

Convocation debates began when Bishop Edward Roberts of Ely moved the resolution calling on the convocations to give final approval to inauguration of stage one. He called on the convocations not simply to reflect and represent church opinion, but also to give "that lead which I believe is eagerly awaited by a great many of the priests and laity among whom we are called to serve."

Subsequently Bishop John Moorman of Ripon and Bishop Cyril Bulley of Carlisle said they would vote against the resolution.

Bishop Moorman said he would like to see a planned policy of mutual education and collaboration between the Anglican and Methodist Churches with both experimenting with many of the things they would have to do if union took place, but Archbishop Ramsey said this was already being done.

Both Bishops Moorman and Bulley said they were not voting against union with Methodists, but only against the present proposals.

Philadelphia Ministers Arrested For Occupying White Church

★ An eight-day occupation of a white inner city Methodist church ended as police arrested eight ministers — one of them white — at the church's altar.

Cookman United Methodist church, in a predominantly black community, had been occupied by about 50 blacks, most of them members of a local black unity council and the Philadelphia unit of the national black economic development conference.

The occupiers had called upon the Philadelphia Methodist missionary and church extension society to turn over the deed of the church "to the community." Throughout the occupation, the church was used for neighborhood recreation and African history classes.

The society, holding that the church was already being used for community purposes, had said it would not negotiate the matter until the blacks left the church, and secured a court order to force the blacks to leave.

One of the black ministers arrested was the Rev. James E. Woodruff, Episcopal urban missioner. The white minister was the Rev. Robert Horton, 68, a retired United Methodist clergyman.

Nearly 1,000 police were involved in the operation, including members of the city's highway patrol units and canine units. The arrests was led by police commissioner Frank Rizzo. There was no physical violence during the arrest, but a crowd of 600 booed the police and cheered those being arrested. About 2,000 residents of the community signed a petition supporting the occupation; 30 signed a petition opposing the take-over.

As the blacks were removed from the building, however, a white support group, people for human rights, occupied Methodist headquarters downtown to protest the eviction. They said they would remain in the Methodist offices "indefinitely."

The police commissioner entered the church and addressed the ministers, who were kneeling at the altar rail. He asked them to "leave on your own," noting that if arrested, they would have to spend the night in jail.

Woodruff, acting as the group's spokesman, rose and explained that he could not leave. "If you place me under arrest," he said, "I will walk out. We have difficulty understanding how the Methodist Church can believe this building is theirs. This building is God's house and therefore it is the house of the community and this church is ours."

The officer replied, "I am a policeman and I cannot get involved in such rhetoric. I must take the necessary legal action."

The ministers were then escorted from the building and placed in a waiting police van. A four-man police detail was assigned to the church for at least 24 hours to prevent a reoccupation.

The arrested clergymen spent the night of July 10 in jail and were released on bail the following day.

The church has 127 members; reportedly only one is a Negro.

Observers noted that the church had been left in good order by the occupiers, despite daily use by up to 200 children.

On Sunday, July 13, the church was closed and locked. It will remain closed until a permanent injunction against further occupation can be obtained.

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Stress Human Relationships In Church Use of Media

★ A Hollywood director told a panel of international catechetical specialists here that if the church wants to make effective use of the media it must be willing to invest large sums of money in creative new ideas.

Frank Capra drew on 40 years experience as a director in his address to more than 50 Roman Catholic catechetical scholars and mass media experts attending the international study week on mass media and catechetics.

"You can't compete with entertainment in the theaters and on television," Capra said, "unless you make your message as exciting as the best entertainment."

Successful script writers for the entertainment industry, he explained, must tell stories about people and human relationships and at the same time be frank about what they are saying.

"We must have the quality of human relationships in films," he said. "We must have heart and emotional impact in films to reach the soul and spirit. If we don't do this, the theaters will all be empty."

Today, he continued, the church is finally recognizing the potential of the media and discovering that "the real difficulty is getting artists who can use the Christian message and use it prudently."

"Christians have plenty to say," Capra noted, "because there has never been anything like Christ in the history of mankind. But we've got to tell people about this in many different ways."

"Any message that is too obvious," he warned, "will let the audience know they are being sold a bill of goods, whether it is religion or boxes of soap."

Instead of a direct approach, he said, "religion must be worked into stories about people to show there is a value in goodness."

"Of what use is religion," he asked "unless it can help people with their problems? If the church has any mission at all, this is it."

"We are villains if we kill people's hopes and dreams," he declared.

Capra called Christianity "the hope of the world" and urged that this message of hope be communicated to the people through films and television.

Throughout its history, he said, the truths of Christianity have found expression in a variety of artistic forms such as music, painting asd sculpturing.

Today, he said, in film Christians have available to them "one of the greatest art forms man has ever had" and, he added, "there is no reason why the Christian message cannot be expressed in that form."

CHURCHES DISCRIMINATE AGAINST WOMEN

★ National offices of Protestant churches and interdenominational agencies engage in "the rhetoric of equality of opportunity for women and men" but actually practice "considerable discrimination" against women, according to the director of the NCC department of research.

Earl D. C. Brewer based his conclusions on replies to a questionnaire sent to 156 national boards and agencies. Responses were received from 65 related to 17 Protestant and Orthodox denominations as well as the NCC. The questionnaire covered only professional or executive positions. All the major churches related to the council were covered in the study, as were some of the smaller bodies.

"Tabulations of the questionnaire responses indicated that three-fourths of the agencies claimed that women received the same salaries as men for the same position," Brewer said. "None reported that women received more salary and eight agencies reported less salary for the same position. Eight agencies did not report on this issue."

Brewer found these statements about equal salaries in conflict with an analysis of the actual salaries paid. "A study of the responses — of salaries paid—would indicate that either women were not holding the same types of positions as men, or that the respondents were unaware or uncommunicative about the salary differences between men and women professionals," he said.

From the reported total of 1,558 positions, Brewer found that 3.2 per cent were in the $20,000 and over category, with 22.8 per cent in the $10,000 and under range.

"For men, 3.5 per cent received $20,000 or more; for women, only 2.0 per cent," he said. "At the other extreme, 16.1 per cent of the men received under $10,000 as compared with 43.2 per cent of the women. The proportion of men to women is much higher for all salary grades above $12,500."

The researcher arranged the reported salaries on a scale of eight grades, with a low of "under $7,500" and a high of "$22,500 and over." The modal grade — the category in which the highest percentage is found — for men is from $12,500 to $15,000 — a grade which included 34.5 per cent of the men.

For women the modal grade

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is two steps down to the $7,500 to $10,000 level, with 39.1 per cent of all the women in this category.

One of every five agency respondents to the questionnaire indicated that women were excluded from executive positions. "Exclusions seemed to be based on the fact that a position called for an ordained person, and women were excluded from ordination," Brewer said.

ANGLICAN BISHOPS VISIT METHODIST CHURCHES

★ Several Anglican bishops attended Sunday services at Methodist churches in British cities as a sign of their unity with Methodists who had endorsed the plan for union with the Church of England (see page three).

Bishop William Greer of Manchester announced at his cathedral that he would be "very happy to give permission, to those who ask it, for baptized Methodists to receive communion in the Church of England."

The Anglican prelate's statement was welcomed warmly by Manchester Methodist leaders who also noted that Bishop Greer had no objection to Anglicans receiving communion in the Methodist Church.

Such inter-communion did, in fact, take place at Cambridge on July 13, when the Rev. David Isitt, chaplain of St. Edward's church, led members of his Anglican congregation to Wesley Methodist church.

Bishop Riches of Lincoln told a Methodist congregation, "We've been told by opponents that a better scheme for reunion is possible. It's now up to them to produce one which is acceptable to themselves and to the majority in both Churches."

Canon Douglas Rhymes of Southwark cathedral, in a sermon at nearby St. Giles church, declared that an "unholy alliance" of extreme evangelicals and Anglo-Catholics had halted the wishes of the majority in the Church of England and warned that "time for discussion has passed and has failed. The time for action is now ripe. Let us go ahead by the majority decision."

CLERGY INVOLVED IN REVOLUTION PLAN

★ Roman Catholic priests are part of a plot to promote violent revolution throughout Latin America, according to a series of articles in the daily newspaper, La Prensa, Buenos Aires.

The articles said that the revolution, planned to take place before the end of the year, will involve a coordinated effort by priests, students, workers, peasants and teachers.

Revolutionary committees are to be established in most major Latin American cities and "the spark will be set off simultaneously in all the cities the organization has spread to," according to La Prensa.

Catholic students will take a leading part in street actions, the paper said, and priests will play a major role because "the image of Christ must preside over the great transformation."

The articles said that plans for the revolution were made in June during a meeting in Montevideo and that the objectives of the proposed revolution include radical changes in government and social and economic system throughout the continent.

NORTH VIETNAMESE WOMEN ON TOUR

★ Three women from North Vietnam are touring Canada to give their views on the war. They are Nguyen Ngoc Dung, a leader in women's student movements; Vo Thi The, professor of literature at the University of Hanoi; and Le Thi Cao.

Mme. Dung asked for support to end the war and suffering, and compared the U.S. battle in Vietnam to a fight between an elephant and an ant — in which the ant will win.

Mme. The said she had explained to her children that she must leave home to "call upon the mothers of Canada and the U.S. to ask the Nixon government to stop the war."

The following day, the Vietnamese women, with their interpreters, travelled to Niagara Falls, Ontario to meet with U.S. women on the Canadian side of the border.

Canadian immigration officials detained some 200 U.S. women who tried to cross the rainbow bridge to meet the Vietnamese, but allowed them to enter after a superior officer gave them clearance.

The U.S. women represented peace groups in 10 cities. They were ordered to hide their picket signs and not distribute leaflets, even to the press.

In Canada, the three women are guests of the 3,000-member voice of women organization. Before the incident at the border, the Vietnamese had met Canadian women and 100 U.S. women at the University of Toronto.

CHURCH CONFERENCE RAPS U.S. WAR

★ A conference on cooperation and peace between peoples, meeting at an ancient Orthodox monastery in Zagorsk, U.S.S.R., adopted resolutions criticizing the U.S., Israel and West Germany and condemned racism and apartheid.

Delegates condemned "the aggressive war of the U.S." in Vietnam, calling it "near genocidal" and "the most shameful of our times."

All "men of goodwill" were asked to contribute toward the reestablishment of peace in Southeast Asia as soon as possible.

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EDITORIAL

Religious Freedom In Vietnam

THE NEWS HEAD in our June 26 number said: "Find Thieu-Ky Run a Police State." Those who did the finding was a group of U.S. citizens who went to Vietnam as a team to study religious and political freedom in that country. On the team was Bishop James Armstrong of the United Methodist Church; the Rev. Robert F. Drinan, Jesuit and dean of Boston Law School; Rear Admiral Arnold E. True, U.S. navy, retired; Congressman Conyers of Michigan and others — eight in all.

Here is what they found, abridged from the Congressional Record of June 18, page H4984:

Members of the study team met with leaders of five old line political parties no longer permitted to function. These men have all been active in the resistance movement against the French and were ardent nationalists. Their parties have been outlawed, their requests to publish a newspaper have gone unanswered. These men reflect a vast middle position. They have known imprisonment and sacrifice. A retired general present had been in prison 11 times.

The large majority of those imprisoned are held because they oppose the government. Ambassador Colby, General Abrams' deputy for pacification, said the number of prisoners had gone up and will continue to go up as pacification continues. The study team spent several hours at the women's prison. The cells and large prison rooms were overcrowded. This was especially hard on nursing mothers and those with small children. Sanitation was primitive and inadequate. Team members were concerned about the large number of prisoners who had not been sentenced after many months of detention, the inhumanity of some sentences—one slight old woman who, according to her dossier, had passed VC letters, had served 10 years of a 15 year sentence . . . and the extreme youthfulness of many inmates. There were 50 children from birth to 13 years of age.

Although team members observed no brutality, they noted the fearful reaction of the inmates whenever prison officials appeared. All prisoners are oppressed by conditions of overcrowding. Sometimes many prisoners are stuffed into small cells which do not allow for lying down or sometimes even for sitting; and this, when it is steam-hot, when excrement accumulates, and when the prisoners are seldom released for exercise, is torture indeed. Beating is the most common form of abuse. Several ex-prisoners testified that it is not unusual to torture family members, including children, before the eyes of the prisoners.

The study team has reached the conclusion that the Thieu-Ky government has imprisoned thousands of persons without the most fundamental elements of a fair hearing, and in a shocking number of instances, without even apprising the imprisoned persons of the charges against them. This extraordinary development has had a chilling impact on all political activities.

Before the team left Saigon they cabled President Nixon as follows:

"Speaking for peace or in any other way opposing the government of South Vietnam easily brings the charge of communist sympathy and subsequent arrest. There must be no illusions that this climate of religious and political suppression is compatible with either a representative or a stable government."

Susan Sontag has just written a book of essays which prompted Lawrence Bensky, former managing editor of Ramparts, to describe her in a review as indignant, stoical, complex, useful — and moral.

She went to Hanoi in 1968 and one of the essays is about the visit. "What I'd been creating and enduring for the last few years was a Vietnam inside my head, under my skin, in the pit of my stomach," she writes, adding that she is "a stubbornly unspecialized writer who has so far been largely unable to incorporate into either novels or essays my evolving radical political convictions and sense of moral dilemma at being a citizen of the American empire."

The trip to Hanoi changed all that for in the present essay she says: "What the Mongol hordes threaten is far less frightening than the damage that Western, 'Faustian' man, with his idealism, his magnificent art, his sense of intellectual adventure, his world-devouring energies for conquest, has already done, and further threatens to

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do. In Vietnam an unholy dialectic is at work, in which the big wasteful society dumps its garbage, its partly unemployable proletarian conscripts, its poisons and its bombs upon a small, virtually defenseless, frugal society whose citizens, those fortunate enough to survive, then go about picking up the debris, out of which they fashion materials for daily use and self-defense."

The Old Within the New

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

I REMEMBER a Sunday School teacher in my childhood who loved to recite pious and moralistic poetry for the benefit of her pupils. One of the poems she often used began with the lines: "Every day is a new beginning. Every morn is the world made new. You who are tired of sorrow and sinning, here is a wonderful thought for you."

I don't know why those lines got stuck in my memory. Certainly not because they were so very pertinent to the experience of ten year old children. Whatever forms of sinning we had tried at that age were not enough to make us grow weary of bad behavior. Neither were our sorrows the kind that remain as a dull weight in the heart. Perhaps it was that magical thought of brand new possibilities every time you waken from sleep that made the lines stick. For that is the way it is with the young. The new is always fascinating and the hope of change lends zest to the adventure of living.

With the passing years, however, I have learned that process is continuous and there are no absolutely new beginnings. Personal transformation is a matter of growth like the growth of a tree. New branches do not burst forth in thin air. They stem from the same old trunk and roots even though they are a real differentiation of the tree's life and form. What we shall be develops from what we are, and it is foolish to expect to become a different person all at once by a single act of will some early morning.

This awareness of continuity within change applies to areas beyond the growth of individual character. Those who are disturbed by the increased speed of change in all aspects of our present culture can find some feeling of reassurance through sensitivity to the enduring human values that motivate the reformations of our time. Men differ, sometimes violently, on what should be done and how it should be accomplished. But both conservatives and radicals are seeking goals of human well being. They differ in their evaluation of means, but agree in ultimate goals. Only the lunatic fringe at either end of the spectrum are lacking in good intent, and the power of such people is never durable.

The trick is to be able to support the right as you see it, but to remember that your adversary is not totally evil, and that God is the final determiner of destiny through his upward call in the hearts of all men.

Everybody Does It

By Ruth E. Harris

Family Life Specialist, University of Florida

WHEN JOHNNY was six years old he was with his father when they were caught speeding. His father handed the officer a five dollar bill with his driver's license. "It's ok, son," his father said as they drove off. "Everybody does it."

When he was eight he was permitted at a family council presided over by Uncle George, on the surest means to shave points off the income tax return. "It's ok, kid," said his uncle. "Everybody does it."

When he was nine, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's ok, son," she said. "Everybody does it."

When he was twelve, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company that they had been stolen and they collected $27. "It's ok, kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block, and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's ok, kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put overripe tomatoes in the bottom of the boxes and the good ones on the top where they would show. "It's ok, kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor ap-

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plied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper 3% of his class but he couldn't play right guard. Johnny got the scholarship. "It's ok", they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for three dollars. "It's ok, kid," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats.

Works of a Loose Tongue

By Benjamin Minifie

Rector of Grace Church, New York

WE ARE ALL tempted by it: to gossip, to pass on rumors and stories about another, especially tidbits of a shocking or scandalous kind. They may or may not be true. Usually they are exaggerated or distorted, but, no matter, we enjoy telling them. "Have you heard?" we say, and then we're off.

The tale is told of a villager whose punishment for circulating half truths and false reports about his neighbors was to carry three big bags full of small feathers through the streets, and to scatter the feathers abroad as he went his way. On the second day he was to report back to the judge with the empty bags.

The first day's assignment was easy enough, although the guilty one felt silly strewing feathers up and down the familiar streets of the village. But the second day's charge was virtually impossible. For he was told he must now pick and gather up every feather he had let loose the day before. By nightfall he had recovered only a few handfuls. Of course the feathers had scattered everywhere. They were dispersed well beyond the village borders. They were impossible to retrieve.

So it is with gossip and the works of a loose tongue. Once we put something hurtful about our neighbors into circulation it is abroad in all the world. It is beyond our control.

Athletes and Saints

By Derald W. Stump

Episcopal Chaplain at Penn State

TED WILLIAMS life story has just been published. While reading a review of My Turn at Bat I was remined of a comment recently attributed to former Chief Justice Warren. According to this report, Warren always reads the sports page first because it records the accomplishments of man, whereas, the daily news on the front page so often recounts man's failures.

Personally I enjoy tennis, swimming and watching Penn State football; however, I have never been an avid sports page reader. Chief Justice Warren has said something worth pondering. The human spirit and aspiration are closely linked to "what it takes" to excel at athletics. No less than St. Paul compared the spiritual life to a race. It is always a temptation to avoid discipline and choose to relax. Self-restraint is a characteristic of both saints and athletes.

I hope you will forgive a personal illustration. I grew up in a small town in Iowa that had but one claim to fame, Bob Feller. Perhaps some have already forgotten, or are too young to remember, the famous "Rapid Robert" and his fireball pitching for the Cleveland Indians during the late thirties and forties. Bob used to come home at least once a year to visit his folks and attend the Bob Feller day celebration. The little town of less than a thousand grew to a teeming city of ten or fifteen thousand on that day.

In the morning there were speeches and carnival rides. There was a baseball game in the afternoon featuring the hometown team with Bob pitching against a team from an adjacent village. Bob usually brought along a fellow pitcher for the other team. Don Black came once and another time I think it was Bob Lemon.

Of course the high point of each celebration was when Bob autographed baseballs we had shagged during the game or had purchased for the occasion. I recall that he let a small group of us feel his pitching arm after a game — that none of us will ever forget!

Bob Feller was a household name in our little town, but he was more than that, he was an inspiration and example of what the average fellow could become, with hard work and self-discipline.

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In short he showed us the grace of achievement. The lore surrounding the hours of practice pitching to his dad, who had a perpetually sore left hand, or at a horse halter nailed to the side of the barn, became local myth. The boys of our little town knew that the hell our world was going through from 1939 to 1945 and beyond was not the only reality in life. In fact, how ultimate can "hell" be to the inner stream of an existence that has been fed by heroic example?

There were other wonderful people in that tiny town, about whom I could write similar things, but lets leave it with Bob. Many of us will always know that life is worthwhile, because of athletes and saints, who have dared to dream impossible dreams.

- - People - -

BEVERLEY D. TUCKER, bishop of Ohio from 1938 until his retirement in 1952, died July 4, age 87. He was rector of St. Paul's, Richmond, Va. for 15 years before his consecration. He was a pioneer in the unity movement and received a metal for this from the R.C. bishop of Steubenville in 1963. He also was active in social action organizations, serving many years as an officer of the Church League for Democracy. It was in this capacity that he chaired a mass meeting in Cleveland in 1940, sponsored by the United Council for Democracy, an ecumenical group consisting of eight church organizations. The meeting was attended by an overflow crowd of 1200, with Bishop Francis McConnell of the Methodist Church; Prof. Harry F. Ward of Union Seminay and J. Warren Madden, chairman at the time of the national labor relations board, the speakers.

COLIN HODGETTS, curate at St. Martin-in-the-Fields, London, has been named head of a school that will teach the techniques of nonviolence as a means of changing the world. Already a playwright, musician, teacher, writer and avant garde thinker, he is to become coordinator of the London school of non-violence. In this post he will succeed Satish Kumar, a young Hindu member of the India-based Gandhi's peace army, who founded the school in January. Kumar is returning to India after working in London for a year. Details of the appointment and the work of the school were given by a spokesman of the Martin Luther King foundation. He said the appointment was an outcome of a weekend symposium held in June to discuss present day power and economic structures and the role of nonviolence as a means of changing them. That symposium was sponsored by the foundation whose chairman is Canon L. John Collins, precentor of St. Paul's Cathedral. Collins, a pacifist, is also chairman of Christian Action, which was founded in 1946 to stimulate Christians and all men of goodwill to action in public affairs.

JOHN PELHAM, rector of Trinity, Farmington, Mich., has been named assistant professor of field education at Colgate Rochester Divinity School/Bexley Hall, effective August 1. Prior to his rectorship he was director of the division of social relations of the Michigan diocese, and a member of the agenda committee for GC II. He is a former national president of the Episcopal Society for Cultural and Racial Unity and is presently a member of the executive committee.

WILLIAM TESKA, a chaplain who works with hippies and other students of the West Bank, University of Minnesota area, was ordained at an outdoor service in the midst of his "parish" by Bishop Philip F. McNairy. A motorcade starting at the Episcopal student center took Teska and participating clergy to the park, with police escort and about 20 motorcyclists. The Bishop and clergy vested for the procession while the Yale Rus-

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sian chorus from New Haven, sang the introductory psalm 104. Teska who directed this chorus, is a graduate of Dartmouth and Berkeley Divinity School. There was broad media coverage, especially by the four local television stations and several radio stations and tape recordings of the service were used for several days afterwards. "It was one of the most creative church services ever conducted in this area", said one participant, "with broad community and ecumenical participation."

ALDEN D. KELLEY retired July 1, 1969 as a member of the faculty of Bexley Hall, Rochester, N. Y. He continues as canon to the ordinary of the diocese of Southern Ohio and as chairman of the committee for the continuing education of the clergy.

STANLEY H. ATKINS, archdeacon of Milwaukee, will be consecrated bishop coadjutor of Eau Claire at the cathedral there, August 2. Bishop Horstick, diocesan of Eau Claire, will be consecrator and Bishops Hallock of Milwaukee and Brady of Fond du Lac the co-consecrators.

ABERNATHY AND POOR PROTEST MOON SHOT

★ The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference, led seven busloads of poor from 25 southern congressional districts in a protest against U.S. expenditures in space on the eve of the Apollo 11 moon shot.

The poor families arrived the night before, as did Abernathy, recently released from a Charleston, S. C., jail after being arrested during demonstrations in support of striking hospital workers.

On July 15 he addressed newsmen before a full scale model of the LEM in which two astronauts will set down on the moon.

As he spoke, the poor arrived holding placards which read: "Nixon, when will you launch lunch? Rockets or rickets? People of the ghettos demand space to live . . . Everything would be a-ok if children had three meals a day."

They then sang "Nobody Knows the Trouble I've Seen" and "No More Hunger." Abernathy and the Rev. Hosea Williams, an aide, then addressed the poor and the press.

"On the eve of one of man's noblest ventures," said Abernathy, "I am profoundly moved by our space program and the heroics of the three men embarking for the moon. I pray that they have a safe return to earth. I have not come to Cape Kennedy for the thrill of seeing the flight but to protest the gulf between America's technological accomplishment and its help to the poor.

"The very scene of these poor is a rebuke for the moral failures of this nation. America, we are not going to let you fail anymore.

"Anyone with any sense can see that when people can spend $30 billion to put two human beings on the moon and refuse to vote funds to support . . . human beings on earth . . . we have failed."

"A nation which will not put as much to preserve life here is sick unto death," he said. "We are here to protest and demonstrate that what the nation can do for space and exploration we must do for starving people. America does not have any plan to end poverty. We have a distorted sense of national priorities. The starvation of 10 million Americans challenges us all.

"Slums, disease and racial injustice must be fought with the kind of massive thought and resources now being wasted on space and the godless war in Vietnam . . . We have come . . . as prophets of protest."

A mass meeting was held at St. Paul's Baptist church, Coco, on the night of July 15.

NO CONSENSUS ON MANIFESTO

★The executive committee of the NCC failed to reach a consensus on its response to the black manifesto during an all-day session July 14. Continued study of the issue by a special committee of 16 was voted. The group made a report to the executive unit but its contents were not disclosed.

Appearing at the meeting as guests were black churchmen and James Forman, spokesman for the group, which issued the manifesto.

Involved in the discussions are demands that the NCC executive panel recognize the group as representative of black concerns and take steps to provide $270,000 to launch the organization's administration and field services.

The meeting had been expected to produce more concrete results. At the end of the day, the group was authorized to continue its consultations.

On the following day, R. H. Edwin Espy, NCC general secretary, told the staff that the special group would meet again on July 21 and that the executive committee would be reconvened either Aug. 28 or 29 to continue the discussion.

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The WITNESS

I AUGUST, 1969

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GC II: -- Exciting Work

Articles

What's Wrong with COCU?

Benjamin Minifie

Thoughts on a Moon-Shot

William B. Spofford Jr.

NEWS: ---- Religious Leaders have Mixed Opinions on Moon Landing. Penn Bishop and Deputies to Back Manifesto at GC II

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The WITNESS

I AUGUST, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Religious Leaders Have Mixed Opinions on Moon Landing

★ Churchmen hailed the success of Apollo 11 and saw the moon landing as opening a new epoch for theology. But some issued warnings against the idolatrous worship of success and raised questions about human priorities.

Among the religious leaders commenting on the landing were Pope Paul and Orthodox Ecumenical Patriarch Athenagoras.

The Pope said it was a "great day, a historic day for humanity" but he cautioned that enthusiasm for technological accomplishment might come to "fascinate us perhaps even to madness."

"Here is the danger," he said, "we must guard ourselves from this possible idolatry. It is true that the machine multiplies man's efficiency beyond every limit, but is this efficiency always to his advantage? Does it make him any better, more a man? Or could this machine imprison man who produces it and make him a servant of the system of life which the machine, in its production and its use, imposes on its own director?"

From his see in Istanbul, the Ecumenical Patriarch, said that "the journey of man from the earth to the moon gives to history of mankind a new dimension, a cosmic dimension."

The 83-year-old prelate continued: "Philosophically the first reaction that comes with the presence of man on the moon is that man is organically tied not only with one planet but with the whole universe.

"Now that man has achieved a cosmic bioma we do not know which cosmo-theories nor bio-theories, to which new ideas, new penetrations and a new scale of values, unimagined at present, this new bioma will lead man. The very fact that man is freed from his geocentricism and has become an interplanetary traveler is a great revolution in the world of ideas.

"The landing of man on the moon especially opens a new epoch to theology and impels us to a new penetration into theology of the whole creation . . .

"Perhaps we are on the eve of the vision of a new wisdom, of a new understanding of the revelation of God and his creation."

Reinhold Niebuhr was more guarded in his enthusiasm, though he called Apollo 11 a "triumph of technology, teamwork and discipline."

But the former Union Seminary professor asked what kind of breakthrough the moon landing represented. 'The landing on the moon has been compared with the discovery of the new continent of America. But the moon is dead and barren of all natural and human life; and America was rich in all physical and historic possibilities.

"But the chief reason for assessing the significance of the moon landing negatively, even while the paeans of triumph are sung, is that this tremendous technical achievement represents a defective sense of human values, and of a sense of priorities of our technological culture.

"The same technology that gave us this triumph has created many of our problems.

"Our population at the beginning of the century was only 20 per cent urbanized; and now 80 per cent lives in large cities. We have woefully neglected these urban centers. They are stinking with air and water pollution . . .

"The rich nation which can afford the technical breakthrough cannot offer the impoverished cities tax help to feed the hungry or educate the uneducated.

"We are betraying our moral weakness in our very triumphs in technology and economics."

Statements from other religious leaders included:

Dalai Lama, exiled political-spiritual leader of Tibetan Buddhism: "The moon, which is a favorite of the poets and portrayed by the Buddhists as representing the esthetic qualities of peace, serenity and beauty, is now being conquered by man's ever expanding knowledge of

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science and technology. What was a mere conceptional imagination is today a concrete reality.

"The American landing on the moon symbolizes the very acme of scientific achievement. It is indeed a phenomenal fact of far-reaching consequences . . . We Buddhists have always held that firm conviction that there exists life and civilization on other planets in the many systems of the universe, and some of them are so highly developed that they are superior to our own . . .

"The moon landing will, no doubt, be an epoch-making event — a phenomenon of awe, unrestrained excitement and sensation. But the most wondrous event would be if man could relinquish all the stains and defilements of the untamed mind and progress toward achieving real mental peace and satisfaction when he reaches the moon."

Fr. Walter Burghardt, S. J.: "As a human being who happens to be a theologian, my attitude is ambivalent. I am excited by man's thrust into space, the first human footstep on the moon, the limitless possibilities this opens up for science and knowledge and tomorrow's living.

"But I am concerned about our priorities.

"The gut question is, what do we — government and people with power and people with money — what do we consider important? Are things more important than people?

"I simply do not believe that a program comparable to the moon landing cannot be projected around poverty, the war, crime and so on. So, when the first man walks on the moon, my joy will be tempered by sadness. For I shall be thinking of men who still walk this earth."

The Rev. Jesse Jackson, head of the Southern Christian Leadership Conference's operation breadbasket: "How can this nation swell and stagger with technological pride when it has a spiritual will so crippled, when it is so weak, so wicked, so blinded and misdirected in its priorities?

"While we can send men to the moon or deadly missiles to Moscow or toward Mao, we can't get foodstuffs across town to starving folks in the teeming ghettos . . .

"Even as astronauts stride forth in the headying atmosphere of the moon, blindfolded America moves toward the whirlwind of another long, fiery summer and on to more campus rebellions and bloodletting come September. Thus, I bid us temper our shouts of exultation as man breaks the fetters of gravity while being unable to forge the links of brotherhood."

Bishop and Penn. Deputies Will Support Manifesto at GC II

★ Bishop Robert L. DeWitt and the eight deputies to GC II have pledged support for the national black economic development conference.

The proposed resolution says, in part, "We require the Episcopal Church, through creative stewardship, to support the conference and the scope and thrust of its program through whatever financial mechanism is acceptable to them."

After the deputies had prepared their statement, the diocesan council, a 21-member body which sets policy for the diocese between annual conventions, met with Muhammed Kenyatta and refused requests he had made.

In their statement of support the eight deputies "disavow" the rhetoric of the "introduction" to the black manifesto.

"But we note also," they said, "that our own Christian rhetoric is often at wide variance with our specific programs and intent."

Other points of the statement:

● We give sympathetic assent to the moral indictment of the church, especially the Episcopal Church, contained in the manifesto. The Episcopal Church is caught up in the structure of racism from which our best intentions have been unable to free us.

● We accept, too, the scope and thrust of the 10-point manifesto program, acknowledging that this program, in its imagination, begins to deal with the breadth of the black liberation movement.

● We summon the Episcopal Church, at this time, to give its top domestic priority to combatting racism and its attendant evils of poverty and exploitation, and to establishing justice for the black community. In particular, we challenge our church to assist the black people to assume control of their own lives in their own ways.

● By creative stewardship, we go beyond the demands made upon us and support the biblical tithe from all levels and including all assets of the church.

The Rev. Theodore F. Jones, diocesan executive secretary, confirmed that the statement had been approved by Bishop DeWitt and the eight deputies.

Of the eight alternate deputies, one clergyman and two lay delegates have said they subscribe to the statement, according to Jones. Another alternate clergy deputy has refused to endorse the statement. Other

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alternates have not indicated stands.

The diocesan council voted to study the manifesto program further, but rejected these requests from Kenyatta:

● That the diocese "publicly endorse the programmatic demands of the black manifesto, including the specific demands . . . . upon the Episcopalian denomination nationally."

● That the diocese "actively campaign within the denomination for a reversal of the initial Episcopalian posture of rejection toward the manifesto."

● That the diocese "assume part of the responsibility for the operating costs and needs of the black conference in this area under my leadership."

Jones notified Kenyatta, in a letter, that his requests had not been approved by the council. He also informed him that Bishop DeWitt wants the requests considered at another council meeting in August. In a letter to council members, Bishop DeWitt called their rejection of Kenyatta's requests 'little short of disastrous."

The main issue at the council meeting, wrote Bishop DeWitt, "was, and is, the black community of America crying out for proper recognition. The union of black clergy and laity — a national Episcopalian organization — has gone on record as endorsing the program. The organization includes in its membership over ninety per cent of all of the black clergy in the Episcopal Church."

Referring to the discussion at the council meeting, Bishop DeWitt asked, "If you were a black clergyman, what would you have heard? I feel very strongly that what you would have heard was a highly placed church body making expressions which were custodial in intent, defensive in spirit, critical in word; and that no discernible trace of understanding or sympathy with the fundamental issue appeared."

"If following our action," wrote Bishop DeWitt, "there be a heightening of frustration within this black community, if church house or one of our parish churches be 'occupied,' if in that event we were convinced we had to appeal to the courts to evict the occupiers (qua Methodists), would that be a vindication of the posture we took last night, or would it be a demonstration of 'self-fulfilling prophecy'?"

Paul Washington, a black clergy deputy to the convention, also wrote to council members after they rejected the Kenyatta requests. He is a member of council.

In a reference to Kenyatta's remarks before the council, Washington wrote, "In all my years on our council, I have never seen a presentor nor heard a presentation which surpassed what we witnessed on that evening of July 10.

"And then it happened all over again for the 20 millionth time, the process of negation, dehumanization, invalidation, reductions, and destruction. You did it again."

"Paul Washington has not resigned from the Council of the Diocese of Pennsylvania," Washington wrote. "He has simply finally accepted his rejection and the rejection of his brothers of which he has always been so agonizingly aware."

The Rev. John D. McCarty, program development coordinator for the diocese, pointed out that the denomination's national union of black clergy and laity, the national committee of black churchmen — an inter-denominational group — and the Philadelphia council of black clergymen have all strongly endorsed the program of the manifesto.

"If they say this is okay," said McCarty, "I'll go along with it."

Elaborating on why he thought churches and synagogues should respond affirmatively to the demands, McCarty said, "It's time we do it their way. We've been calling the shots much too long."

COUNCIL ON THEOLOGY RECOMMENDED

★ The creation of a national advisory council on the church's teaching and the development of a series of studies on current theological issues were among recommendations that will be presented to GC II made recently to the Presiding Bishop.

The report, prepared by a 13-member task group to study the theological process in the contemporary church, also proposes regional ecumenical assemblies of clergy and laity which would be held throughout the country to strengthen the "internal dialogue" of the church.

The task group making the recommendations included six lay persons, Mrs. Seaton Bailey, Dupuy Bateman, John Goodbody, Prof. Charles Lawrence, Clifford Morehouse and Thomas H. Wright Jr.

Two members, Dean Thom W. Blair, of St. Louis, and the Rev. John Krumm, of New York, are parish priests. Three are teachers of theology, John Macquarrie of Union Seminary, Charles Price of Harvard, and Paul M. Van Buren of Temple.

Bishop Albert Stuart of Georgia, and Bishop Stephen Bayne also were members of the task group.

The report summarizes the recommendations as "aimed at something much more fundamental than the patching of rents in our corporate life or the plastering of cracks in traditional structures and statements."

"The processes of theological exploration, teaching, learning

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and dialogue in our church," the report said, "are not adequate to the requirements of our history. Theological confusion and uncertainty are luxuries which a mission-centered church cannot and should not afford."

The report emphasized that the purpose of theological study is not "merely to provide intellectual respectability for social activism." It said: "The being of the Christian community itself, the existence of the body, is a principal form of its obedience to mission. And the reflection on mystery, which is the theological process, includes the mystery of God's ways with his church as well as with the world."

The three recommendations, the report said, are made with the hope that a "new and bracing and responsible process can be established" which will enable church people "to talk together more freely, to understand one another, to see more clearly what our response must be to the living God, to gain new and deeper insights, together, into the mystery of our existence and of God's love, and to strengthen our corporate participation in the desperate fight of our society to be true to its vocation under God."

Resolutions establishing a 25-member advisory council on the church's teaching and calling for the implementation of the other recommendations of the report will be jointly sponsored by the Presiding Bishop and the Rev. John Coburn, president of Deputies.

If adopted at Notre Dame the proposed council would begin its work immediately.

SYNODICAL GOVERNMENT FOR C OF E

★ Synodical government in the Church of England, and with it a stronger voice for the laity in decision-making, became a certainty for next year when the measure passed its last hurdle in Parliament.

The House of Commons approved a motion that the measure be presented for royal assent. The legislation, resulting from Anglican debates dating back to 1953, was finally approved by the church assembly in February.

It came before the House of Lords in June, when it was also endorsed for the royal assent, a constitutional procedure required to authorize an act of Parliament.

The way is now almost clear for implementation of the measure but this cannot be done immediately because of a variety of procedural reasons. However, Archbishop Michael Ramsey of Canterbury told the House of Lords that the proposed new general synod would be established in November 1970.

Archbishop Ramsey told the Lords that the measure was one of the most important in Anglicanism since the Church Assembly was established in 1919, just 50 years ago.

In recent times, he said, it had been felt that the laity had too little a share in church government. The laity are, in fact, represented in the Church Assembly with bishops and clergy, but are not represented in the convocations of Canterbury and York, which have always handled major doctrinal matters and such issues as church union.

Now, he added, the assembly will be renamed and reconstituted as the general synod and this will do the main work in all parts of the church's affairs, with bishops, clergy and laity sitting, debating and deciding together.

The recent Church of England decision against reunion with the Methodist Church was taken only by the convocations, on which the laity are not represented (Witness, 7/24).

The pressure for the Anglican-Methodist union, which was approved by Anglican convocations but by an insufficient majority, was more ardently desired among the laity, where it was not exposed to some of the "more refined theological objections" it had met in ecclesiastical quarters.

EPISCOPALIAN GUIDED MOON SHOT

★ Christopher Columbus Kraft Jr., a 45-year-old aeronautical engineer in Houston, is twice dedicated to his church and the space program.

In both areas, Chris Kraft holds key positions—as a member of the executive board of the diocese of Texas and as director of flight operation at the mission control center.

Neil Armstrong, the first man to walk on the moon, says of him, "It is dedicated, fine men like Kraft who have made this moon landing possible."

As Armstrong and Edwin E. Aldrin Jr. approached the moon's surface in the lunar module it was Chris Kraft who had to make the decision — to land or not to land. He was the eyes, ears, and much of the brains of what happened each mile of the way on the historic space voyage.

Kraft and his family attend the Good Shepherd in suburban Friendswood. His family consists of his wife, the former Elizabeth Anne Turnbull of Hampton, Va.; a son, Gordon T., 17; and a daughter, Kristi-Anne, 14. All are active in church work.

Kraft is an active lay reader, has served on the bishop's committee, and does considerable work in training the acolytes and servers. His wife was president of the altar guild and teaches in Sunday School. Gordon has served as an acolyte throughout his teens and Kristi-Anne has sung in the choir.

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EDITORIAL

GC II: --- Exciting Work

GC II, meeting at Notre Dame from the inaugural eucharist at 5 p.m. on August 30 to the closing eucharist at 11:30 a.m. of September 5, has had some hard knocks, ranging from those who contend that the whole things is unconstitutional and uncanonical to some who maintain that there is insufficient time to do the jobs that need to be done.

One critic asked David Thornberry, chairman of the advisory committee on agenda, whether the convention was post-Seattle or pre-Houston. His answer was "both." Matters left unfinished at Seattle can be adequately dealt with at Notre Dame and finished at Houston in 1970. To this end the Green Book was mailed to all bishops, deputies and additional representatives in June. It contains reports of ten commissions which will be presented at GC II, so if everybody being there as a representative does his home work the job can be done in the time allotted.

Oldtimers, some of whom have sat through General Conventions as far back as Detroit in 1919, can testify to the time wasted — breakfast at 10, sideshow luncheons during a two hour break between sessions, and more sideshow dinners and meetings through the evening. Some will insist that the sideshows were the best part of the conventions, both in inspiration and enjoyment.

But these affairs of two-weeks or longer came to an end in the sixties when things were speeded up in various ways. So nobody at Notre Dame is going to loaf if he does his job. Communion is at 7:30; breakfast at 8; lunch break is just half-an-hour; dinner 6 to 7 and then back to meetings at 7:30 to stay as long as is necessary to do the job.

Renewal is a big word these days so the commission that goes by that name is setting up a "Gathering Place" on the Notre Dame campus as a center of refreshment, conversation and entertainment when official sessions are recessed; a point of stimulation relating to the issues of the moment; a free and open area where various persons and groups may gather to express their ideas, insights and convictions.

The National Episcopal Students Committee and the Episcopal Peace Fellowship are having a two-day pre-convention meeting to discuss campus unrest, Vietnam, lack of church ministry to the C.O. — all those things that are in the headlines. "We'll be where the action is," says their announcement, "and chances are that will be with the young people rather than with the convention." They would be more than welcome at the "Gathering Place" whose announcement is addressed particularly to unofficial, independent groups in the church.

Objections have been raised to the appointment of Additional Representatives to the convention. Women have not fared well at convention except when they have stolen the show through their own efforts. There is only one woman deputy among the hundreds who represent their dioceses at GC II—Mrs. Gordon Auchincloss of New York.

The Green Book lists 143 Additional Representatives from 53 jurisdictions out of 107 — whether others will appoint or elect them before August 30 we do not know. Of the 143 there are 67 women. That fact alone more than justifies the inclusion in the deliberations of Additional Representatives.

Besides the women, they represent youth and ethnic minorities, particularly blacks, with an effort at Notre Dame to show that we are not a racist church. That we have been in the past there can be no doubt.

At the Cincinnati convention in 1937 there was no Negro deputy. There was no discrimination in hotels and restaurants solely because an influential family in the city let it be known that there was to be none — Mrs. Mortimer Matthews, her daughter, Elizabeth, and her son, Stanley and his wife. The city reverted to its established ways as soon as the convention closed.

Three years later in Kansas City, again there was no Negro deputy. Max Yergen, then president of the National Negro Congress, was the speaker at a meeting of one of the unofficial church groups. Mrs. Matthews gave a luncheon in his honor but no hotel could be found that would allow it to be held in a public dining room.

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She hired an upstairs private room, thus saving the regular customers from being contaminated by Dr. Yergen. When a small group went to see him off on a plane they stopped at a hot-dog wagon for a snack. They were refused service, even after everybody at the counter had said they had no objection for a Negro to get a bite to eat.

At Cleveland in 1943 there was one Negro deputy, the Ven. John E. Culmer, who was then archdeacon for what was then called "Colored Work" in the diocese of South Florida. As for the atmosphere in the city, and the convention itself, it was good, due largely no doubt to a couple of Virginia gentlemen, Henry St. George Tucker, the Presiding Bishop, and Beverley D. Tucker, host of the convention, whose death was reported in our last number.

Things have improved with successive conventions but we remain a racist church. It is hoped and expected that Notre Dame will do a bit to correct it with hard work that will be exciting.

What's Wrong with COCU?

By Benjamin Minifie

Rector of Grace Church, New York

AT A RECENT MEETING in New York some of our best theological minds seem to have taken a pretty dim view of the Consultation on Church Union.

We have heard it said more than once of late that the organic, structural unity of the churches, once the goal of the ecumenical movement is no longer so. This change of emphasis has come about, they tell us, because of the fierce winds of change which have hit all the churches in the 1960s. Certainly the Church of Rome has been radically affected and the end is not in sight, but then no church in Christendom has been spared. The very existence of the parish church, regarded through the centuries as the basic and essential unit of the sacred institution, is being questioned today. Its survival in the metropolitan city is uncertain except where there are large endowments. The majority of seminarians are refusing to enter its ministry, an unprecedented situation. In such a climate, it is being asked, does it make sense to be striving for the outward unification of what may well be outmoded forms of ministry and witness? If one of the major problems of the beleaguered churches is already that of organizations and bureaucracies which no longer work efficiently, then probably the answer should be in the negative.

It is also being charged — we've heard this one for a long time—that uniformity, dull uniformity and sameness of style in worship and in everything else too, will be the end result of actual unity, should it ever be achieved. This argument strikes me as a wholly unnecessary and false conclusion. Many years ago Canon Ted Wedel, writing of the one great church which God willing may eventually be a reality, envisioned there would be many varities of devotion and action in the one local Christian community: the breaking of bread around a table with or without much ceremony, hymn-singing and the preaching of the word, the corporate waiting upon God and his indwelling spirit in silence, etc. It would be a community enriched by the several traditions composing it. Has not something of this been true of the Church of South India?

Will It Be Wasp?

OUT OF the New York conference on COCU last spring came also the claim that the kind of church the consultation will result in will be a WASP one, one which black churchmen will have little interest in. I hope the latter is not true, and I fail to see why it must follow. Is it feared that our own black members will secede from a united church? If they should ever do so, it would hardly be on this ground but rather because they had become impatient with and understandably sceptical of our readiness to be a truly integrated church in which black clergy can move as freely as their white peers. It is misleading to write off COCU as exclusively English speaking. Don't we have to begin somewhere? Other communions are welcome to enter the consultation, and while in Pope Paul's own words it is premature to consider unity with Rome at this time—who is to say that that too will not be hastened rather than hindered by a settling of differences between Anglicans, Presbyterians, Methodists, Congregationalists, etc.

I must confess I am inclined to be a bit suspicious when I come upon even the best reasoned arguments of Episcopalians which would have us hold back from a truly major step toward the unity, actual and organic, liturgical and theologi-

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cal, of Christ's church. We always seem to find excuses, and the same people find them — they did so again in England this summer—even when the others in the negotiations take us at our word and accept the provisions of the Lambeth Quadrilateral. For decades we have maintained we would seriously pursue the matter of unity with any church which accepts the Bible as the Word of God, the historic Creeds, Baptism and the Lord's Supper as means of grace, and the historic Episcopate.

The member churches of the consultation seem to have gone all the way or almost so in their acceptance of these four pillars of the one faith — surely the proposed COCU liturgy of the Lord's Supper is an excellent and a full document — but now we are finding, or the seminary professors in New York city found, other reasons to demur and dissent. I am tempted to ask, What are we really afraid of? Of becoming a minority in a larger body? Of our Church Pension Fund? Of losing our membership in the Anglican Communion? Is the last really so crucial to John Doe in the living of his life and to his parish church in its ministry and witness on the local scene? Is not the Church of South India more or less within the Anglican Communion or soon to be so? . . . The drawing together of the separated fragments of Christ's church is surely toward the realization of Christ's prayer, and I feel frustrated when men persist in finding obstacles to it.

Too Many Negative Voices

BUT WHAT of the argument that the times are out of joint for even thinking of church unity in terms of more and bigger structures. As we were saying in the beginning, the institutional church is in trouble today, and who can predict what new forms of ministry and worship may be demanded by the changes which must come. This is a serious consideration, but sometimes I wish some of our prophets of doom would quit foretelling the demise of the parish church. The more this gloomy talk is bandied about the more people will believe it and act accordingly. And too many of the negative voices are of those who have failed in the parish ministry or have had little or no part in it. Of course I see changes coming. I see the need to give able bodied men more to do than the care of a hundred souls or two in pitiful little churches. I see the need for the use of our utmost diligence and imagination in trying to get through to our fallen away contemporaries.

The root problem of our time is not so much with the being of the parish church as it is with the much more fundamental fact that modern man hardly has time or need even to think of God or any transcendent meaning to life. He is affluent, tied to his tv set, off week-ending, airconditioned. He has put death off to the 80s or beyond. He can fly to the moon. He never had it so good except for those annoying problems in city slums and college campuses. This is the world that is passing the church by, and I dare to believe a united church could speak to it a lot more effectively than the way it is now. I don't think we Episcopalians in our separate little household of faith, tied to our 16th century manual of worship, with a dozen or more sectarian seminaries most of which are not up to par, scarcely able to agree among ourselves, are doing such a good job of it. I am for staying with COCU.

Thoughts on a Moon-Shot

By William B. Spofford Jr.
Bishop of Eastern Oregon

IT WAS A HOT SUMMER day on a New York subway, I recall. I was going up to the dentist at the Cornell clinic to have a certain Dr. Rosoff tighten the braces on my teeth and, since it was the baseball season, I was holding my hand as though I was going to snap off a curve. The elderly man in the seat next to me, asked if I played baseball. With all of the confidence of the Peanuts-age, I assured him that I did. He then asked if I liked radio programs and what was my favorite? And did I like Frank Merriwell of Yale stories. I recall — and I blush now to think of it — that I replied: "Heck, no. He's a patsy. I like Jack Armstrong, the All-American boy." He then announced, and I think it was said understandingly and calmly, "Oh, I'm the man who writes the Frank Merriwell stories!"

The memory flooded back when another Armstrong — Neal, by name — who certainly is an All-American, stepped out on the surface of the moon. He did it the hard way, actually. John Carter, in the Edgar Rice Burroughs space stories —yes, he wrote space operas besides the Tarzan epics—used to stand on his front porch in Virginia and just raise his arms to a far-off planet and, somehow, get levitated there. But Armstrong,

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new version, has the better part. First, his was a cooperative effort, with such back-up men as Fermi, Einstein, Urey, Pauling; Glenn, Borman, Chris Kraft and Shepherd . . . not to mention, if you will, Cronkite, Reynolds and Huntley-Brinkley. If nothing else, it differentiates Armstrong from John Carter of Virginia to know that without Buzz Aldrin and Mike Collins that first step wouldn't have been taken.

It is good to see a flag on the moon, although, given the line-up of the backup men, I think that a taut symbol of the world-community would have also been valid. Technology and science is as unitary as is the earth, as seen from the perspective of the moon. And the plaque left there at Space Station Tranquility was moving: "We come in peace for all men." Such is the prayer and the hope . . . sort of a Christmas statement in mid-July!

A lot of words went along with the television pictures which one beheld with a sense of unreality and mysticism. Most of the words were forgettable or too technical for a rather poor scientist. Certainly, Armstrong's first sentence on the gritty dust of our planet was a classic: "One short step for man and one big leap for humanity". Now, that, we hazard, would have been understood by Copernicus or Galileo or Einstein.

But my favorite words came from the vice president. They were, in a sense, prophetic in a Jeremiah-sense. When asked what the next step would be, Mr. Agnew said: "It's either Mars or Venus, but I imagine that it is Mars, because it is more compatible."

Mythology informs us that Mars is the God of War and Venus is the God of Love. As we return to the earth from the moon, we recognize that a small space ship, known as earth, is probably more compatible with Mars than it is with Venus.

And maybe, because there's a plaque on the moon, and a guy named Armstrong — All-American Boy — put it there, citizens of a small planet of the sun will recognize that we, spiritually and emotionally, need to look at the earth from the perspective of the moon. From there, it seems, it is round; it is limited; it is wonderfully pretty; it is One!

-- People --

MICHAEL COLLINS, command module pilot, who orbited the Moon as Armstrong and Aldrin explored its surface, spent several years in Washington, D.C., where he attended St. Albans School. He served frequently as an acolyte at the Washington cathedral. He is married to the former Patricia Finnegan of Boston, who is Roman Catholic. The astronaut is a member of St. Christopher's Episcopal church, League City, Texas. A veteran space traveler, he was pilot of Gemini 10 in 1967.

ROBERT RASBERRY, pastor of Mt. Calvary Baptist in Springfield, Mass., joins the staff of the Atonement, Westfield, Mass. in Sept. William M. Hale, rector, proposed to the vestry in June that they seek for a black clergyman of another denomination to replace Philip Steinmetz who resigned his part-time job to join the ecumenical team ministry in Ashfield and Conway, Mass. The Baptist minister will spend two days a week and Sundays, as his schedule permits, in the Episcopal parish and will be involved in all phases of parish work. Mrs. Rasberry is a teacher

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of college French, currently completing studies for a doctorate in linguistics.

THEODORE GILL, former president of San Francisco Seminary, will be dean of Detroit Center for Christian Studies, an ecumenical seminary to open in the fall with classes at Westminster Presbyterian and St. Matthew's Roman Catholic churches. Carl Howie, Presbyterian pastor, says courses will be taught in a "space-age" approach "linking God, self and society," or "theology, psychology and sociology." Msgr. Albert Matyn, former chairman of the R.C. ecumenical commission, is president of the board of directors which has two other R.C. members.

WILSON O. WELDON, editor of The Upper Room, has announced the first "Consultation on Devotional Life", to be held at the Nashville headquarters of the devotional manual, Sept. 29-Oct. 1. Speakers will be Thor Hall, professor at Duke; Charles E. Boddie, president of American Baptist Seminary; Ernest A. Payne, Baptist from England; Oswald J. Hoffman of *the national Lutheran hour*. The consultation is the first of a series, designed, says Dr. Weldon, "as a challenge to churchmen to face new forms and patterns for the discovery and expression of devotional life."

GEORGE OTTO SIMMS, archbishop of Dublin, was unanimously elected primate of the Church of Ireland by his fellow bishops. He will transfer to the archbishopric of Armagh, the primatial see of the Anglican Church in Ireland. He is an authority on the Book of Keels, an ancient manuscript, regarded as one of the country's greatest treasures.

MILAN MACHOVEC, Marxist philosopher of Prague, told thousands at the German Evangelical Church Day held in Stuttgart, that Marxists can speak at Christian meetings and vice-versa. He urged that Christian-Marxist dialogue be continued in a dignified form and without fanaticism. He said a theistic ideology must view self-critically its effort to make atheism the basis of society since it is not sufficient to take away faith in God from millions without leading them simultaneously toward deeper humanism. A spokesman for Protestant youth organizations declared, "We see Christ as a human being and want to emulate him. But not until all injustice in the world has been eliminated will we have time to contemplate whether Christ was God's son." A shout from the audience told the youth, "I am afraid you will have to wait a pretty long time."

CALVIN B. MARSHALL 3rd, formerly a deacon in the Episcopal Church and now pastor of an AME Zion church in Brooklyn, is the new chairman of the organization pushing the demands of the black manifesto. "This is the last expression of our faith in the society," he said of the demands on the churches. "Politically and economically, we've constantly been dealt a bad hand. The country's on its way out if it doesn't deal with the poor. It's not my particular stick to blow up bridges or shoot down people in the street, but if a moral regeneration doesn't come, the decadence society is falling more deeply into each day will destroy the country. That's not a threat, that's a prophecy. I think there's some possibility the spirit of Jesus Christ still exists. If the churches respond, it could be the beginning of the salvation of America."

ROBERT B. McCLURE, moderator of the United Church in Canada, said the rejection by the C of E of a plan for union with Methodists would have no significance in union negotiations involving his church and the Anglican Church of Canada. Henry R. Hunt, suffragan of Toronto, was less optimistic but said that Anglicans in Canada hoped that the results in England would not "affect the conversations that are going on so happily here."

HUDDLESTON PRAISES GUERRILLAS

★ African guerrillas now being trained in Tanzania for action in Portuguese Mozambique and secessionist Rhodesia are patriots and not terrorists, according to Bishop Trevor Huddleston of Stepney, East London.

Bishop Huddleston, who was bishop of Masasi, Tanzania, from 1960 until last year, addressed a gathering in Liverpool cathedral on Christians in action.

He said that on the subject of guerrilla activity in Rhodesia and Mozambique by black Africans trained in Tanzania he had "better come clear." He added: "While I could never visit a guerrilla army training camp and give them my blessing — just as, for example, I could not bless a Polaris submarine — you will not get me to describe the people engaged in guerrilla activity as evil men or terrorists. They are patriots.

"I would consider them exactly on a level with the French underground forces at work during the Nazi occupation. I cannot give them my blessing. Neither will I describe them as evil."

COMMUNION WAFER CARRIED TO MOON

★ A piece of the communion loaf was missing when the Rev. M. Dean Woodruff of the Webster Presbyterian church in Houston uncovered the sacramental bread and wine during worship on July 20. It was with a man about to land on the moon.

Woodruff explained that astronaut Edwin E. Aldrin Jr., had suggested he take the communion bread with him on Apollo 11. His plan was to receive it when the lunar module set down on the moon, symbolically linking himself to his home congregation.

Mrs. Aldrin and the couple's three children attended the service. Aldrin is an elder of the congregation.

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The + WITNESS

II AUGUST, 1969

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Prayer Book Revision Revisited

John M. Krumm

Article

Problem of the Collect

Massey H. Shepherd Jr.

NEWS: --- NCC President Says Churches Should Give Negroes $300-500 Million. Archbishops Push Anglican-Methodist Union

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The WITNESS

II AUGUST, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

NCC Leader Says Churches Should Give Negroes $300-500 Million

★ Arthur S. Flemming, president of the National Council of Churches, who is also president of Macalester College, said church assets in this country total more than $100 billion and that $300 to $500 million would be an adequate contribution for them to aid Negroes.

An NCC committee is now studying the demands of the black economic development conference.

The former secretary of health, education and welfare in the Eisenhower cabinet spoke about "The Kerner commission report and the white community's response to it" at a meeting of Macalester's summer forum series.

The Kerner report dealt with the causes of racial violence in the United States and made recommendations concerning help for Negroes.

Flemming scored the federal government in these areas:

● Welfare: despite "ringing denunciations" of the system, there has been no substantial remedial progress.

● Education: "congressional cuts of one-half of the funds authorized for education are cynical."

● Housing: "No area is more frustrating for Negroes." Cuts in housing funds will increase the frustration.

Flemming said the frustration of blacks has "led to the politics of confrontation" and a massive effort must be made by all segments of society to eliminate ghettos.

He said a sustained drive will take place only if Americans place the spiritual side of life in the center of their lives.

The gulf between black and white segments of America has become wider than that described in the Kerner report of March 1968, Flemming asserted.

Unless greater efforts are made to help Negroes, he said, "polarization will continue and the results are bound to be disastrous."

Manifesto Praised

No document of the 20th century outranks the black manifesto in significance, an official of the women's division of the United Methodist board of missions said.

Miss Elaine Gasser, assistant general secretary for program and education for Christian mission, was part of a panel on the manifesto during a school of missions for women of the western North Carolina conference of the denomination.

Miss Gasser, who is white and who came into the United Methodist Church from the Evangelical United Brethren side in the 1968 merger, said of the manifesto demanding $500 million in "reparations" from the white religious community: "This document has awakened us in many ways. I hope we will act, and not react to it. We can't go back." She said it was important "whether we agree with it or not."

According to her, the James Forman presentation of the manifesto in New York's Riverside church in May was comparable to Jesus' overturning of the money tables in the temple.

The mission board executive explained presentation of manifesto demands to her agency. Support for the black economic development conference, which issued the manifesto, was rejected but the executive committee of the board offered to give $300,000 of its current budget, and a possible one million more, for "economic empowerment of black people."

Council Asks Study

The department of social relations of the Massachusetts Council of Churches has urged serious "debate and decision-making" be given to the reparation demands of the manifesto.

In a letter to 1,700 member churches, the department called the demands a "disquieting challenge" and an "invaluable catalyst" to Massachusetts churches.

The black churchmen asked for $100 million in reparations from white religious institutions in New England.

Stressing that it was speaking

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for itself and not for the state council, the department called the payment of such an amount would constitute a renunciation by the churches of "moderation and tokenism" in favor of "full commitment to the creation of a free and just society."

"Religious institutions are being summoned to abandon their obsession with self-perpetuation and self-adornment and to fulfill their declared mission of serving the exploited and disprivileged," the letter added.

As to any connection between the demands made by the black churchmen and those made by James Forman, the department's letter claimed that the Boston churchmen "assiduously avoid approving the Marxist-Leninist analysis and terminology of the manifesto."

According to the letter, the churches task is "to respond to human need, not react to rhetoric and tactics."

Anglican and Methodist Union Is Pushed by Archbishops

★ Archbishop Michael Ramsey, primate of the Church of England, and Archbishop Donald Coggan of York issued a 1,800 word pastoral as the result of a special meeting at Lambeth Palace in late July. It urged the fullest possible cooperation with Methodists in every part of church life with the goal of an affirmative Anglican vote on the union.

The two consulted with the church's 41 other diocesan bishops. The sessions discussed the situation resulting from the July 8 vote in which the Methodist conference approved the first steps of unification with the Anglicans, but the Anglican convocations of Canterbury and York voted no by a small majority.

Noting that the Methodist decision had been transmitted to the 34 synods of that church for ratification, the archbishops said the next step was for fullest possible cooperation between Anglicans and Methodists.

"We believe there is a widespread desire for this," they said. "It is in changing the atmosphere which such cooperation creates that a fresh decision may come. It may in this way be possible early in the life of the new general synod of the Church of England for proposals already accepted by the Methodists to be presented to the synod by bishops, clergy and laity jointly."

The synod mentioned is expected to come into being in November, 1970, as a major Anglican governing unit. It will replace a church assembly and have the authority and privileges of the convocation of Canterbury and York, made up of bishops and clergy. The convocations would still sit.

"There is time meanwhile," the pastoral continued, "for any other proposals to be studied. But it must be remembered that it is the scheme as published which the Methodists have accepted. Any variation would have to be discussed with the Methodists and it is hardly possible to ask them to start the whole procedure of a joint commission all over again."

Preliminary discussions and negotiations on the several-stage plan of union have taken years. Especially thorny was agreement on reconciliation of clergy, the Methodists not asserting apostolic succession as do Anglicans.

Observers saw the pastoral as a clear indication the two Anglican archbishops believe the present reunion scheme is the best way to proceed. They seem to favor the plan being voted on again by the Anglicans following a period of close Methodist-Anglican cooperation and reflection.

The pastoral went on to suggest that Methodist representatives now be invited to attend meetings of the Anglican parochial church councils, conferences and pastoral committees. The archbishops also hoped for collaboration in post-ordination training for clergy, evangelistic activities and Bible study.

On intercommunion, the archbishops said there was bound to be frustrations and difficulties of conscience until full communion and reconciliation of ministries came about.

"We will interpret existing rules about admission to holy communion in the most liberal way," said the pastoral.

The letter concluded: "Each bishop in his own diocese will be eager to lead and serve the growing together of Anglicans and Methodists in these ways and in other ways which will be appearing in light of experience. This applies also to relations between Anglicans and other churches, Roman Catholic and Orthodox as well as Protestant."

GC II TO CONSIDER WORKER-PRIESTS

★ Self-supporting priests and deacons will play an important part in the expansion of the ministry of the church if proposals to come before GC II are approved.

Such self-supporting priests and deacons would work in secular occupations and receive little or no money for their ministerial functions, which would be carried out in their spare time and on week-ends.

Proposals for such a self-supporting priesthood are being

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drafted by a group of bishops, theologians and priests, many of whom have been involved in experimental programs for the education and deployment of self-supporting priests.

One reason such self-supporting ministries are needed is economic. The maintenance of priests for small and poor congregations is a heavy charge on diocesan resources. Such money could be freed for missionary outreach if more self-supporting priests were available. Many extra-parochial, institutional and industrial ministries could also be performed by skilled and committed persons already active in these fields, and ordained specifically for service to persons where they work.

The church's mission among the poor and among ethnic minorities at home and among persons overseas could also be enhanced if indigenous leaders were prepared and ordained to minister to their own communities.

In addition, the self-supporting ministry could provide a role for priests who leave full-time parish work for secular employment yet who wish to carry out a sacramental ministry on a part time basis.

The French and English worker-priest movements and experiments since 1930 in Indiana, Michigan, Idaho and elsewhere have shown the advantages and possibility of such an approach. Recognizing this, the Lambeth Conference of 1968 urged the church to encourage development of self-supporting ministries.

587 DRAFT VIOLATORS ARE IN PRISON

★ The number of selective service violators in U.S. prisons at the end of June, 1969, was 587, according to an official of the Fellowship of Reconciliation.

Of that number, 382 were Jehovah's Witnesses and 205 are "religious" or "other" objectors, according to A. Stauffer Curry, director of interfaith activities. He cited figures provided by the office of U.S. prison director Myrl Alexander, as of June 26.

A recently formed prison visitation services committee is attempting to make contacts with these men, and has employed the Rev. Robert Horton, a United Methodist from Southampton, Pa., to tour the prison and "brigs." Other visitors are being sought.

ABERNATHY THANKFUL FOR MANIFESTO

★ The Rev. Ralph David Abernathy views James Forman as a "prophet to pull the covers off the economic life of the churches," but the president of the southern Christian leadership conference is not willing to invest much of his "time and energy in pursuing the limited wealth of a lethargic church."

Earlier, in reference to the NCC deliberations over the manifesto, he had expressed concern about what he felt was religion's failure to use financial strength for social justice. He did not then comment on Forman.

He said he first thought Forman, had "gone too far" in his May interruption of worship at New York's Riverside church.

The successor to Dr. Martin Luther King Jr., said that he later realized initial press reports indicated "New York City's overreaction." He recalled King saying, "Anything that gets white folks so upset must have some good in it."

Before the manifesto, continued Mr. Abernathy, most "black Christians had given up on the church as a relevant institution with potential for social change." He saw the Forman challenge as communicating the "desperate need for Christian renewal."

Concluding that the Churches have used funds in a less than commendable way, he said: "In a free society there is hardly enough about our treasure that is 'religious or Christian' for it even to merit tax exemption. For in the stewardship of our investments we differ not one iota from the average mutual investment fund or insurance company."

Abernathy's assessment of the black manifesto and Forman, therefore, was to be "thankful that God has seen fit to send us a prophet to pull the covers off the economic life of the churches. I pray that our hearts have not become so hardened that we are beyond repentance."

AUSTRALIANS FAVOR LINKS TO RED CHINA

★ An Anglican Church commission, composed of bishops, scholars and laymen, has issued a statement calling for improved relations between Australia and Communist China.

The statement mentions increased trade, communication on the cultural and governmental levels and the inclusion of China in Christian-Marxist dialogue. It was issued by the church's commission on international affairs.

The commission also asked Australian political parties to refrain from using campaign material which depicts Red China as a nation for Australians to fear.

"We regret the tendency to regard China as an undifferentiated mass to be feared or as necessarily inimical to the interests of other nations," the statement said.

"We look forward to extending to the Chinese dialogue between Christians and Marxists. Present trade with China should be continued and expanded and government policies toward China should be under constant review, acting on all opportunities of improving relationships."

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EDITORIAL

Prayer Book Revision Revisited

By John M. Krumm
Rector of Church of the Ascension, New York

AFTER TWO YEARS of the trial use of The Liturgy of the Lord's Supper, the church has begun the process of evaluating the results of the experiment and of projecting further developments in the process of creating a new Prayer Book. An unusually valuable contribution to this process is the appearance of a volume of essays under the title, Towards a Living Liturgy, published by the Church of St. Mary the Virgin in New York, and edited by its rector, the Rev. Donald L. Garfield. Of the eleven contributors, many are notable theological and liturgical scholars in the Episcopal Church and one is a distinguished Jesuit who has specialized in Anglican liturgies. In addition to reviewing this important volume, this article will raise some questions about the future direction of liturgical experimentation in the Episcopal Church. Since Towards a Living Liturgy was published, the standing liturgical commission has made some proposals to the Notre Dame General Convention to which reference will also be made here at appropriate places.

The "Ministry of the Word" in the proposed liturgy, which precedes the four eucharistic actions, has been greatly enriched in ways that have been widely welcomed and applauded. The immediate juxtaposition of the Gospel and the Preaching, dramatically climaxed by the recitation of the Nicene Creed, is an inspired idea that has gained widespread approval. The restored use of the ceremony of the Peace, while it has been objected to by a few, has had a fairly widespread and enthusiastic acceptance.

To counter-balance these gains, the proposed new liturgy has been shown to have some decided disadvantages. These Professor Porter, perhaps naturally — since he participated in the drawing up of the rite — passes over somewhat too easily. Professor Reginald Fuller, for example, has a fairly devastating critique of the merely permissive use of the Penitential Order. He points out that it flies in the face of the guide-lines laid down by an inter-Anglican committee on Prayer Book revision, a criticism which is not met even by the latest proposal that the Penitential Order shall be referred to as a "normal part of the service." The liturgical commission seems curiously stubborn at this point against the overwhelming consensus of the rest of the church! Why? The theological implications of this deliberate playing down of the penitential note are examined by Professor Charles D. Keyes of the General Theological Seminary in a highly important essay, which sees it as a reduction of the element of the sublime in the liturgy. One is reminded of the remark of the late Samuel H. Miller of Harvard Divinity School that the last place a person expects to receive a sense of what he calls "the shock of Being" is in a church at worship!

Prayer Too Long

A NEGATIVE consensus emerges from these essays concerning the proposed "Prayer of Intercession," which is widely regarded as too long, too wordy, too detailed, or as one essayist calls it, "catastrophic." For our urban society to be asked to single out "those who tend the woods" for special mention every time the liturgy is celebrated, passing over in silence "garbage collectors" and "subway trainmen" seems the height of romantic nonsense. Does this writer betray the scars of being a New Yorker? The latest alternative suggestions made by the commission go far to correct this part of the Liturgy.

Professor Porter does acknowledge the problem of liturgical language, a problem which many clergy report as causing more difficulty than almost anything else in the rite. We are told bluntly by Professor Porter that we cannot expect a second Cranmer in the last third of the 20th century. He is probably right. Two alternatives seem to emerge — retain Cranmer's own language where it is not positively misleading or anachronistic, or make a far bolder break than the proposed Liturgy does and render the rite in brisk, up-to-date, no-nonsense English. The proposed Liturgy straddles these two alternatives, and the result satisfies no one. A very experimental parish in New York City reports that after one or two attempts the Trial Liturgy was abandoned. "If we are going to be rebellious," the vicar reports, "we want to rebel against something that has integri-

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ty and power — and that is the 1928 Prayer Book and not the proposed liturgy!"

Some comments about the prospects for the future are in order, prompted by the stimulating essays in Towards a Living Liturgy. Is it not clear that far wider experimentation, extending over a longer period of time, will be necessary before the church is ready to determine on a final form of a new liturgy? The liturgical commission is being asked by three memorials addressed to the Notre Dame Convention to widen the area of experimentation. One proposal from the diocese of Spokane asks that "all duly authorized eucharistic rites of the Anglican Communion" be use experimentally. A similar memorial from the diocese of New York and another from the diocese of Southern Ohio suggest that any revision of the Liturgy being officially considered in any branch of the Anglican Communion also be authorized. Both memorials imply that the process of trial use has just begun and must be considerably prolonged. The liturgical commission itself proposes to Notre Dame that the so-called "COCU Liturgy," a rite prepared by the executive committee of the Consultation on Church Union, be authorized under the direction of the bishop of each diocese for use on special occasions of ecumenical worship or in study sessions.

Several Proposals

WE BELIEVE these suggestions point in the right direction, even though the venerable Elizabethan tradition of a single liturgy for an entire national church is for an indefinite period allowed to lapse. There is much to learn, for example, from the so-called "Second Series" liturgy now being used experimentally in the Church of England. There is no time here for a detailed study of its main features, but one aspect of it that is worth noticing is its remarkable flexilility. It would allow a sturdily conservative congregation —the residents of a church home for the elderly, for instance — to worship very much as they had been accustomed to do with the older rite. On the other hand, a more progressive-minded and experimentally-trained congregation could take advantage of all the options and use a rite of striking originality. Does this flexibility not correspond to the actual situation in the church today, with its "generation gap" and other sharp differences of taste and temperament?

The liturgical commission is reliably reported to be considering a three-fold proposal for the General Convention of 1970. This would include a rite which used very much the language of 1928, but which re-arranged the structure of the liturgy to correspond with the currently authorized Liturgy of the Lord's Supper. The second would be an even bolder and more radical revision, presumably marked by the use of the kind of modern English referred to above. The third would be a highly flexible rite for use on special occasions, such as ecumenical worship or youth groups. All this will mean wider and more varied experimentation which is surely inescapable.

If liturgical experimentation is to be for so long a time a part of the life of the church and if the results of it are to be analyzed and evaluated carefully we shall need more essays such as those which make up Towards a Living Liturgy. To paraphrase a famous remark, "Worship is too important to be left to the liturgical scholars and experts." This participation by parish clergy and theological scholars in fields other than liturgics is a welcome sign, and the Church of St. Mary the Virgin and its rector deserve the church's support and thanks.

Problem of the Collect

By Massey H. Shepherd Jr.
Professor at Church Divinity School of the Pacific

This article is based upon a position paper circulated to members of the Standing Liturgical Commission and its consultants, and is here published by permission.

THE WAY our Lord taught his disciples to pray was consistent with the way he himself prayed. He did not use the circumlocutions of many Jews who sought to avoid the possible irreverence of pronouncing the divine Name. Nor did he pile epithet upon epithet in addressing God, as did the Gentiles, lest he miss calling upon the right Name.

Jesus taught his disciples that God was ever-present, ever-near, and could be addressed immediately, directly, simply, as a child speaks to his father. The wonder and the scandal of Christian prayer is that it needs only to say, "Abba, Father," and God hears.

At an early time, however, the church in its liturgical assemblies adopted the more formal ways of prayer of its Jewish and Gentile cultural environment. One may note the development in

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an early stage by comparing the form of the Lord's Prayer in Luke 11:2, with its simple address of "Father," with the more elaborate pattern in Matthew 6:9-13, which begins "Our Father who (are) in heaven." The Matthean form, rounded off in a proper doxology, became the liturgical prayer of the church.

As Christianity spread in the Graeco-Roman world, its style of liturgical prayer became more and more influenced by the rhetorical forms of address that were so highly favored and cultivated in that age. The prayers of the Eastern liturgies are masterpieces of Greek rhetoric. Though suffused with biblical allusion and phraseology, they are framed in orations full of abstract words, subordinate clauses, balanced and antithetical sentences. The Gallican liturgies of the West exhibit similar tendencies, and display even greater fondness for rhetorical effect in simile, play on words, and rhythmic patterns.

The style of prayer developed in the ancient Roman Church was less exuberant and florid, more sober and laconic. But it exhibited similar attraction to rhetoric. It has a more legal or matter-of-fact tone, but it uses all the devices of interlocking and antithetical clauses, and it is particularly notable for its attention to rhythmic balance and cadence. The Latin Collect (oratio) is its most signal achievement — a form that has influenced all liturgical prayer in the Western Church. Despite its rhetorical and rhythmic patterns, it probably sounded to its first listeners much the way modern, vernacular translations sound in current Roman Catholic worship — bald, bland, and very matter-of-fact.

The Collect in English

WE ANGLICANS know the Collect in Archbishop Cranmer's translations and paraphrases for the first Prayer Books. Cranmer was a scholar, a university don, for whom Latin was a second language. His versions not only preserve the Latin form; they show that he could think in Latin.

His genius was his ability to transmit into English — a language very different in sound and rhythm — the rhetorical devices of the Latin. Yet he was much more successful in translating than he was in composing original Collects after the Latin model. His own compositions (many of them for holy days) lack the terseness and balance of the Latin type, and they tend to be more didactic in character.

The Prayer Book Collects are in a literary and learned English, such as a professor thoroughly familiar with Latin would produce. They are neither colloquial nor vulgar according to the English spoken in the 16th century. The same holds true of the translations of the Bible made in this period. (One should study the careful work of Stella Brook, The Language of The Book of Common Prayer, Oxford, 1965.)

The result is that the liturgical and biblical translations of the Reformation period have imposed a style of language upon common worship in the English vernacular, which in the course of centuries has become increasingly divergent from both the literary English of our times and the vernacular English spoken by educated men and women of today. A simple illustration may suffice. No one today would address a friend — even one of more formal acquaintance—this way:

> Mr. X, who hast been very good to me, vouchsafe, I beseech thee, to help me in my present adversity, that by thine aid and defense I may be preserved from mine enemy.

One would simply say:

> Mr. X, you have always been very good to me. Please help me in a new trouble that I face. Your support will save me from disaster.

If one may address his friend in so direct and uncomplicated a way, is it not reasonable that Christians might also address their Father in heaven with similar directness and lack of affectation?

To many the traditional Collect, with its slightly archaic form and vocabulary, still speaks to mind and heart as a proper way to address God with dignity and reverence. It needs only minor revision — a few words perhaps — to preserve its beauty and integrity. Admittedly, it is a period piece of English. But so long as it is intelligible it should not be touched, and its very obscurities add something to the necessary mystery of worship. Long use and reflection will open its hidden secrets of meaning.

To others the Collect has become too complicated for ready comprehension, as it is read in the liturgical assembly. The problem is not one of particular words that are unfamiliar. Its structure is unnatural. The basic thrust is not clear, for it tries to say too much in too short and too involved a compass. To be sure, there are good Collects and poor Collects. Some come through without too much mental gymnastics. With others it is difficult to grasp the interconnections of

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thought of their several clauses. The Collect for the first celebration on Christmas Day is an example of the former, the Collect for Epiphany of the latter.

Hot and Cool Liturgy

IT IS PROBABLE that those who react negatively to the traditional Collect represent an increasing number whose taste has changed with regard to the manner of communication. The same phenomenon is taking place in many congregations with respect to hymnody. The classical metrical hymn, with its four or five stanzas, architectonically built up, often requires one to sing the entire hymn in order to obtain its full weight of meaning. A new type is now coming into favor, of a popular or folk-song type, in which the refrain carries the basic meaning, and the verses woven around it, of an indeterminate number, are simply variations on the theme.

Similarly, in the field of liturgical art, we can detect a trend away from elaborate stained glass windows of rich historical content, in favor of single, focal symbols or banners that may be changed according to times and seasons. Instead of a "resurrection window" that depicts the Christ ascending out of an open grave, while the soldiers are struck back in terror, and the women approach with their spices, one finds a simple Chi-Rho monogram with its hidden symbol of the cross.

Disciples of Mr. Marshall McLuhan — and who of us is not these days — understand this change of taste as responsive to the new communications media, which tend more and more to usurp the older dominance of the printed page. Knowledge is gained by immediate involvement and emotional response to the simultaneous impact upon all the senses. Context is left to the imagination to fill in.

Already students of liturgy are beginning to apply McLuhan's insights to the problem of liturgy. Thus the distinction is made between "hot" and "cool" liturgies. (See, for example, the perceptive article of Thomas F. O'Meara, "Hot and Cool Liturgy," in the April 1968 issue of Worship.) Hot liturgies are those to which we have been accustomed. They are full of information and require intellectual comprehension. Even when certain themes are emphasized, they are presented in the total context of the faith — e.g., the Proper Preface is swallowed up in a total recital of the mighty acts of God for our redemption. Emotional response need not be immediate, but builds up over a long period of association and repetition. The Daily Office is a superb example of hot liturgy.

On the other hand, cool liturgies concentrate on a particular theme that is at the moment of utmost concern to the worshipping congregation — whether it be new life, mission, peace, etc. It demands immediate emotional involvement, and leaves the imagination and prior experiences to fill in the context. They do not have to summarize the entire faith at every celebration, but leave this to the focal power of basic symbols presented to the senses — the sight of a cross, the taste of bread and wine, etc.

Cool liturgy is a "happening." For this reason those who respond to it generally reject the routine of the Daily Office, or the constant repetition in the Eucharistic liturgy of the same long consecration prayer. Action is favored more than words, and vision is as important as hearing.

The traditional Collect, despite its brevity and variable formularies, is essentially a form of hot liturgy. The better ones demand repetition, reflection, and intellectual comprehension to savor their full power and import. Good examples are the principal Collect for Christmas Day and the Collect for Palm Sunday. Certain Collects, however, move more nearly towards cool liturgy, for example, the first Collect for Good Friday, and — despite its rhetorical exordium — the popular Collect for Trinity XIX.

Future of the Collect

IN THE CURRENT revolution of liturgical revision and experiment, no one can predict whether the Collect in its traditional form will survive or will be radically restructured. It may drop out entirely from the Eucharistic rite, since its function of setting a theme could very well be replaced by suitable hymnodic introits. Many think it is unnecessary for every single Sunday and holy day to have an individual Collect. A few good seasonal ones, or thematic ones, might serve the purpose adequately.

Two experiments in restructure are now underway. One is the familiar type of translation current in Roman Catholic masses. This breaks the Collect into two or three sentences, and thus avoids the complication of subordinate and dependent clauses. For example, in place of the relative clause ("who hast") a simple declarative statement is substituted ("you have"). Such a declarative statement is in actuality a form of

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acclamation and praise. We are quite familiar with this style in many of our hymns and canticles.

The objection of some that the declarative statement smacks too much of giving information to God — or to the congregation — is curious, since the relative who-clause gives exactly the same information. The purpose of such statements whether in declarative or relative form is to provide the thematic basis upon which the following petition is grounded.

Another experiment — as yet unpublished, but being studied by several liturgical scholars of repute — is to break the Collect in half. The exordium, including the relative clause, would be recast into a bidding: "Let us pray to Almighty God, who has done so and so," etc. This would be followed by a brief period of silence, and then the officiant would offer a simple petition, with or without a result clause. The people could join in the concluding doxology as well as the Amen. Such a form would provide at least some opportunity for reflection and time to absorb the full meaning of the Collect. It would draw the people into a closer involvement in the prayer with the officiant.

To date the most divisive issue has to do with changing from the Thou-style to the You-style, and comments from and about the church reveal a sharp division, often emotionally expressed since it touches what many believe to be a matter of reverence and dignity in worship.

The problem is peculiar to the English language. Miss Stella Brook has shown that the plural "you" was beginning to replace the singular "thou" as early as the first Prayer Books, at least in address to members of the congregation. In the course of time the plural has entirely supplanted the singular in ordinary discourse, except among some old-fashioned Quakers, who do not always use the thou-thee forms correctly. The Thou-form has survived mainly in solemn address to God. The trail liturgy preserved this usage, following the example of the Revised Standard Version.

In other European languages the situation is just the reverse. The singular Thou-form has been retained in address to God simply because it is the more familiar and intimate. The plural You-form, or even the more formal use of the third person, has become the polite address to persons other than members of the family, close friends, and servants.

The difficulty with the Thou-form is that it necessarily carries with it other archaisms, which to the modern ear are unnatural: e.g., the "-est" of the second person singular verb and the "-eth" of the third person singular verb — not to speak of such tongue-twisters as "didst," "saidst," "wouldst," etc. The difficulty with the You-form, especially when the vocative is followed by a relative clause, is the unnatural sound of "who have," since we do not ordinarily address a person with a following relative clause.

The problem is perhaps not basically one of reverence or of intelligibility, but simply one of taste, or what "one is used to." It may be recalled that our first American Prayer Book of 1789 changed some of the archaisms of the older Prayer Book of the Church of England, when it substituted a "who" for a "which" and a "those who" for a "them that." We have become so accustomed to the American style, that we are often startled when attending services in other Anglican Churches to hear: "Our Father, which art in heaven . . . as we forgive them that trespass against us."

Perhaps also we need some new genius to compose prayers in a new and modern idiom that have the dignity and the richness of the old Collects, but are also direct and forceful in their communication. Very little has been done in experiment with such modern prayers for liturgical use. A book with many striking examples, however, has recently been published: Huub Oosterhuis, Your Word is Near (Newman Press, 1968). Near the beginning of it is this fine one for Advent:

> Your word is near,
> O Lord our God,
> your grace is near.
> Come to us, then,
> with mildness and power.
> Do not let us be deaf to you,
> but make us receptive and open
> to Jesus Christ your son,
> who will come to look for us and save us
> today and every day
> for ever and ever.

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- - People - -

FREDERICK DEANE JR. of Richmond has announced nominations for suffragan of Virginia as chairman of the committee. The following in the diocese are on the list: John A. Baden, Winchester; Richard R. Baker 3rd, Richmond; H. Coleman McGehee Jr., Alexandria; Henry B. Mitchell, Charlottesville; Embry C. Rucker, Reston; Philip A. Smith, chaplain at VTS. Outside the diocese: Scott F. Bailey, suffragan of Texas; Claude F. Du Teil of Hawaii. The election is Sept. 16 when nominations may also be made from the floor.

WALTER N. WELSH, rector of Grace, Syracuse, N. Y., left this month for a year-long sabbatical. He will participate in a series of seminars at Coventry cathedral, England, to explore urban problems and community development, several projects now being in progress in the city. He will also be involved in seminars at Lancaster, Coventry and William Temple Colleges and the University of Birmingham.

ST. THOMAS MORE, beheaded in 1535 and canonized in 1935, now has a statue on a tiny lawn outside Chelsea Old Church in London. Cardinal Heenan, Archbishop Ramsey and A. C. Neil, Free Church spokesman, paid tribute to the man who is described on the statue as "scholar, statesman, saint."

ROBERT BELOE has been named liaison officer for Bishop John Howe, Anglican executive officer, at WCC headquarters in Geneva. Beloe, a layman, is presently secretary to the Archbishop of Canterbury, who has announced that Hugh Whitworth, an under-secretary in the Scottish home and health dept., will be his new secretary. Bishop Howe said the Beloe appointment is the first of its kind and will enable closer links between the WCC and the Anglican communion.

EDWARD N. WEST, canon of New York cathedral, read the names of 161 Vistnam war dead from the altar at the regular Sunday services. The names were brought forward by Pfc. Thomes Hawkins of the signal corps at Fort Monmouth, N. J. and Margaret Pearson, a member of the Episcopal Peace Fellowship. All the names read were residents of the New York diocese and were killed before 1967. Only members of the air force, navy and marine corp were included, a spokesman saying that to read the names of those killed in the army and since 1967 would have taken many hours.

SHIRLEY GOODWIN, head of social relations in the diocese of Mass., is now a director of Heifer Project as the representative of the committee on world relief and interchurch aid of the Episcopal Church. The 25-year-old project is a world-wide, self-help organization that shares livestock, poultry and agricultural aid with people in developing areas.

W. EBERT HOBBS, Canadian canon of the Anglican Church, has transfered from the NCC dept. of church renewal to the office of communication where he is responsible for a reorganization. He was director of information and stewardship for the Canadian church before joining NCC in 1966.

RICHARD W. DIRKSEN is precentor and director of worship at Washington cathedral. He is in charge of planning all services and is the first layman to do so in any cathedral. He has served the cathedral, its schools, the community at large, as organist, conductor, teacher and composer for 25 years. He continues as director of the advance program, created to broaden the ministry of the cathedral in cultural presentations and conferences.

REQUESTS GREATER ROLE FOR YOUTH

★ Greater participation by young people in decision-making in the Church of England was called for in a report. At the same time, the report also criticized the Anglican Church's attitude toward youth.

"There is no doubt," it said, "that many of the young people find existing church structures restrictive and oppressive.

"They believe that the institutional church as we know it must to a large extent die before we can have new life. They are not greatly interested in propping up or revitalizing the status quo."

The report added, "We suggest that the present climate of opinion among younger church people is such that the church cannot ignore it. There is among the young a wealth of ability and enthusiasm which the church can ill afford to lose."

The report is described as an interim report, prepared by the Church of England youth council, a constituent council of the Anglican board of education. Entitled "In or Out?" it contains the detailed findings and recommendations of a working party whose 15 members included clergy and laity, three diocesan youth officers and three women. One of the 15 was a Methodist, Miss Pamela Howe, secretary of the Methodist youth department.

Echoing criticism of the church, the report said, "Young people resent the churches' apparent failure to act in matters of social and human concern and also feel that they are excluded from influencing directly such action as ought, in their view, to be taken."

The report asserted that the intensity of feeling among the young against the present governmental structure of the church has increased over recent years.

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The WITNESS

I SEPTEMBE, 1969

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VOL. 54, NO. 17 **The WITNESS** I SEPTEMBER, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Revolution vs. Orderly Process Being Decided at Convention

★ Women, youths and minority groups were given a voice but no vote in GC II. The action was approved by the House of Bishops and House of Deputies separately after Presiding Bishop John E. Hines warned against polarization within church ranks of traditionalists vs. champions of "restructure and reform."

John B. Coburn, president of the Deputies, urged approval of a controversial agenda which would intersperse law-making sessions of the gathering with plenary sessions and work committees.

What the agenda does is to give women, minority representatives and youths under 25 — selected by 88 of the church's 107 jurisdictions — a chance to talk out urgent problems of "ministry", "mission" and "authority" confronting Christians inside and outside Episcopal ranks.

Approval of the agenda was made by straw vote in the House of Bishops. While this vote was being taken, deputies marked computer cards for a vote by orders — clergy and laymen — overwhelmingly approving the format proposed by an agenda committee headed by Bishop D. R. Thornberry of Wyoming.

As the new agenda headed for approval in both houses, Bishop Thornberry said that in pre-convention planning it had represented a "good response" to the effort to bridge gaps between the people and the institutional leadership of the church.

Those jurisdictions of the church which had not nominated youth, women and minority representatives did so primarily for economic reasons. Many were missionary districts thousands of miles away that could not afford to pay the expenses of extra representatives.

A few dioceses had refrained because they opposed the intrusion of "outsiders" in the official deliberations of the church.

Curry Enthusiastic

★ Robert L. Curry, headmaster of Lenox School and deputy from Western Mass., had this to say at the halfway point:

The people speak, are heard, and the power structure responds. There is no question about the direction of GC II. Bishops and deputies approved by overwhelming vote to seat the special representatives.

The excitement of the convention centers in the work committees. These sessions are giving direction and determining the agenda. South Bend is hot — committees work on and on with interest and concern. Youth is speaking; women are speaking; minority groups are speaking and moving in on the planned agenda.

There is no doubt at the half way point that this is not an "as usual" convention. After the Black Economic Power Conference group took over the deployment plenary session, much planning and usual business went out the window. The agenda is all changed around, and is being changed daily to meet the demands of the additional representatives and some of the deputies and bishops.

It is all making sense — a lot of sense. The church must pay more attention to racial and ethnic minorities and act, no matter what form the demads come to us; the women had best be seated in Houston right at the start of the convention in '70; youth had best be cut into the decision-making process.

The issues are becoming clearer all the time — revolution vs. orderly process; a wider sharing of the power structures; a new time table as to when changes will be made; a growing impatience with long speeches about secondary matters — e.g. we may deploy the clergy but we had first better get people into the community of the church to which we can deploy clergy.

Best of all the "establishment" is hearing and is responding and moving.

It's a great affair—work committee meetings alone are worth all the time and expense for this is where-the-action is.

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Recognition and Money Voted Black Conference by GC II

★ Black militants and youths succeeded in having leaders of GC II give top priority on their agenda to recognition of the Black Economic Development Conference as a recipient of urban crisis funds.

This action followed a dramatic confrontation at a nonlegislative session of the church's lawmakers and representatives of minorities during which the Rev. Muhammad Kenyatta of Philadelphia, administrative vice-chairman of the black organization, tussled briefly with Presiding Bishop John E. Hines for the microphone.

In the midst of the hectic platform appearance by Kenyatta and 13 blacks and young people, Bishop Hines advised the black leader to "behave yourself."

The Philadelphian, a Baptist, replied, "Nobody's going to tell me to behave myself."

During the heated exchange, Kenyatta was given an opportunity to present an impassioned plea in behalf of the Black Manifesto demanding "reparations" from churches and synagogues for 300 years of injustice to blacks in this country.

The militants were also promised an open hearing later in the convention to present their side in a debate over a controversial report from the church's 47-member Executive Council. The document had described the Black Conference as an organization which "shows promise of being an expression of self-determination for the organizing of the black community in America." At the same time, the report noted that the Episcopal Church does not concur "in all of the ideology of the black manifesto."

A sampling of 53 working groups after the plenary session indicated an overwhelming consensus that the hearing on the report and discussion of the whole simmering black-white issue should be held first thing the next morning. It was then to come before both the House of Bishops and the House of Deputies for action.

Pro and Con Speakers

During the hearing some 15 speakers spoke for and against the contents of the council report which, in addition to suggesting recognition of the black organization as a self-determinant group, asked for six additional members on the council—two youths, two blacks and two minority representatives.

The council report was drawn up by a committee headed by John B. Coburn, president of the House of Deputies. It called for revision of a church canon to permit the council to "more effectively" represent in its membership racial and ethnic minorities and youths of the church.

The plenary session confrontation which triggered the open hearing was described by Bishop Stephen F. Bayne, Jr., council vice-president, as a "potentially good experience."

Many of the predominantly white churchmen in the audience "panicked for a minute," Bishop Bayne noted, as Kenyatta startled the convention by gabbing the microphone from Daniel Carroll of Winnetka, Ill., lay delegate who was giving a report on deployment of the clergy.

"It's time for black people to set the agenda for America and the church," Kenyatta urged.

Bishop Hines then asked for a show of hands on whether Kenyatta and other militants should be given the floor. There were shouts for and against, including, "Throw them out" and "You asked for it, Johnnie."

Preceding Kenyatta's talk, the Rev. Paul Washington, a black deputy from Philadelphia, called a scheduled discussion of clergy deployment a "waste of time" in a church whose more than 90 per cent white membership is "not sensitive to the needs of minorities. There are 283 blacks among its 10,000 priests.

"The black people have to set the priorities," he said. "You must learn people have to set the priorities," he said. "You must learn to be humble while we tell America what has to be done in order that the U.S. may be saved."

Kenyatta on Manifesto

Kenyatta declared that the black manifesto is "a very simple document, not a racist thing." He observed that "we cannot be liberated until America is liberated."

He said church people should not become upset over the idea of "reparations" in a period of history when Germany was seeking to make restitution because 6 million Jews were slaughtered by the Hitler regime. He continued: "The church has a responsibility to lead the way in repaying the debt to Negroes."

Kenyatta asserted that all the protesters wanted was immediate consideration of the Coburn report from the Council as well as the sum of $200,000 for the black organization itself.

A third black militant, Woody Woodland, assistant coordinator of the blacks in the Philadelphia area and a Roman Catholic, told the session, "You Christians are killing me and many others here."

At the hearing the following

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morning, much of the argument centered on justice to minorities within the Episcopal Church and the black manifesto in particular.

Kenyatta observed that in modern times "we see the existence of two churches . . . one in the tradition of the revolutionary Jesus Christ . . . the other is a white church, an imposter church. We call on the people of this institution to join in the revolutionary struggle. This institution has to be drastically disorganized and put together in a new way."

"I am part of the imposter church," responded Canon Gerald N. McAllister, a deputy from San Antonio, sharply opposing the viewpoint of the black spokesman. "But I am not ready to destroy it and the nation of which it is a part."

He called the black manifesto "Marxist, anti-Semitic, anti-Christian and anti-democratic." While churchmen have not been sacrificial enough in bringing about the interracial justice, he said, "I'm not going to embrace the view our society is so bad that revolution is the only answer."

Youth Approves

At one point in the debate, one deputy, the Rev. Don B. Walster of Eugene, Ore., pledged $1,000 of his personal funds as "a token payment of my share of the commitment called for in the black manifesto."

A white youth representative, Spiro T. Kypreos from the diocese of Florida, called the confrontation with Bishop Hines the previous evening a "20th century version of the Boston tea party." He said Kenyatta had come before the gathering as a man might come before a "court of conscience."

"What he seeks is just compensation, not payment out of guilt," Kypreos, a law student, declared.

"The Episcopal Church has been part and parcel of our American racist society," Dean Frederick B. Williams of Inkster, Mich., newly-elected president of the Union of Black Clergy and Laity, warned. "We have gathered here at the eleventh hour to press this church on issues that concern the survival of us all . . . We must risk ourselves for freedom and for faith."

An Episcopal First

Later in the day, the House of Deputies allocated $200,000 to the black organization, thus making the Episcopal Church the first major denomination to offer money or recognition to the group. This action was later approved by the House of Bishops.

The resolution voting the money stated that it would not come from the $9 million special program set up at the Seattle convention. It specified that the money should be used for "national black community development," but it did not state exactly how the funds were to be raised.

Williams, head of the Episcopal black group, said: "It is a wonderful thing that the Episcopal Church has at last come to grips with the racial question."

Bishop Stephen Bayne, deputy for program of the national church, said; "What was done today was more than any simple allocation of money. It shows that the Episcopal Church has confidence in its black clergy, and for us that is a very important matter."

Charles F. Bound, New York banker and member of the Executive Council said that the church needs to explore the leadership of the black organization, adding; "I think we'd find it Christian and committed. I'd like to give them the seed money to see if they'd do a whale of a better job than our own ghetto investment committee." This was a reference to a program of the council which invested in black enterprises in several cities in which the banker played a leading role.

URGE AMNESTY IN DRAFT CASES

★ The House of Bishops, before adjourning, urged President Nixon to grant amnesty to young men who defy draft laws in an expression of their Christian convictions. The bishops also called for an end to selective service, saying it deprived persons of their freedom and "undermined the morale" of American youth.

The resolutions were not considered by the deputies since that house has adjourned before the bishops acted.

Earlier in the week, two absent without leave service men appeared to protest the Vietnam war. They set off a demonstration, which began with a procession around the auditorium to the platform by some 30 anti-war representatives carrying banners and decorated crosses. They expressed approval and pleasure that so many people in the audience backed them.

The appearance of the soldiers wound up a session at which speaker after speaker, mainly youths, spoke against the Vietnam conflict.

"It is time our government leaders lived up to their promises and got the U.S. out of Vietnam," declared Christian Andrews of California.

The Rev. John C. Fowler, a deputy from Arizona, said he was a wounded veteran. "The church must protect the individual conscience, or she is standing on eggshells . . State idolatry has been the most beastly sin of the 20th century."

Because of the format of the meeting, there could be no legislation on these matters.

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OPENING ADDRESS AT CONVENTION II

A CALL TO THE PEOPLE OF GOD

By John E. Hines

Presiding Bishop

SOME PEOPLE are leaving the church — this church—some because they despair of the church ever becoming an effective agent for change in the world — and others because, as they say, the church has foolishly jettisoned her God-appointed role of the redemption of persons in favor of an all-out thrust in the field of social and political manipulation.

We are meeting at a time when real people — most of them absolutely sincere (though not always well-informed) raise questions about program, and priorities, and the efficiency of administration, and the wisdom of goals, and the proliferation of personnel in the "bureaucracy" of the national church. Even the pointed suggestion (resolved by one small dissident group) that the Presiding Bishop be asked to resign, is not so "way out" when viewed in the perspective of our uncertainty and anxiety and unrest.

I might say — without trying to appear "flip" —that the idea of having the Presiding Bishop resign is not a "first" for that dissident group. You may as well know that the idea came to the PB long before it received such publicity. In fact, it came to the PB from the PB! And while this may disappoint some, and please others, I will tell you that I am not resigning — not right now, anyway. And this is not because I am so confident that this church has the best PB possible. Surely God can do better than this by this church. But I am not resigning because I am hopeful concerning this church. And because I feel that (despite some mistakes, and stupidities — for some of which I am solely responsible) this church is growing increasingly responsive to God's call — as it is transparently and powerfully being revealed in this staggering world scene.

Mind you — this is not due to the Presiding Bishop's leadership. I wish I could claim it. Much of this heartening response, where its questing is sensitive, and bold and imaginative, and compassionate, is due to the willingness of men and women, ordained and unordained, young people and older people, black, brown and white of skin — to "discern the signs of the times," to face the realistic possibility that time is running out for the church to demonstrate convincingly her commitment to the servanthood for which she has been called, to look steadily and without despair at the beauty and majesty and terrifying judgment and healing compassion that is Jesus — and to say, not merely with easy words, but in terribly costly sacrificial deeds — "You're the Christ!" "You're the Son of the Living God!" "I believe— help thou mine unbelief!"

Now, some may say, "How can you claim that the church is increasingly responsive? It looks just the other way to us." And so it may. And no one should fault you if you think as much.

Unity is Emerging

BUT, I would point out that, for the first time in nearly a thousand years — the unity of Christ's church is emerging as more than just a figment of dreamers. It is on the way to reality. Throughout their varied ranks — and amid their "denominational ghettoes"—God is compelling Christians to face each other and begin, little by little, to grapple with the "gut issues" of unity — rather than wasting the rich moment with the peripheral matters that tempt churchmen to do nothing. In frequent and real-life encounter Christians are learning what other Christians are really like — and not just what their sacred documents say that they are. And what they are learning is oftimes shockingly contrary to what their cautious bishops and pastors have taught them in an era now remote . . . .

Justice and Equality

A MORE CRITICAL issue with which Christians and this church in this time — must deal, is that of racial justice and equality for all. In this area the church has a primary stake. For unless the church — in the spirit of her Lord — is able to heal the wounded bodies and rebellious spirits of black people who have suffered frightfully in this country for nearly four centuries, she will have

As delivered at the University of Notre Dame, South Bend, August 30, 1969, slightly abbreviated.

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to give up her claim to world mission to which God has called her.

Some admonish us that it is both safer, and truer to the church's nature, for the church to take a cautious "wait-and-see" stance in this sensitive, explosive area. They could be right. . . . . But when men are faced with the cumulative ferment of the frustrations and shattered hopes of human beings, who have seen wave after wave of well-meaning promises collapse on the unyielding reef of the white man's fears and self-regard, not to do anything except "wait" is to invite disaster. And to adopt the tactic of containment and suppression is to compound an already frightful human tragedy.

I am not trying to play 'Pollyanna' in the midst of destruction but I can honestly say that I can see some progress being made in this critical area. If nothing more, the churches are beginning accurately to assess the facts. Even the small segment of pietistic isolationists in the church know that the problems of the races will not go away. And even though many of us had rather avoid the pain of being mixed up in the thorny and controversial confrontations, we can also see that it is the destiny of Christians not to withdraw but to hang in as best we know how, and to play out the whole skein of Christian responsibility and Christian compassion, "Come what may, and cost what it will." . . . .

It is so difficult for most of us in this white-dominated, upper-middle-class, fairly well-educated, fairly well-heeled Episcopal Church to put ourselves in the place of a people whose skin is darker than ours, whose cultural lenses are narrower than ours, whose chances for self-determination and widening responsibility are less than ours — that when they seek what is justly theirs, sometimes with a militancy and a stridency that offends our middle-class values, we learn to our discomfort that our commitment to Christian love of our neighbor — is purely cerebral! All too often we discover that we do not love black people in the flesh. . . . .

Demand of Jesus

SOME APPEAR to think that the national church — or much of her leadership — is too preoccupied with the social and political manifestations of today's revolutionary dynamic which is challenging social patterns and threatening ancient structures.

Some foolishly imagine that to pursue so vehemently the cause of social justice — both domestic and international — is to delegate prayer and the sacraments and evangelistic outreach and personal salvation to a secondary place — thus depriving the church of her appeal to men's hopes.

I say — don't be taken in by any such pious clap-trap. No one can pray with integrity while, heedlessly, human dignity is being denied people because of the color of their skin.

No man can with humility receive the sacrament of broken body and poured blood of Christ while men, women and children are denied open access to decent housing and jobs and the right to self-determination — because of the oppressive character of political and social structures in which we find it convenient to acquiesce.

One of the most devastating judgments of the New Testament is the admonition of Jesus — and applicable to all religionists —

"So, if you are offering your gifts at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go, first be reconciled to your brother, and then come and offer your gift." (St. Matt. 5:24)

Church Divided

AS YOUR Presiding Bishop I am deeply troubled by the divisiveness which has appeared in this church—some of it in forms so uncharitable, and with expressions so vitriolic, as to cause outsiders to murmur, "How those Episcopalians hate one another!" Mind you, I am not one who thinks that all conflict is wicked, or that confrontations are necessarily destructive. I am certainly not one who regards the absence of differences in the church to be a blessing. Nowhere can I find that God calls us to conformity of opinion or of point of view — but rather to openness both of mind and heart in the pursuit of truth, and in commitment to the spirit of mission as we find it clearly discernible in the life, death, and resurrection of Christ.

There is a present and, I fear, increasing danger of polarization between those in this Church who would emphasize mainly the vertical dimension of our faith; and those who insist on a radical re-structuring of the church's ecclesiastical and social orientation that she may retain her saltiness, thereby giving flavor to human existence. The tragedy of the situation is that neither posture is necessarily antithetical to the other. In fact, both represent essential elements of New Testament Christianity—and a part of the meaning of "Church" is that it is a community which is able both to understand them, to synthesize

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them that the church and the world may be renewed through them. I believe that the theological questings, and the radical relevancy factors — which, at times, appear to part the seamless garment of the Body of Christ can — and must be — contained within the church. And I honestly believe that to grow bitter in theological debate is a more grave heresy than the out-right denial of an accepted doctrine. But it will not be easy — and it cannot be left purely to chance or circumstance. It will require of each of us — from John Doe in the pew clear down to the Presiding Bishop — the kind of self-discipline that cultivates — a willingness to listen, admitting that God's truth may appear in the most unlikely places — a dedication to securing the facts of a given situation — a reluctance to make a judgment concerning the motives of people, especially those with whom we differ — a self-candor, and brutal honesty, which will remind us — even in our most ecstatic moments of conviction — that we may be wrong, and finally, a resolution to "preach not ourselves, but Christ Jesus, the Lord." . . . .

We need to believe, in the depths of our souls, that God is greater than all the aggressions of human power; that the life of the spirit is more real than the technical mastery of things; that love is stronger in the end of the day than force or any violence. For what matters is not the assertion of this truth in rhetoric, but living by the power of such a faith in the sure confidence that God will neither disappoint nor betray those who trust him!

At the General Convention which met in Seattle you designated the Presiding Bishop the chief pastor of the church. And it is from the pastoral perspective — however inadequate my own grasp of it may be — that I wish to close this address.

For I am appealing to the whole of this church — through you as its representatives — for a courageous and gracious will to unity which can gather up the fragments of our dividedness—and dissolve their sharpness in one-ness which honors Christ Jesus, and — by the power of the Holy Spirit — may help to heal our broken world.

I am not asking that we evade the great and central issues. We will only dishonor our Lord if we retreat before the pain of sharing the crucifixion with which man's inhumanity too often serves his fellowman. But I am asking — because I think Christ is asking — that we lose not people amid the causes. And that we be resolved that where we may discern — or where others may claim — that the zeal of our righteousness may hurt even one of God's least ones, or shatter Christ's body on this earth, that we seek another way.

Counsel Together

I AM ASKING the white majority to seek a more comprehensive justice than that which our whiteness is inclined to try to dictate. I am asking the black and brown minorities not to settle for a self-determination which, though it may rightfully enhance the beauty of their racial integrity, separates them from their brothers in Christ.

I am asking a wholesomely-impatient and highly articulate younger generation to reach out and touch hands and hearts with an older group which would prefer to share your world — but is either too ashamed or too proud to let you know it.

And I am asking men and women, fathers and mothers — like myself — to cast away any pretense to superior knowledge or experience — and to say to young people, "It is either with you — or not at all for us."

I am asking the people of this church — black, brown, white, young, old, unordained, ordained — to resolve to move forward together — as people to whom God has committed the perilous ministry of servanthood and reconciliation—and for whom in Christ Jesus — he gave his life. . . . .

We shall counsel together under God — and may all that we say or do be accounted by him as a good word for Christ Jesus!

Miraculous Convention

MOST PEOPLE, bishops, deputies, additional repsentatives, visitors, left GC II in an ecstatic mood — also exhausted. Something of its accomplishments are recorded in this issue. The spirit of the whole affair is briefly stated in the despatch from Robert Curry on page three. At press time word is also received from Editor John Krumm who calls it "the most miraculous convention in the memory of any of the deputies."

Earlier in the summer we announced that coverage of the convention would be in successive weeks. John Krumm's appraisal will be in the next issue.

Also a full report of accomplishments will be reported then; what was done, if anything, about liturgies; deployment of clergy; three-man presidency; non-urban areas; advisory council on theology; diocesan boundaries — you name it.

What you can learn from this number is what has been done about the black manifesto and a number of other hot issues.

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Setting the Scene at GC II

By **William B. Spofford Jr.**
Bishop of Eastern Oregon

★ When the microphone was grabbed in a plenary session during the middle of a pedestrian and redundant presentation of clergy deployment methods, the agenda of the Special General Convention changed. Charles Muhammed Kenyatta, Baptist minister and a representative of the Black Economic Development Committee, backed by members of the Black Union of Episcopal Clergy and Laity and a radical caucus of Episcopal youth, led the confrontation. A pro at his trade, Kanyatta had the convention up-tight in short order. They talked of issues of priorities — race, war-peace, open society — over against house keeping for the church.

After two days of meeting, often in work discussion groups, sixty in number, it is difficult to enter any session without seeing that in back of all things is the reality of the priorities expounded from the seized podium. The demonstration lasted for about twenty minutes, after Bishop Hines asked for a vote of the delegates to allow the demonstrators to present their point-of-view.

A moderate group of Episcopal youth, while supporting the priority requests of the radical group, organized to keep the "action" within the legal and constitutional channels.

Since then, all sorts of "caucuses" have been called. By the women, by the peace forces and, following an evening presentation on mission, John Coburn announced: "There will be a caucus of all Japanese clergy at 10 p.m."

★ The session on mission on Labor Day evening, which featured four speeches by the Rev. Donald Hungerford of N.W Texas; Oscar Carr of Mississippi; Louis Willie of Alabama and the Rev. Jesse Anderson, Jr., of Philadelphia and the Union of Black Clergy, showed that the art of oratory is not dead in General Convention. Following the presentation of Carr, a Mississippi cotton planter from the Delta, who hit the stereotypes that most of us have about people so adjectively described, brought forth a standing ovation. Describing the mentality of racists he has known, he urged, "The church must not pity him — the racist — but somehow must love him and set him free. . . Instead of demanding what the Christian can do, we should be asking what the Christian can be."

In introducing one of the speakers, John Coburn announced that Charles Willie of Syracuse University and the Executive Council could not be present so his brother would present his paper. "The words are those of Charles and the voice is that of Louis. Ladies and gentlemen, I give you the Willies." Dr. Willie's paper said the nation lost its opportunity to unite the people first when it was founded and second at the time of the Civil War. He warned that "racism is about to get the better of this nation . . . Once more the nation's unity is threatened. This time we know the issue is race."

★ The long Labor Day weekend left some people short on liquid refreshments, and ice was often in short supply.

★ At this juncture, two days after the start of the convention, most people feel that they have been involved for a week.

★ At a caucus of the Episcopal women delegates, it was suggested that, as their demonstration, they might all enter the House of Bishops and sit on the lap of their Rev. Father in God.

★ Most delegates report that the work-committees, involved in discussion and listening to each other, seem to be moving along. There is some grumbling that some persons dominate the group and that others aren't being heard — while some just don't like them for fear that the business of convention won't get done. The groups were set up by computer so that most groups have a broad representation of three bishops, twelve clerical and lay delegates, plus representatives of the ladies, the youth and minority groups. Often these groups take polls on issues to get the sense of the meeting, although these are not decision-making votes and have no legislative validity.

★ Notre Dame is a big campus. A magnificent new library building with a handsome mural dominating its front even overshadows the football stadium. It takes about twenty minutes to stroll from the dining area to the meeting hall. The food is abundant and getting to it involves quite a wait in line.

★ The offering at the opening eucharist was for the victims of hurricane Camille which wiped out many church operations in Mississippi. Bishop Allin of that diocese did not make it for the opening of the convention because of emergency pastoral and administrative duties in the wake of the storm.

★ The Union of Black Clergy and Laity have a trailer as headquarters just outside of the Convention Center. It is a bustling, busy place, exuding a lot of determination.

★ The House of Deputies approved agenda No. 1 after a vote by orders. They had a tough

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time getting a decision because the diocese of Lexington requested a vote by orders. This was done by computer and Hal (cf. space odyssey 2001) tried to take over the convention and refused to function and return a decision.

The president of the House of Deputies, the Rev. John Coburn, presides in a flaming red doctoral gown, and he does so with authority and dispatch.

★ Inevitably, one reminisences about Knute Rockne, the Four Horsemen and big-time football at Notre Dame. As the Convention opened, the weather was hot and harried, humid and hectic, but the attendors seemed in a give-and-take mood.

The formal sessions, plus the initial celebration of communion, were in a basketball court, with banks of colored seats giving a psychodelic background. The additional delegates — youth, women and minority representatives — tended to dress with similar color and, visually, it is one of the more colorful gatherings of the church in our day.

It was discovered, very early, that Ara Parseghian, coach of football at N.D., has Indiana license plate, No. 1.

★ At the opening service, the Presiding Bishop moved most people with his sermon (see page six). So much so that, following it, a great many clapped. Overheard was one lay delegate: "My priest so often preaches on confrontation with love but this is the first time I've ever experienced it."

★ The special committee on agenda presented its work precisely and carefully. As so often happens, in this age of McCluhan, it was difficult to see the slides which were backing up the verbal statements.

The House of Bishops, with a gentle and humorous dissent by Bishop Moody of Lexington, voted to ride with agenda proposal No. 1, which would call for the involvement of the additional representatives in GC II. His dissent was on the basis of constitutionality. Bishop Thornberry, chairman of the agenda committee, had pointed out, however, that in the past, the triennial members shared sessions of the General Convention; that representatives of the automobile industry shared in the information and discussions at Detroit; and that there was logical precedent for having extra-persons involved in the deliberations of the General Convention.

★ When asked to bring a member of the minority group, the Diocese of the Dominican Republic brought along a white priest.

★ A Gathering Place, featuring the social amenities, and live entertainment, features colorful banners, friendly folk and a place to shoot the breeze. At the opening reception, Torch, a large and swinging group of church youth from the diocese of Ohio, had everyone singing and sharing. They had practiced all summer by sending groups to Alaska, the Pacific Northwest and to California on tour-mission.

★ Dean Royster of Northern Indiana, coordinator of arrangements, points out that, in his estimate, the cost of this convention is one-third to one-half less, due to having it on the campus.

★ Both houses voted to add six members to the 47-member executive council. Four will be from minority groups, with two chosen by the black organization of the church. The other two must be between the ages of 18 and 20.

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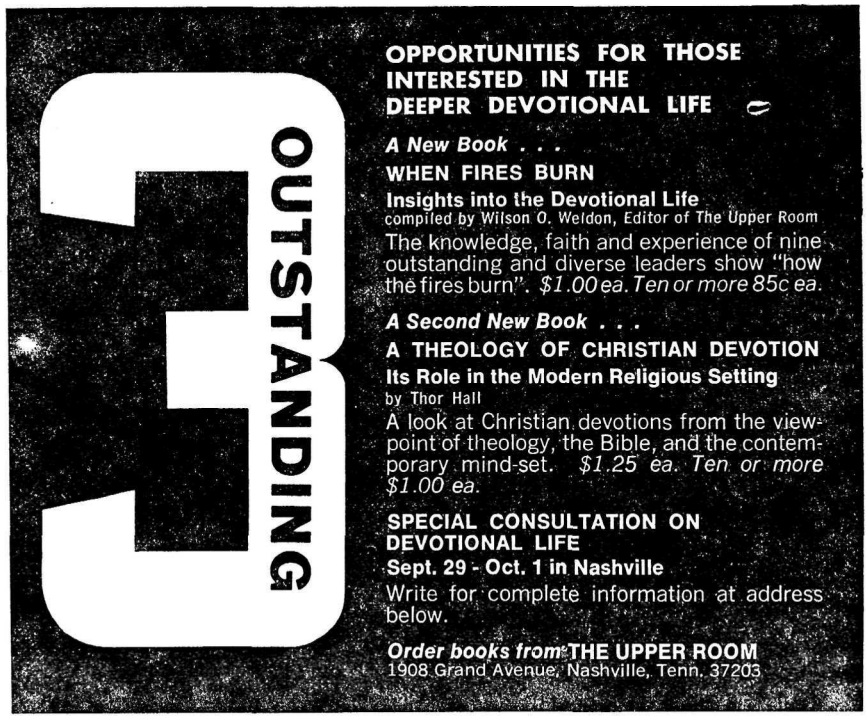

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Reflections on Some Recent Lunacies

By George F. Tittmann
Rector of St. Mark's, Berkeley, California

ONE IS STRUCK by the extravagance of utterances being heard all over the world since our moon landings and return—"greatest thing since creation," etc. You name them and keep up a list.

How come these lunacies?

1) The technological mind tends to see crisis, defeat, advance, etc. in terms of skills.

But, is this really the extent of this breakthrough? What is the actual difference between the first flight by balloon, the first by plane, the first sub-orbital unmanned rocket, the first manned flight in orbit, the voyage around the moon, the descent to within ten miles of the moon surface, and this landing and return?

Once man got off the earth into the air, just what distance from the earth's surface marks the real breakthrough event — 5 feet, 70,000, 200 miles, 250,000 miles, X light years? Are these not all simply magnifications of skill in the harnessing of our ascension and travel power? Vastly impressive, awesome, thrilling, yes — but really one of mankind's great forward steps?

2) It would seem that better explanations of the exultation and rhapsody connected with this flight must come from deeper in man. Let's consider two:

● There lie still smoldering within modern men many ancient feelings — call them superstitions if you will — about the magic and mystery of the moon's influence on human life. The beliefs about the moon's power over mortals have a long and universal history. Telescopes and radar have done much to sober them up a bit and clear them away, but this actual moon walk pushes the dispelling of these primordial feelings to a new stage.

When we hear from more credulous peoples that now we are all in danger of plagues and monsters from the moon in its anger, or from an outraged deity, it is from this kind of enslavement to a very ancient mystery that we feel subliminally freed. One of man's immemorial enslavements, to superstitions about the moon, has been lifted. Certain kinds of religion are threatened — but perhaps it's astrology that has most to fear from this technological unmasking of the dark powers of the heavens.

● Another highly symbolic and most powerful image is man's yearning to be free from earth, from its toils and sins and limitations—ultimately from time and death. Man has always, will always, long for what releases him from the ties to earth — flight into freedom, ascension to the divine. Now we have actually set foot on another heavenly body, and have returned to our earth-home safety. So we have broken the binding symbols of enslavement to earth, while at the same time proving our ability to come home again where we somehow know we really belong. We have accomplished an escape into super-terrestrial dimensions — suggesting all the dilemmas and pains of this planet — and yet are not lost to our familiar homeland. That we can journey beyond our prison strikes in a deep symbolism of liberation, and our return speaks of rootage and security in the familiar. All kinds of refreshment of hope seem symbolized here.

● There will be many a reminder in the days to come, when the learned and the thoughtful begin to publish, of how this is after all perhaps not the most significant breakthrough in human skills. Tool-using, the taming of fire, the discovery of agriculture — these are surely greater moments — just at the skill level — in the progress of mankind.

● And there are other turning points which we must not forget — for instance, that time, probably lost to all possibility of record, when an anthropoid said to himself, "Well, look at me, I'm here" — the moment of self-transcendence when thought entered the scene. Not only "Here I am," but "Here I am saying 'Here I am.'"

● And there will be many, like ourselves, who have even greater crises to nominate for note in the human story.

When man declared "I'm going my own way" — the battle cry of freedom; the fall into sin — and out of dreaming innocence into the path of maturity — and redemption.

Also, that moment when one man reversed creaturely defiance, chose love even unto death, ended a sinless human life, and said "It is finished." No, Billy Graham — not Bethlehem and Easter. Being born, of itself, was only the setting of conditions; resurrection is something God can do anytime to anyone; but this taming of human nature's rebellions by love, clear through torture and to death, this atonement a breakthrough, the breakthrough.

When on the cross Jesus the Christ re-perfected human nature and turned creation to its healing, that, would we not have to say, we Christians, was the moment, the greatest victory since creation began?

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The WITNESS

II SEPTEMBER, 1969

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Miracle Convention of 1969

John M. Krumm

Episcopalians Lead the Way

Article

The Religious Situation

Lee A. Belford

NEWS of GC II: --- John M. Krumm; Robert L. Curry; William B. Spofford Jr.; Press Office of the Executive Council

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FOR CHRIST AND HIS CHURCH

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Story of the Week

GC II Deals with Other Matters After Debates on Manifesto

By John M. Krumm

Rector of Church of the Ascension
New York

★ After the emotional exhaustion of the debates on the response to the black manifesto, the convention turned with an air of anti-climax to other matters, not less important perhaps because they were less newsworthy and less charged with tension. A first step was voted for a new clergy deployment system with authorization given for establishment of a New York office and for a data bank computer. Account was taken of men who wish to combine a ministry in the church with continuing secular employment, and changes in the canons to make this easier to do were voted. Major medical and life insurance coverage for the clergy was authorized, based upon a plan presented by the Church Pension Fund. Assessments for this purpose will begin to be assigned effective January 1, 1971.

Overwhelmingly defeated was the proposal to establish an advisory council on the church's teaching. One deputy was blunt enough to announce that he wanted to be free to teach and preach whatever he understood to be "the Catholic religion" without any interference from an 815 Inquisition or Holy Office! That this fear was widespread even among quite sophisticated deputies was shown by the outspoken opposition of Professor Massey Shepherd and Professor A. T. Mollegen. Apparently we are going to live for an indefinite future with our present theological confusion and permissiveness without any effort to confront it seriously or to reduce it to some sort of order or pattern.

On two matters the convention felt the heavy hand of the establishment — one was theological education and the other was liturgical reform. An effort to broaden the membership of the joint commission on education for holy orders, presently including only one member of a theological faculty, and to provide for confirmation of the membership by the General Convention was decisively turned down. Apparently this is to continue to be the preserve of a rather elite group of congenial experts, even though it promises to have enormous power over the theological schools of the Episcopal Church. The House of Deputies also refused to concur with the bishops in permitting a wider use of liturgies from other parts of the Anglican Communion in the "trial use" period. Dr. Shepherd raised the alarm that such extension was likely to prove "confusing" — as if all experimentation with liturgy is not confusing, and although many deputies were probably unhappy with the Trial Liturgy they were loath to fly to worse evils they knew not of. The proposed trial use of the COCU liturgy was also challenged, but survived by a handsome majority. After Dr. Shepherd's superb conduct of the House of Deputies' devotions, one deputy declared that perhaps if Dr. Shepherd could read the Trial Liturgy on a tape more people might be converted to it! His choice of devotional passages from the gospels was faultless, and his prayers — even though they addressed God as "You"—were supremely moving and searching and timely.

One general observation of the General Convention of 1969 —the old lines of division and difference in the Episcopal Church have been swept away and a certain confusion and disorganization is the result. The tightly organized minorities — Anglo-Catholic and Liberal-Evangelical—once kept things in line, imposed a pattern upon the always potentially turbulent House of Deputies. Now the issues lie elsewhere, and except for the blacks, who did not demonstrate any very smooth organization either, no one really knows where responsibility lies.

There was in addition an appalling amount of carelessness and clumsiness by some of the secretarial assistants and com-

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mittee chairmen. The platform group were almost entirely new to their tasks — president, despatch of business and parliamentarian. All of this made the business of the house somewhat less crisp and brisk than it has sometimes been. But who cares if a revolution is not crisp and brisk? And the patient and deliberate style of Dr. Coburn in the chair and the quite unusual competence of Hugh Jones of Central New York at the helm on despatch of business deserve highest praise. This was a convention for the history books. How can Houston top it?

Life Will Never Be The Same Again After Special GC II

By Robert L. Curry
Headmaster of Lenox School

★ When one walked into the House of Deputies of a morning, one never knew what "special events" — not scheduled on the agenda — would be enacted before the end of the evening. From the "takeover" on the second night of convention by Kenyatta and his demands for reparations, to the final evening when the young people turned their backs on the House of Deputies for refusing to pass a resolution regarding "sanctuary", this convention was filled with events bearing upon discussions, debate, and decisions — it was power-packed, and the convention spoke its mind.

This was a turning point in the history of our church, and never underestimate what happened at South Bend. As a national church, we are represented by people from all parts of the nation, all points-of-view —almost, and to go as far as we went in a time of rigid polarities was no mean feat. Unless you sit in the House of Deputies, and listen carefully day-after-day, you don't sense the many currents making up the stream of this legislative body.

I am sure that what helped deputies to face the issues this year was the additional representatives who were in our work committee sessions — this was a new dimension to General Convention which helped to create attitudes and to change them. On a pool which was taken at the end of the session, the deputies and additional representatives were 5-1 in favor of this representation and the contribution which they made. For some reason which I cannot fathom at this point, only 13 bishops out of about 58 responding to the poll were in favor.

The greatest problem for this General Convention was the press. What happened was not accurately reported and often not the sense of the meetings, and all delegates in both houses of the convention have their work cut out for them to try and explain and interpret what actually happened.

The single most important issue as the whole church now knows was race. The House of Deputies took the better part of three days on this — some thirteen hours to pass four resolutions, and staying in session until after midnight on Tuesday of convention week. Let no one talk about a lack of concern about this issue. Hundreds of deputies at their places for four and a half hours on Tuesday night to face this issue, and all attempts to side-track it were voted down with a roar of voices when questions were put to vote.

So who got what?

If my sense of what I hear is still good, the blacks got more than they ever expected to get. They shot for the sky and overstated their case, knowing from the past that to ask for reasoned judgment would probably get them little or nothing. You gamble when you overstate your case, but at times you have to do it and take the risks involved. The risk was taken, and convention cut through the overweighted words and phrases, and made a break-through to lead the churches of the nation.

Convention got the satisfaction of knowing that it could face the issue — and many delegates did more soul-searching during the week than they had done in a lifetime — and take the gamble to invest in a group about which it knows little as to composition or program. We did not withdraw — we did not stand still—convention revealed the courage it was not sure it had. The question will not be: will it pay off? It has payed off in the single accomplished fact that we listened, cut through much of the verbiage and came to a decision which is helpful to God's people — more than in terms of dollars.

The youth got more than it expected. It was heard and given a lot of time. In work committee sessions, young people had their say and were listened to carefully and with patience. Youth was given time in a busy agenda to present their views on the war in Vietnam; to present two young men who are AWOL from the armed services; to conduct for three and a half days a "memorial" service in the gallery by reading the list of the war dead in Vietnam. Convention passed legislation whereby youth will be elected to the Executive Council. Many deputies went to

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youth's "happenings" after sessions were over at the end of the evenings. Even when youth turned its back on the House of Deputies for not passing a resolution favorable to the idea of sanctuary, it did not turn off the deputies.

The women were heard and indeed this was good preparation for Houston if they are seated, and I cannot conceive that we will ever turn the clock back on this one by 1970, for we saw what they contributed in the work committee sessions at South Bend.

So what's next? From now through Houston many will watch to see if minority groups and youth will be as responsive and responsible as convention was — we acted with a sense of responsibility, and the burden of proving that we did a good thing now moves over in some degree to others in a way which was never done before.

It is a short time to Houston and there is much to be accomplished — we are in times of much movement — the chances are good that when Houston is concluded the face of the institutional church will be changed, and marks of the Spirit will be shining through.

Setting the Scene at GC II

By William B. Spofford Jr.
Bishop of Eastern Oregon

★ This has been a convention of great confrontation, agony, wavering, fear, reaching out and some expressions of love. The issue, of course, was colored black and white, and the "damned if you do and damned if you don't" focus was money to the Black Economic Development Conference. Never, perhaps, have parliamentary snarls been greater; parliamentary maneuvering more in evidence; and, in most cases, honest efforts made to listen to the crisis of our time. On Wednesday morning, Sept. 3, the House of Bishops adjourned to listen to the debate in the House of Deputies since the feeling was that such a critical issue could not be fought on just one floor without both houses going through the same feelings of pain, confusion, trepidation, anxiety and hope.

The black caucus cried, most eloquently and powerfully, "trust us, brothers"; the white majority felt under the gun. Words were heated and feelings were high. Somehow, as he will, the Spirit blew and a compromise solution came out.

In the house of bishops, Bishop William Moody of Lexington, and Bishop Robert Brown of Arkansas, were movers to concur with the resolution of the deputies. This was done after a last effort was made to give $200,000 to the BEDC directly as a sign of trust in the church's black members, whose efforts in the convention were primarily led by the Rev. Paul Washington of Philadelphia, who had been chaplain of the house at the St. Louis convention in 1964; Canon Junius Carter of Pittsburgh; the Rev. Joe Pelham of Detroit and the Rev. Jesse Anderson Jr., of Philadelphia.

There seemed to be a general feeling at the close that the reality of the racial crisis, and its agony, had hit in a gutsy way to most of the participants. All knew that there was a job of education and interpretation confronting them at home.

Much of the house-keeping business of the church, such as clergy deployment and restructuring, was looked at but, given the main item of business, little was felt about them. It will come up again in Houston in 1970.

The methodology of the convention, involving work discussion groups on major items, seemed to win the favor of the deputies and they expressed warmth towards the idea of confronting the special delegates from women, youth and minority groups to hear and confront. The bishops were less sanguine about the method, according to a evaluation sheet. Much of this was due to the fact that, when the issue of the black manifesto and the church's response to it came up in the nature of the Executive Council's report — which became known as the Coburn report, since the president of the deputies had chaired the council's committee which drew it up — the deputies had to battle it out and little business could get over to the other house.

This was symbolized in the Wednesday morning session, when the tired deputies were informed that message one from the bishops was to inform them that a Bucharest statement on relations with the Orthodox had been approved. The statement had originally been proposed in 1935 and, because of political factors in Europe since then — war, revolution, invasions, political instability, etc. — it could not come up until now. The incongruity drew a big laugh from all.

★ After the House of Bishops voted the compromise resolution on the Coburn report, Mrs. Sallie Eckert of Birmingham, Michigan, staged a demonstration of her own in the house. She interrupted the Bishop of Georgia in mid-speech by seizing a microphone. After the P.B. ruled her out of order until the end of the items in hand, the house voted her permission to speak. There was some feeling

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that permission should not be granted but Bishop Campbell of West Virginia said that the house had "been subjected to all sorts of interruptions and demonstrations and we ought to give her the same courtesy we've given others".

Mrs. Eckert said: "It's hard to find words to the kind of outrage that has gone on here this week. You lost hope. You let us down. You rubber-stamped the incredible action of the House of Deputies by refusing to openly grant money to black development movements and failed to show trust or love to blacks. The House of Bishops has been replaced with another IBM machine. I have no voice. You presumably speak for me. But you apparently were afraid you were going to be hurt. You kept saying what will people back home think. You were called to lead people back home. But you have abdicated your responsibility."

★ The Gathering Place, which featured classical guitarists, folk singers, and lots of relaxing discussion, proved a popular item. Each night, the youth delegates would have a discussion on some issue pressing to them, such as the draft, war and peace, race, and always concluded with an agape eucharist of one type or another.

★ Each morning, the coalition of youth and blacks put out Issues, as was done by others at Seattle. It challenges, pushes, probes and prods — and people read it.

All of Tuesday was involved with backing-and-filling parliamentarily in the House of Deputies. At one point, such a snafu developed that all items were tabled and a new start ordered. The only issue of the day was response to the black manifesto and the giving of $200,000 to the Black Economic Development Conference.

★ The House of Bishop approved: A proposed new type of life and major medical insurance for clergymen and lay workers in the church, to be mandatory on all jurisdictions on January 1, 1971. One of the appealing features of the plan, according to many bishops, was good coverage in the psychiatric field, which is turning out to be a most costly item in the pastoral care of clergy.

Gave permission to ordained clergymen of other denominations to read morning and evening prayer in Episcopal churches. An amendment to allow them to pass the chalice at holy communion, with the consent of the bishop, was narrowly defeated.

Because of the debate on the black manifesto in the House of Deputies, however, the bishops had to sit tight on their legislative schedule and preoccupied itself with its committee meetings.

★ The Notre Dame football squad is practicing out back of the conference center. The field is enclosed by curtains, presumably because of fear that many deputies and bishops, might be moon-lighting as scouts for their local universities. As a result, in order to see what N. D. is coming up with this fall, one has to stand on a hill and evaluate from a long way off. We did see five straight perfect field-goals from what looked like the 45 yard line, but the defensive line wasn't charging.

★ The bishops moved to evaluate the canons on remarriage after divorce in light of societal mobility. It goes to a study committee.

★ The Millard Sheets mural of Christ and history of the church on the library has Christ standing tall with arms up-raised. Outside the library door is a powerful sculpture of Moses by Joseph Turkolj. The patriarch-prophet stands with his right arm holding the tablets and his left arm raised with index finger pointing high. Bishop Brown of Arkansas, who claims the "Razorbacks" may be tops in the country this fall, reports that, in Notre Dame, it is said that Christ is shouting: "We score again", and Moses is shouting: "We're number one". A black delegate reported, however, that Moses seems to be saying: "Up against the wall."

★ Starting on Tuesday, the Episcopal Peace Fellowship, coordinated by Nat Pierce and Lyle Grosjean, started a peace service-vigil by reading the names of the Vietnam war dead quietly in the galleries. A quiet, colorful and prayerful demonstration on the issue was held on the podium, introduced by Bishop Myers of California, and during it two absent without leave service men, Louis Jones, marine corporal and Vietnam veteran, and airman Louis Parry, were introduced to the convention. They explained why, for reasons of conscience, they were AWOL and asking sanctuary. The youth delegates then surrounded them in the gallery, wearing blue armbands.

★ Indians got some attention at the convention but nothing to compare with the blacks. There is now an executive officer for Indian affairs at 815. Kent Fitzgerald of Arizona was introduced and will head up all matters having to do with Eskimos as well as Indians. He is of the Chippewa tribe and has served for 29 years in the U.S. bureau of Indian affairs.

★ And so it went. Did the church take a great step forward under the pull of the future or did it polarize itself. Some feel one way and some the other. Nobody, however, leaves South Bend with the feeling that they've been involved in a Mickey Mouse affair.

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EDITORIAL

Miracle Convention of 1969

By John M. Krumm
Rector of Church of the Ascension, New York

GENERAL CONVENTION of September, 1969 at Notre Dame has been the most bizarre, the most boisterous, the most abrasive, the most emotion charged, the most strenuous, the most miraculous convention in the memory of any participants, and it has produced a spectacular and almost unbelievable positive response to the issues of America in the last third of the 20th century.

The climax came on Wednesday morning, September 3 in the House of Deputies when it was finally agreed to direct new money in the amount of $200,000 to the National Committee of Black Churchmen — an ecumenical agency — for them to expend on projects which in their discretion seemed likely to promote economic self-determination for the black people of America in accordance with the guide-lines laid down at the Seattle convention. Among the guide-lines, of course, was a prohibition against grants to projects furthering the use of violence in social change. Although the press has been faulted for reporting that the convention bowed to demands for "reparations" and in effect made a grant to the Black Economic Development Council, organized by James Forman — it is no secret that the money will in all likelihood end up there — the convention's actions must be accounted to be the most generous gesture yet made by any religious body in response to the black manifesto.

The reason for the decision must be emphasized and re-emphasized — it was primarily an act of trust in the black clergy of the Episcopal Church who believe in this movement as an expression of self-determination and who are most likely to be informed and sensitive in this area. That was the argument that moved the convention, and it moved many men who would never by any stretch of the imagination have endorsed James Forman, his words, or his deeds. It was in response to the emotional speeches on the floor of the House of Deputies by men like the Rev. Junius Carter of Pittsburgh or the Rev. Paul Washington of Philadelphia. The speeches, made when it seemed on Tuesday night that no special new money for the Black Economic Development Conference would be voted, stunned the deputies who sat in silent disbelief at the bitterness of the black clergy's disappointment and sense of betrayal. It must be acknowledged, however, that the black clergy failed, in the opinion of many convention deputies, in communicating their sense of urgency about the issue to the house. No black clergyman spoke in debate.

But the miracle convention of 1969 may claim that title not only for what it did — though that is reason enough — but for the character of the people attending, the mood of the participants, the revelation it has given us of what the Episcopal Church really is. It is not the right wing of the Republican party at prayer. It is not the comfortable upper middle-class version of respectable Christianity. It is the most diverse, motley, wildly varied group of human beings that could be imagined. Here were young people who cared enough to come and cheer and applaud, to talk and demonstrate, to keep close tabs on voting, posting occasional signs about deputations of whose vote they disapproved. One delegation who voted "right" received an ecstatic note from the special youth representative from that diocese — splendid in bare feet, a mountaineer hat and tattered jeans — saying, "We love you."

The blacks came in large numbers and roamed the halls, proud to be a part of the decision-making process in such an obvious way. The protestors against Vietnam came and stood throughout the entire convention in a section of the balcony, quietly reading the list of Vietnam war dead, a sobering reminder of the background against which the church lives and prays and makes decisions in these days.

Perhaps the greater miracle is the reception these unfamiliar and surely often unwelcome visitors received. They were taken seriously despite their clothes and manners. They were listened to and they made an impact. A few angry shouts were directed at them, but the great mass of the deputies seemed glad for the signs of vitality and promise they brought with them, and they made an effort to understand which ought to be recorded as a remarkable achievement of the Holy Spirit. This was ac-

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complished in part by the use of small discussion groups, called "work committees." But the camaraderie of the dining room and the easy informality and cohesiveness of the whole convention program and setting helped even more.

There is every indication that there will be even more excitement at Houston in 1970, and Bishop Hines deserves the church's hearty thanks for seeing the possibilities all this held and leading us into it.

The Religious Situation

By Lee A. Belford
Director Department of Religion, New York University

FIFTEEN YEARS AGO we were in the midst of what we called a religious revival. Church attendance was increasing, contributions were rising substantially, new church buildings were going up all over the land, religious books were selling well, and talk about God was au courant. It was a time when Karl Barth and other "most quoted" theologians were talking about God's greatness, and man's littleness, of God's sovereignty and man's helplessness. Did this religious revival, if that is what it was, have any effect upon our society? Did it result in a deeper concern for the needs of our fellow men?

If so, where is the evidence? And what happened to all those who were discovering religion for the first time? The commitments of some were genuine and they are still with us. Others were self-centered and perhaps materialistic as they talked about what they wanted to get out of religion and they were disappointed that religion was no magical panacea. Others were unable to see the relationship between the worship of God and the cares and concerns of the world. Because they could not, the cares and concerns of the world squeezed out their so-called "religious faith."

The question is whether a person can be a good Christian and still have a care and concern for the world or whether one has to get rid of such a care and concern in order to be a good Christian. In speaking of the traditional position of the church, Gregory Baum, the eminent Augustinian priest said: "We tended to regard man as facing two worlds; on the one hand, the world of every day, the human world of personal and social history, and on the other, the divine world of the transcendent God, the merciful Lord who ruled human history. Here was a man and his history, and there, over against man, was the Lord who had created and redeemed him."

We talked about God ruling human history, but ignored the world of those being ruled. We talked about man's creation as if creation were a thing of the past, forgetting that creation continues. We forgot that man grows and develops in a context of relationships, that redemption occurs in the midst of the world of which man is very much a part.

The concern with a transcendent God on a one-to-one basis did have an effect on personal relations. The parable of the good Samaritan taught its lesson well. There is a Christian obligation to aid the victims of brutality. For example, it was the Christian consensus when slavery was practiced that one should be kind to slaves. It was assumed and still is that charity should always be extended to the needy — those on the verge of starvation, those dying of disease, and that sort of thing. To help someone you know or know about who is in dire circumstances is considered virtuous and a virtuous act adds a jewel to one's crown in heaven. Poultices or at least band-aids are the stock in trade of practicing Christians and Christians have become skilled in binding the wounds of the afflicted. But what about factors in society that inflicted the ills? That was and is the blind spot.

Even though there is the consensus that Christians ought to help the beaten man, there is not a similar consensus in regard to the social factors that cause the beating. Slavery as an institution was upheld as well as opposed in the name of Christianity. The same can be said of laws opposed to discrimination on the basis of race and ethnic background. It is now commonly accepted that social security, wages and hours laws, child labor laws, and similar types of social legislation are for the common good. Did Christians, as Christians, agree that the legislation should be enacted? In fact, if one examines the social legislation of the last century or more it is difficult to see that Christian beliefs were of any significance at all. Of course, on a personal basis Christians knew they should be just in their personal dealings. There was a lack of consensus when matters of social justice were under consideration. That was quite another matter.

Cushioned Pews

MANY PERSONS supported the church because it did not interfere with politics or social matters. They wished to be undisturbed in their

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comfortable pews. The result was the stereotype of a congregation frozen stiff with respectability. The church was the place where you met the nicest people in town and a good place to know the right people if you wanted your daughter to make her debut. Certainly people like this saw no relationship between their Christian beliefs and the cares and concerns of the world as understood in terms of social involvement. Naturally they are unhappy that much of the clerical leadership is now concerned with social matters. After all, the clergy do not have to earn a living and they are paid sufficiently little that they ought to be humble and humility should lead to spirituality. They are unhappy that some of the laity should start talking in radical terms. It is not surprising that they should feel alienated by the pronouncements and action on the part of the leadership of the church, such as we have just witnessed at the General Convention. It would be surprising if their feeling of estrangement were not reflected in decreased contributions.

There are those who never had any strong ties to the church who are appalled at the social ills that are too easily tolerated by professing Christians. There is the obvious scandal of poverty in the midst of plenty with opportunities for growth and development for too many people simply stifled. They look at Christians still worshipping in a traditional fashion, using archaic words and thought forms and still talking of salvation as if it were a thing of the past. They ask questions of relevance and are not pleased with the answers they get.

Church Will Learn

CONSIDERING these factors it is not difficult to see why we should be in the midst of a religious decline. Using the same categories that were used in talking of a religious revival, there are and will be fewer people attending church, less money contributed, fewer new buildings, and that sort of thing. Some of us still believe in the revelation recorded in the scriptures and in salvation through Jesus Christ. We still believe in the efficacy of the sacraments. We hold to our beliefs even though much of the criticism of the church is warranted. Some of us have doubts about our own beliefs. But the church can survive. It survived after Christendom lost over half its number in the eighth and ninth centuries and it can survive should there be a major defection in the twentieth century, if it is loyal to its purpose. Its purposes can be clarified if the church listens to what is being said in the secular world. In that world there is talk about social justice. There is talk about man's capacity to change things, not just man's smallness.

There is a concern with the mystery that is inherent in every community of men. Attempts are being made to identify the agencies of destruction and the structures of healing. There is a concern with goodness in all of its ramifications. It is strange that the church should have to be taught these things, but it can learn. And we can hope that the twentieth century in what is left of it will learn to see these concerns in the context of God's sovereignty, his creation and redemption, and in the shared experience of the Christian community empowered by the Holy Spirit.

Episcopalians Lead

REPORTING any General Convention is a tough job but it was particularly so with the South Bend affair. Robert Curry, John Krumm and W. B. Spofford Jr. have, we are sure, done an admirable job, so if you read this issue and the one that preceded you will have the complete story.

And for good measure we are also giving you the wrap-up story of the press office of the Executive Council. Repetitions there are in abundance but we are letting them stand, first because it is too big a job to eliminate them, and, two, because our three correspondents, as well as the official press office, all abound with enthusiasm over the accomplishments.

It is worthy of note that a week following GC II the general board of the National Council of Churches followed the example of the Episcopal Church by asking its member churches to raise "immediately" $500,000 of "new money" to go for the economic development of black communities. It was also voted to raise "tens of millions of dollars" to be used for loans and grants to "disadvantaged" groups.

Bishop Hines spoke with great feeling and forthrightness about his concern for the divisiveness which has appeared in the church. Lee Belford deals with the same matter in the article above — which is our reason for printing it in this number.

Such a calm and reasoned analysis of the present religious situation will, we trust, change at least a few minds.

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Notre Dame Convention Broke Centuries of Tradition

We state on page nine that reports in this issue are often repetitious. The following account repeats much of what has been written by our correspondents in this and the I September, 1969 number. It is presented because it is a release of the press office of the Executive Council, making it as official as anything can be in the Episcopal Church.

★ The special convention, originally called to clear up business left over from its gathering in Seattle two years ago, concluded after having shattered centuries of tradition while pointing the church along hitherto unexplored byways of human involvement.

In the course of its week-long sessions the Episcopalians, among other things, became the first major American religious denomination to recognize the Black Economic Development Conference as a valid movement, offering "an expression of self-determination for the organizing of the black community in America."

And while rejecting much of the ideology of the organization's controversial black manifesto, the 800 or so bishops, priests and laymen who made up the body of delegates at the convention gave substance to their profession of recognition by committing $200,000 to the ecumenical National Committee of Black Churchmen for community development.

Then, at their final meeting, both houses acted to make an additional $100,000 available for similar work among the Indians and Eskimos of the nation, instructing the executive council to give top priority to such work in the 1970 budget.

But it was in the spirit of the convention itself, and the very nature of the priorities bishops and deputies gave to subjects for deliberation, rather than the scope of substance or adopted legislation, that set this gathering apart from the sixty-three antecedent meetings of the church's supreme legislative body.

Presiding Bishop John E. Hines, said the South Bend sessions amounted to a "pioneering and monumental convention . . . which will take its place at the very top of such meetings of our church."

He declared that he believed that the delegates from both houses "have gone away with a new conception of what confrontation with the world truly means for the church."

The president of the House of Deputies, the Rev. John Coburn, concurred completely with Bishop Hines, declaring the convention had been "one of the most extraordinary experiences of our lives, occurring in a time of tumult in the world."

Both agreed, with countless others, that it had been the openness and candor of discussion and the willingness to accept concepts far different from anything seriously advanced in the past that made this convention unique.

Its essential spirit and coloration was to be found early, in the presence of the "additional representatives" who came as observers from 81 of the dioceses — observers with voice and vote in the plenary sessions and working groups. These included the youth, the minority representatives and the women, still substantially disenfranchised in their own communion. Their free participation in the discussion and voting of the working groups and plenary ses-

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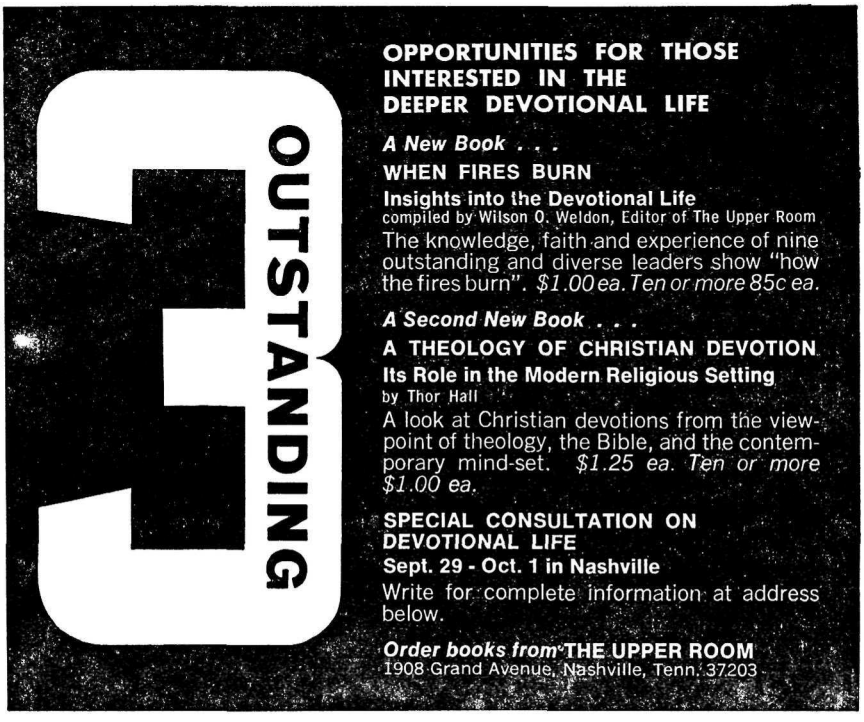

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sions, all agreed, had a profound effect on the ultimate decisions of the two houses.

It was in this surfacing of new and changed attitudes, affecting even the most conservative among deputies and bishops, which struck many observers as the single most significant fact of the convention — a willingness to listen, an openness to change, a susceptibility to persuasion on the basis of solid fact, offsetting preconceived conviction and prejudice.

It was reflected in the willingness of two traditionally conservative southern bishops to move to have their house concur with action of the deputies in accepting and adopting the report on which the $200,000 appropriation for black community development was based.

Young People Heard

And it was to be seen and almost felt in the seemingly endless series of caucuses and "happenings" of the youth and peace groups on the broad Notre Dame campus — open forums for the debate of a thousand issues within and without the scope of the convention agenda.

Much of the scheduled agenda was freely abandoned to meet situations and subjects as they developed out of the discussions of the working groups and the plenary sessions, with virtually all of the proposed legislation calling for restructure of the church going over to Houston, when the next convention will convene in October of 1970.

Official Action

The primary actions of this convention, in the view of most, could be listed as follows:

1. Expansion of membership of the church's Executive Council by six members, to include two between 18 and 25 years of age, and four minority representatives, two of them to be nominated by the Union of Black Clergy and Laity.

2. Expressed confidence in the Special Program, adopted in Seattle in 1967, providing substantial support for community organization among the poor and minority groups.

3. Commended the format of this special convention in combining conference and legislative sessions, including "additional representatives", to the agenda committtee in planning the convention in Houston.

4. Authorized the licensing of women as lay readers.

5. Authorized the liturgy of the Consultation on Church Union to be used with the permission of the diocesan bishop.

6. Directed a thorough review and updating of missionary strategy overseas, with special attention to Latin America.

7. Asked US and UN authorities to give supportive concern to Okinawa's aspirations for restoration of full citizenship status when the Ryukyu Isands revert to Japanese control.

8. Reaffirmed the church's previously-stated stand against capital punishment.

9. Endorsed the concept of a self-supporting ministry whereby ordained clergymen serve the church as volunteers while gainfully employed in non-ecclesiastical vocations.

10. Approved a mandatory group life and major medical insurance plan for all clergy and lay employees of the church, effective January 1, 1971.

11. Funded the setting up of an office to provide a central clergy employment service.

12. Appropriated $10,000 to the joint commission of structure, half of which is to be used to determine standards for the viability of a diocese, and gave a go-ahead for the commission to develop proposals for major changes in the church's structure.

13. Endorsed a plan to hold General Conventions every two years instead of triennially after 1973.

Rarely has debate in either house been as personal and at times bitter as some of the words heard in the House of Deputies, particularly at the first session when blacks led by Muhammed Kenyatta of Philadelphia, executive vice-president of Black Economic Development Conference, disrupted the plenary session and wrested the microphone away from scheduled speakers and in the process jostled Bishop Hines.

Real Breakthroughs

Yet it was within the framework of such confrontation that the 800 delegates responded, as one of them put it, "out of understanding and love, rather than to react in anger."

In voting the $200,000 for the black community organization effort, the convention did require that the National Committee of Black Churchmen meet the criteria established by the 1967 General Convention for such allocation, including a commitment to non-violence.

While individual black clergymen and some others expressed disappointment and even "outrage" at the dimensions of the aid, the consensus among the majority of delegates and observers was that the Episcopal Church had taken a highly significant and precedent-breaking step in its action.

And, as one bishop, Bishop Roger Blanchard of Southern Ohio, declared: "If anyone had told me last May that these houses would take the actions they have here, I wouldn't have believed it."

And, finally, as the convention closed with its final eucharist shortly after noon on Sept. 5, it had marked one final "first" — it had been the only time that a Protestant or Anglican denomination had ever held such a meeting on the grounds of this Roman Catholic university. It had been another small notch in the yardstick of ecumenical growth.

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The WITNESS

I OCTOBER, 1969

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Channeling Funds for Black Development Met by Council

★ The black manifesto is a "white hangup" and Episcopal Church action in designating $200,000 for black development to the National Committee of Black Churchmen (NCBC) — rather than to the Black Economic Development Conference (BEDC) — represented a "compromise," the executive director of the black churchmen said at the fall meeting of the Executive Council.

However, the Rev. J. Metz Rollins told the council that his organization would "reluctantly" serve as a channel of funds to BEDC, which issued the manifesto demanding $500 million in reparations from white churches.

At stake is a sum of $200,000 which GC II approved for black community development. Reports during the meeting indicated a general understanding that the funds would ultimately be handed over to BEDC.

Some doubts about that understanding as well as considerable opposition to funds for BEDC followed the convention. The council emphasized at Greenwich that the amount will not come from funds budgeted for the church's general program nor from pledges meeting diocesan quotas to the church's work.

Designation of the $200,000 to the black churchmen by the convention was contingent on Executive Council approval of NCBC as meeting the stipulations of the special program. The program favors self-determination for minority groups in using denominational grants but bars support of those agencies advocating violence.

The council members determined that NCBC "meets the criteria established in 1967 for programs of self-determination and economic development."

The action came after a lengthy discussion with Rollins, a Presbyterian clergyman. He explained the nature of NCBC, saying it provides "a platform for black churchmen. It is not a separatist organization... NCBC is committed to non-violence. I am a pacifist. We support the idea of self-determination, and support the idea of reparations."

Rollins also said his group was perfectly capable of developing procedures and guidelines to administer Episcopal funds.

But he added that he was surprised by the action of the special convention. He explained that he had understood the Episcopal Union of Black Clergy and Laity supported Episcopal recognition of and funding directly through the Black Economic Development Conference.

"We view your action at South Bend as a compromise," the NCBC leader told the council, "but we will serve as a conduit for funds if it is necessary but will do it reluctantly. It's your problem, not ours."

Rollins pointed out a difference between the "white and black perspective" on the manifesto. Referring to assertions that the document preaches violence, he said, "We feel the issue of violence is a smokescreen. We did not debate the issue of violence."

Several times, the NCBC has expressed approval by the National Black Economic Development Conference at a Detroit meeting in late April. It was initially announced to the white churches by James Forman. Worship service interruptions and "occupations" of denominational offices followed.

The NCBC has pushed for National Council of Churches recognition of BEDC. Rollins and M. L. Wilson of New York, chairman of the National Committee of Black Churchmen, are both on the steering committee of the Black Economic Development Conference.

"We all along have viewed the black manifesto as worthy of support in principle," Rollins told the council. "We were delighted by the embarrassment caused by the confrontations. Most of us were kicking ourselves for not being radical enough. The manifesto has exacerbated the fact of the black-white crisis."

He said that the manifesto is

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a "white hangup," not a "black hangup."

In a separate action, the council approved a special grant of $10,000 from its Special Program for NCBC. It was for administrative purposes and has no relation to the $200,000 grant.

Besides the $200,000 earmarked for NCBC distribution, the South Bend convention also approved a drive for $100,000 to be expended for Indian and Eskimo communities through the national committee on Indian work.

The council authorized a Church-wide appeal for the two funds, which are to be separated. Undesignated sums will be divided on the basis of two-thirds to NCBC and one-third to the Indian work committee.

An already existing panel of five bishops, of which Bishop Hall of New Hampshire is chairman, heading the drive was expanded to include five clergymen and ten laymen.

New Council Members

The council, acting on a directive from GC II, expanded its membership for the coming year by adding youth, Indian, Spanish-speaking and black representatives.

Named from the four categories were the following:

- Youth: Michael Simpson, secretary of the national Episcopal student committee, a student at Springfield College, Mass., and Jody Heinmuller, a seminarian from Easton, Md.
- Indian: Roger Campbell of Sissepon, North Dakota.
- Spanish-speaking: Leonardo Molina of San Antonio, a worker with low income Mexican-Americans.
- Union of Black Clergy and Laity: the Rev. Walter G. H. Jacobs of Brooklyn, N. Y., and Miss Barbara C. Harris of Philadelphia.

In other action, the council approved 16 grants totalling $283,900 under the Special Program for minority groups and community organization.

Members were told that as of August 31, church financial receipts were $766,710 behind the pledged quota based on 7/12ths of the annual pledge from dioceses. The figure was said to be normal for the time of year and 5 per cent ahead of last year.

Young People and Blacks Shift Agenda at COCU Conference

★ Any religious body growing out of the Consultation on Church Union (COCU) must have "soul" and "social action," 150 delegates representing nine Protestant Churches were told in Cincinnati.

The delegates, on special request from some young and black participants, shifted their agenda to include an unscheduled panel on the second day of their conference.

There were no confrontations, no demands for reparations. Instead, the young and the black made it clear that the union must have a strong — even stronger than now exists — commitment to social action if young and black people were to belong.

Paul Melrose put it strongly: "Theology without action is no theology at all."

The Union Seminary student demanded that COCU "come down out of the clouds" and "bring theology into the practical areas in which we find ourselves."

One example was support for the Oct. 15 "Vietnam Moratorium," he said. United Church of Christ representatives were offering a resolution supporting the protest, but it was not to go before the conference formally.

The national conference on program was the first of its kind in the ecumenical group's eight years of talks on church union.

Melrose was supported by Miss Leila Fenhagen of Washington, D.C., a student at Converse College in South Carolina. An Episcopalian, she said: "Religion's ultimate concern is manifested in involvement in social action."

Their message seemed to be received without hostility or even strong objections by the vast majority of the 150 delegates.

Two black pastors and a black student hit the racial issue, and indirectly brought up the question of "soul" in the union.

They were E. Franklin Jackson of Washington, D.C., an African Methodist Episcopalian Zion pastor; the Rev. Isaiah Scipio, of Detroit and the Christian Methodist Church, and Lucius Pitts, a Christian Methodist student from Birmingham.

Pitts insisted that the language of consultation be such that young people can understand and relate to it, adding that "COCU cannot be successful without blacks." Three of the nine member churches in COCU are black, but one observer said there is no guarantee that the young or even the old will follow their denominations into a white-majority union church unless the terms are suited to racial aspirations on a broad scale.

Jackson brought up the matter of "soul . . . particularly in the area of worship." He also stressed that domestic problems cannot be overlooked while attending to foreign missions.

A spokesman for COCU said

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the "soul" question was handled discretely, almost by inference, but the message was plain: union will accept what blacks accept as best among themselves as well as what whites feel most at home with.

If the blacks back out for any reason, or at least their churches do, from COCU, it will be bad, Jackson said. "No group speaks for the black community that does not include black churches . . . If the church mission is to be effective, it must not only be international, but look at its own feet and see what is going on here."

There was also a feeling that "home" and "foreign" concepts of missions is dated and must be dropped. There was also a call for involvement in the World Council of Churches and "putting considerable funds into World Council ecumenical projects" from the Rev. David M. Stowe, United Church of Christ delegate from New York. He was supported by the Rev. David Ramage, Jr., executive secretary of the general department of mission strategy and evangelism of the United Presbyterian board of national missions.

"Missions are going to be ecumenical or it's not going to be a mission," he held.

Because of intense feeling everywhere about the Vietnam war, Ramage said, "probably there should be no U.S. presence there at all after the war, and we should depend on our fellow Christians to bring the message of Christ there, because if we say it, they — the Vietnamese —can't hear it."

The discussion — covering areas in which COCU members might build program cooperation — included relations with black communities. The Rev. Kenneth G. Neigh, general secretary of the United Presbyterian board of national missions, said the National Committee of Black Churchmen, to whom funds have been pledged by the Episcopal Church, "will be one of the most important forces in the mission in which we (COCU) will be involved."

He forecast that the NCC, which has also supported the black clergymen, has been forced by the black manifesto and related events to "restructure and re-examine itself."

Stronger words came from the Rev. John W. P. Collier of New York, secretary of missions of the African Methodist Episcopal Church. "The black church . . . does not want to be seen as a paternalistic object of mission," he said, because "it is here to stay, and we want to work together for whatever form of new church develops."

CHURCHMAN HAS OTHER VIEW OF RED CHINA

★ United States policy toward Red China is based on a profound misunderstanding of what is happening in that nation, a specialist on the Far East told the Minnesota School of Missions.

Joseph Smith, executive secretary for East Asia for the Christian Church, said the misunderstanding grows out of American failure to appreciate the real achievements of the Chinese regime — from the Chinese point of view.

He said the Chinese had ended the dominance of any form of colonialism or imperialism in China, had stabilized the economy, had launched China into the nuclear age and had restored Chinese self-confidence.

The U.S., Smith said, has based its policy entirely on its experience with communism elsewhere in the world.

He said Americans have not appreciated how much this country, by its presence in Asia, has become heir of western colonial dominance.

Although all organized religion in China has either been eradicated or forced underground, the Christian influence there continues in many strange and new ways, Smith claimed.

He said if Christians in the west express a special interest in the church to the neglect of the total people, they are doing a disservice not only to the church but to the cause of Christ.

Smith was a missionary in China and the Philippines in 1940-49 and has visited the rim of Asia three times within the past five years.

NCC WILL ALWAYS BE CONTROVERSIAL

★ If the National Council of Churches does the job it should be doing it will always be a controversial organization, Dr. Arthur L. Flemming said.

"Some people will approve of what the Council does and says, and others will not like its actions and pronouncements, but Christianity as a whole will be strengthened because the NCC exists and speaks," according to the council's president.

Flemming, a Methodist layman who is president of Presbyterian-related Macalester College in St. Paul, was secretary of health, education and welfare in the Eisenhower cabinet.

He was in St. Louis for a weekend speaking schedule, at the invitation of six suburban churches, to explain the work of the National Council of Churches to area laymen.

"The National Council of Churches provides the kind of built-in conflict in the life of the church which is all to the good and which makes us build and grow," he said.

Flemming urged churches to regard the policy statements of the NCC as the basis for thorough discussion of significant issues, rather than as statements binding upon denominations or local churches. "Even on very controversial issues like Vietnam and the urban crisis,

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Christians can come up with sounder conclusions if they consider all aspects of the issues."

The National Council speaks out on many social issues and problems, but its basic purpose is evangelism in its broadest sense, Flemming said. "Evangelism and social action are two aspects of the Christian gospel, and they cannot be separated in any healthy presentation of the gospel."

NCC BOARD ACTS ON PRESSING ISSUES

★ An important meeting of the general board of NCC met in Indianapolis in September, not reported here because of GC II.

After an emotion-packed afternoon of discussion, the board responded to the black manifesto by urging member communions to raise an immediate sum of $500,000 to meet needs of black clergy groups and put plans into motion to make available "tens of millions of dollars" for minority economic development.

The representatives from 33 major Protestant and Orthodox denominations supported the board's executive committee, which had made the recommendations, and defeated an alternate plan to issue its own independent response to the manifesto's rhetoric.

The sum of $500,000 is to be raised by the council's member communions to go directly to the National Committee of Black Churchmen for five regional conferences for black clergy — at an estimated $200,000 cost — and to the Interreligious Foundation for Community Organization, which makes grants to local groups seeking improvement of the economic status of minority groups.

The issue of self-determination and independence of black-led organizations pervaded discussions on the response to the manifesto and in each case a majority of the predominately white churchmen voted confidence in their black colleagues by keeping in the document a "no strings attached" policy with regard to the funds given.

The plan to raise "tens of millions of dollars" will be presented for action to the NCC's triennial General Assembly, scheduled to convene in Detroit in early December.

NCC President Arthur S. Flemming said he envisaged a "black-led cross between a World Bank and Ford Foundation" type af corporation, which would both make loans to and invest in minority development. Funds would be sought from churches and other sources.

Only in this way would the "massive support" for minority development, promised by the churches two years ago, become a reality, Flemming said.

The board also urged "massive assistance" from the federal government and made minority economic and social development the "first priority" of the NCC.

Somewhat related to this action were two resolutions passed at the board meeting which also affect the poor. The first called for immediate steps by the government to provide all poor people with an adequate diet at a cost to them of no more than 25 per cent of their income.

"The immediate needs of hungry people in the U.S. should not be obscured by long-range federal plans to change the welfare system," the board noted.

In second resolution, the board commended the proposed federal family assistance system for "beginning a turn-about in a welfare system badly in need of reform" but the proposed federal contribution of $1600 per year per family of four was criticized as being entirely too low.

Sex education was a topic that involved board members when Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the U. S. spoke. She called for church groups to investigate "false charges being made by many against the organization and against sex education in schools."

Mrs. Calderone said there is an observable polarization in American life between the extreme left, obsessed with erotic exploitation, and the extreme right, equally obsessed with the erotic, but as something to be grimly regulated.

She asked churchmen to promote "a positive approach to human sexuality" and to support the right of the majority who want sex education to be taught in schools, while at the same time respecting the right of the minority to withdraw their children from these classes if they wish.

The board accepted a document called "Goals for Mission in the Seventies" which is to be presented for action to the General Assembly in December. Put together by representatives of the NCC communions and the Canadian Council of Churches, it sketches a basis for church mission in the next decade.

A resolution opposing proposed federal legislation on tax reform as it applies to foundations was also adopted by the board. It charged that the present proposals "would have the effect of inhibiting contributions to constructive non-profit undertakings (colleges, hospitals, churches, etc.) which serve the nation's good."

The board also called for a conference on population awareness, to be sponsored by the Division of Overseas Ministries and the Division of Christian Life and Mission, next June.

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EDITORIALS

GC II Evades Description

LETTERS, many accompanied with orders for our September issues that reported GC II, are received with gratitude since they indicate that our coverage was good. We were sorry to have to tell many of these readers that the demand was so great that the supply was soon gone.

Presiding Bishop John E. Hines, and we assume John Coburn as president of the House of Deputies, had no time to rest following their exhausting jobs at South Bend since they had to prepare for the meeting of the Executive Council which followed almost immediately. A report of this gathering is on page three of this number.

We cannot do better, we think, than to quote from the message that Bishop Hines gave at the opening of the council meeting.

Special General Convention II is now history. In my opinion it also made history — a small but significant portion of it, anyway. I applaud the courage and vision of the agenda committee, under Bishop Thornberry's leadership, for its contribution to a major breakthrough in the style of General Convention. In genuine Abrahamic posture they "went out not knowing whither they went" but acting in confidence that their own venture of faith would be met by an equal or greater measure of faith on the part of the gathered church representatives. It was! Few, if any, who were at South Bend — in any capacity — came away unchanged.

I applaud the Coburn Committee which—under Dr. Coburn's skilled and sensitive leadership — devoted a good portion of the summer months to the discharge of the responsibility this council placed upon them. It was their dedicated persistence and this council's subsequent approval, with amendments, of their painstaking work that set the door ajar for the near-Pentecostal experience that was special General Convention II.

We are still too close to special General Convention II to assess accurately its essence, substance, achievements — and its influence upon the whole church — and, perhaps, in some areas beyond the church. It will be months, if not years, before we are all to say, "This it was!" I am not totally surprised that for some there is only confusion, for others outrage, for still others unbelief — and, here and there, an exclamation of joy, tinged with pain, as if the agony of a kind of painful process of rebirth had left an indellible mark. I know that this sounds a bit poetic (bad poetry perhaps) and fanciful — but South Bend evades easy description. . . .

As you may have guessed, I have received dozens and dozens of letters following General Convention II. Some of them I would not quote, so vicious in spirit and intemperate in language are they. Some are from people who, sorrowful or gleefully, have seized upon our actions as reasons for them to reduce or cancel their pledges to the church. I am, of course, saddened that this is their response. But I see no reason to be defensive about the stance the convention took — and certainly not apologetic.

Whether or not God can use the experience at South Bend to further the compassionate depths and reconciling reaches of mission in this church — especially between blacks and whites — will depend upon the willingness and ability of special representatives, regular deputies and bishops to speak the truth to their people in courage and understanding.

On Theological Education

By John M. Krumm

Rector of Church of the Ascension, New York

I HAVE BEEN challenged as to the accuracy of the news item in the issue of 11 September, concerning the Board for Theological Education. I did not mean to imply that membership on the board was not in the usual way to be subject to confirmation by the General Convention. Of course, it is.

My reference to there being only one member of a theological faculty on the board meant a faculty member of one of our own seminaries. I did not think to say that faculty members in the fields of religion and theology in institutions like Columbia, Harvard and Syracuse or that a Roman Catholic theologian are at present members of the board.

I still believe that our own seminary faculties are under-represented on the board. I am now told that at least one member of the present board would not have opposed a wider representation in its membership. That was not the word passed among the deputies, however.

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Ferment Over Format

By William B. Spofford Jr.
Bishop of Eastern Oregon

FOR TWO YEARS prior to the Special General Convention II, an agenda committee, chaired by Bishop David Thornberry of Wyoming, wrestled with a new format for the primary decision-making conclave of the church. When special delegates representing women, youth and minority groups were invited to participate in South Bend, so that their voices and concerns could be heard and evaluated — although they were not to make any of the legal decisions — they had to be built into the process.

The resulting model was an agenda dealing with witness, authority and mission, with plenary sessions to be centered on clergy deployment, church structure and witness in today's culture, and some sixty work or discussion groups to meet several times for input and "getting to know you". These work groups were set up by a computer so that three bishops, four clerical and four lay delegates, and three representatives of the additional delegates would wrestle together, under the leadership of persons of the church who, by and large, have been trained in group discussion techniques. Each group had representatives of various geographic areas of the church, including overseas; urban and town-country folk; housewives, insurance salesmen, lawyers — who are always plentiful at General Convention — youth, blacks and Indians. In a real sense, each work group was a microcosm of the entire body at General Convention.

When the South Bend meeting ended, there was mixed response to the format. The members of the House of Deputies and special delegates overwhelmingly favored it. The House of Bishops less sanguine.

As with any new and experimental model, bugs got into the machinery. The chief one, of course, was the overwhelming issue of the black-white crisis in our society and church and, when that got into the works, it captured the intellects and passions of the participants. It was inevitable and logical that it should because, without looking hard at that one, the basic house-keeping issues around which the plenary sessions had been designed could have little meaning.

The debate and battle on the floor of the House of Deputies was long and real. The House of Bishops was aware that the real stuff of the convention was being done there; so much so that, at one point, it recessed so that its members could, by sitting in the galleries, feel some of the tension, pain, conflict and working-through that the clerical and lay members were undergoing.

On the basis of my experience in the small work-group, it is suggested that a "Mind of the Convention" was hammered out there, in face-to-face confrontation, rather than in the legitimate parliamentary maneuvers on the floor. In the work groups, persons of diverse opinions and backgrounds had a chance to meet and listen to members of the church who had different concerns and perspectives; used different lingo and expressed different feelings; and through whom, one could get a chance to see one's own limited "turf and frontiers".

A General Convention is a pretty impressive operation. Many persons, in both houses, tend to be reticent in large parliamentary bodies, although some revel in it. It is likely that some long-time convention attendors, for the first time, felt free enough to speak their mind in the small work sessions. It is possible that there was more across-the-board input at South Bend than at any General Convention in history, and it is likely that the common concerns and common trust and faith of the church became apparent, as opposed to the diverse and pragmatic differences of view which so often haunt us.

Communication between the two houses is never easy and the bishops were put off their stride when, without informing them, the deputies changed the agenda, already agreed upon, to deal with a response to the black manifesto. This, in a sense, left the bishops without an agenda and in a time-bind, for it was a short convention. Also, as the days progressed, more delegates, from both houses, became involved in necessary committee work, and this meant some lack of attendance and continuity in the work groups, and we might say a lessening of their integrity.

The work of the House of Bishops was inhibited most by the change in format, and the unusual changing of the agenda, and it is probable that this is one reason for the more negative response from that body. Then, too, that house is smaller and more intimate, and thus can function as a work-discussion group on its own a great deal of the time. We would bet that, in the post-mortem reports, more of the back-row bishops voted in favor of the new format than front-benchers, since they tend to experience the same shyness, and consequent reticence, as first term members

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of the House of Deputies. Also, as Bishop Ned Cole of Central New York pointed out in evaluation, most of the newer members of the house have been trained and educated in modes of group-decision-making processes, prior to entering the House of Bishops and, therefore, they would feel more comfortable with the new format.

Prior to convening at South Bend, there were well publicized attacks on the new format suggesting that it was a "snow job". We doubt that many who attended, and participated in the work-groups had that experience. Most, we venture, had the opportunity to meet other members of the church and see who they were and what they believed in and what they were saying. Perhaps most delegates went home wishing that the folk back home could experience the same kind of working-through, because it would make their job of interpretation a whale of a lot easier.

We are confident that the bugs will be looked at; the hang-ups evaluated; the processes and procedures clarified; communication techniques enriched and opened up. It is also probable that, never again, will the General Convention be any thing but an "open" conclave.

Half Dead or Half Alive

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

HALF DEAD or half alive. These are the variant terms used to describe the plight of the man who fell among thieves in the parable of the Good Samaritan. The original Greek uses "half dead" and all the English versions I have examined follow tamely along. Only that irascible monk Jerome in his Latin Vulgate had the boldness to render it "half alive". It may seem a minor point but I think there is a note of hope lurking in the second phrase that is lacking in the first. Half alive would indicate that the man might recover. Half dead sounds more pessimistic. The gospel does not tell us whether the man regained his health or not, though the implication is there in spite of the pessimistic Greek.

But what about the church today? No one knows how to describe its condition. Is it half dead or alive? Is it on the way back to health or is it rather relapsing into a vegetative somnolence? Certainly the church is sick. We cannot deny that fact. It is sick because it is a prisoner to a sick society. It is a chameleon that has taken on the sallow pallor of its environment. It preaches a safe conformity to the world around it. St. Paul called us to a quite different task, "Be not conformed to this world but be ye transformed by the renewing of your mind". The operative phrase here is the new mind. How far does the church, which is you and I, follow new avenues of thought or stick in the old, hallowed ruts?

Men of intelligence, dedication and concern will go where the action is. If it is not in the parish, they will leave the parish. If it is not in the church, they will leave the church. This is true of clergy as well as laity. The encouraging thing is that so many of the clergy have become involved in the world outside the church building. The minister should be a watchman crying the alarm, a physician feeling the pulse of society and the church as a part of that society. We silence him and fail to heed his diagnosis to our hurt and to the hurt of society. The church needs that new mind of St. Paul. The author of the Cotton Patch Version of St. Paul's Epistles put it succinctly "Brothers don't be intellectual runts". The church needs to think big and then act big.

The church has the medicine to revive itself and heal the world, it has the courage to prescribe it first for itself. Christ put it in a paradox, "For whosoever would save his life will lose it and whosoever loses his life for my sake will find it". This is the meaning of the yeast in the dough, the scattered salt, the sown seed. As we lose ourselves in a task greater than ourselves, we create a new world.

Admitted we are at the halfway mark, between life and death, but in what direction are we going? Are we half dead or half alive?

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CESAR CHAVEZ, leader of the nationwide table grape boycott and organizer of the pickers, opened a campaign in the east, starting with a four-day stay in Washington, D. C. It started at the National Cathedral. He was the main speaker at a Sunday evening service-union rally which included remarks by several clergymen. During his visit, besides talking to several church groups, he appeared before the senate committee on migrant labor and presented the cause of the pickers to a group of congressmen from grape growing states. He told them, as he told a nationwide tv audience from New York, that the average wage of pickers is $1,500 a year, pointing out that the federal government states that over $3,000 is needed to keep a family at a subsistence level.

KENNETH W. CARY, rector of St. Matthew's, Pacific Palisades, Cal., called a parish meeting to discuss GC II. Result: $1,000 for black economic development, the money to be taken from existing church funds, subject to the expected approval of the vestry. The vote was 54-38, with some parishioners saying that they thought the money should go to the BEDC, which was the big debate at South Bend. Cary said the discussion was "frank, but nothing nasty or unpleasant about it."

ALBERT A. CHAMBERS, bishop of Springfield, told his annual convention that he had voted against the $200,000 gift to blacks at GC II "because the manifesto rejected capitalism as a workable solution for black and other minority groups. It further states that the United States was the most barbaric country in the world." However convention delegates, after heated debate, endores BEDC and promised to raise funds by voluntary subscription. All the deputies

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to GC II from Springfield had voted for the $200,000 gift to blacks and $100,000 to Indians.

ROBERT APPLEYARD, Episcopal bishop of Pittsburgh, was among leading churchmen to call for "around-the-clock negotiations" to settle disputes between the black construction coalition and the building industry's management and unions. The statement, signed also by the Catholic and two Methodist bishops of the city said that "Building contractors and 24 skilled trade unions control the building industry in Pittsburgh . . . Since 1963 there has been no significant increase in the percentage of black workers permitted in Pittsburgh's building trade unions." The churchmen concluded by recommending that "the demands, together with points of agreement, should be placed in writing so that negotiators and the general public can understand the issues under discussion."

H. AUGUST KUEHL, rector of St. Paul's, Rochester, N. Y., has resigned and is now director of community and youth services for Darcy Communications, a business communications and public relations firm in the city.

GEORGE WICKERSHAM has resigned as minister of the Tamworth Associated Churches, effective November 1, 1969. He came to Tamworth to be the association's first minister twelve years ago. Tamworth's unique parish consists of the Baptist church, Chocorua, the Congregational church, Tamworth, and St. Andrew's Episcopal Church, Whittier. Each church is in a separate community, but all are in the same town. Wickersham is "town minister". He has an able associate minister in the Rev. Wallace W. Anderson, a "retired" Congregational minister who lives in nearby Center Sandwich. "Wick", as he is everywhere known, is resigning because he feels that the time has come for the parish to have another hand at the helm. "I have to remember," he said recently, "that this ecumenical parish is the only one just of its kind in the church and one of the few of any kind. Certainly I have no right to appropriate it to myself." He will become rector of St. Luke's, Hot Springs, Va., November 16.

MORTON O. NACE who served the church as a full time lay executive for over forty years in parish, diocesan and national positions has retired to Gatlinberg, Tenn. where he and Mrs. Nace have built a home. After retiring from church work after fourteen years in the diocese of Conn. Nace assisted an old Tampa boyhood friend, city manager R. A. Sexton as his administrative assistant in Dunedin, Florida. Nace served in Trinity, Miami; St. Andrew's, Tampa; diocese of South Florida; Brotherhood of St. Andrew in the U. S. A. and the diocese of Conn.

LEROY RURROUGHS and his wife were honored at a dinner in the union of Iowa State, Sept. 21, marking the 50th anniversary of his ordination to the priesthood. He was rector of the parish in Ames, which includes both St. David's and St. John's from 1919 until his recent retirement. He was also pastor to Episcopal students at the university.

RICHARD H. WILMER JR. has resigned as dean of Berkeley Divinity School. His letter states that he has been hospitalized four times in the past year, with another operation and lengthy recuperation scheduled for this fall. The Rev. Robert H. Anderson Jr. has been appointed acting dean by the trustees and a committee of the board is seeking a permanent dean.

HOWARD H. CLARK, archbishop of Rupert's Land, is now full-time executive officer of the Anglican Church of Canada. The vote at the general synod to make him presiding bishop and chief at the national headquarters in Toronto was almost unanimous. "Forty years of debate vanished in 15 minutes" was the comment of one synod official. The synod rejected a proposal which would have reserved four of the 22 seats on synodal committees for members who are 25 years old or younger. Instead the synod voted to reduce the number of committees from 28 to four.

PHILIP A. SMITH, chaplain at Virginia Seminary, was elected suffragan of Virginia at a special convention on Sept. 16. He was elected on the fifth ballot when he received 117 clergy and 112 lay votes. He is a graduate of Harvard and Virginia.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Millions Throughout Nation Demand End of Vietnam War

★ Flames of candles for peace glowed along America's streets on the night of October 15 as young and old, estimated in the millions, demonstrated for an end to the Vietnam war.

The common litany was: "What do we want? . . . Peace . . . When? . . . Now!"

Many of the religious services throughout the day were memorials to the war dead. Names of the men killed in the conflict were read and candlelight services held in almost every city.

Clergymen, lawyers, entertainers, professors, housewives, students and public officials joined in the Vietnam moratorium day called by a group of students, mostly from the ranks of those who backed Senator Eugene McCarthy for president.

Churches and religious agencies were among the chief endorsers of the demonstrations and prayers for peace. For the most part, the observances were peaceful throughout the land. A few scuffles and arrests were reported but there were no major outbreaks of hostility, though many Americans did not support the moratorium.

Thousands carrying candles marched around the White House in Washington. The procession was led by Mrs. Martin Luther King, Jr.

In New York, candlelight services were held in many neighborhoods, including suburbs, and a mass rally took place on the street in front of St. Patrick's Cathedral.

Many colleges excused students from classes. The turn-out was not large on some more-radical campuses, such as the University of California at Berkeley, but surprisingly large demonstrations marked the moratorium at schools relatively quiet in the past. Among these were the universities of Oklahoma, Colorado, Arkansas and Virginia.

The first demonstration in memory took place at California State College in Orange County, an area with considerable John Birch Society sentiment. Organizer was Edward Whetmore, son of State Sen. James Whetmore who is backed by the Birch Society. "I guess each of us marches by a different drummer," the younger Whetmore said, quoting Thoreau.

One hundred thousand persons gathered on Boston Common at a rally where Senator George McGovern of South Dakota was the principal speaker. Across the Charles River, 10,000 filled Cambridge Common to hear George Wald, the Nobel laureate in biology and a key opponent of the anti-ballistics missile system. Dr. Benjamin Spock spoke at the office of economic opportunity in Washington.

Columbia University in New York had a day-long series of speakers, including the Rev. Andrew Young, executive vice-president of the Southern Christian Leadership Conference, whose organization was a main moratorium endorser.

An absent without leave soldier took sanctuary in Columbia's St. Paul Chapel. The Rev. William Starr and Rabbi Bruce J. Goldman, whose formal affiliations as chaplains at Columbia were ended in controversy last year, read selections on peace to a crowd of 2,500.

In addition to tolling the historic Mennonite bell for the servicemen killed, students at Bethel College, North Newton, Kans., held a teach-in on peace for the public.

Hellenic College in Brookline, Mass., marked the moratorium in Eastern Orthodox manner. A memorial to the war dead began the day and the class hours were spent in prayer and in discussing the best ways toward peace.

College spokesmen pointed out that the observance was not to stress division in the nation on the critical issue of the war but to emphasize the positive contribution students can make in forming "responsible opinion."

At the U.S. Military Academy at West Point, N. Y., 200 co-eds from Vassar College in near-by Poughkeepsie, marched through the gates and spent the after-

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noon handing flowers and apples to the amazed cadets. The young ladies then sat down on the lawn, sang "America, the Beautiful" and went back up the Hudson River.

Prayers for peace were said every hour in Washington Cathedral. Clergymen gathered at Worcester, Mass., in the Chestnut Street Congregational church to intone the names of Americans who lost their life in Vietnam. Laymen from the business world read the list at New York's Trinity Church.

Brewster of Yale

President Kingman Brewster Jr. of Yale, addressed the 50,000 who gathered in downtown New Haven, Conn. The educator said: "We were fooled by the false promise that this would be an easy war. Let us not fool our fellow countrymen into the belief that this will be an easy peace. Let us admit that it is not easy to stop short of victory in a cause for which so many have fallen . . . Let us say simply that we cannot tolerate the abuse of their memory as a justification for continuation of the killing and the dying at the behest of a corrupt Saigon government which rejects both democracy and peace."

Some protests took place in foreign countries. Twenty American civilians in Saigon delivered a petition with 32 names to the U.S. embassy. It asked for an immediate end to the war and withdrawal of American troops.

Leaders of the moratorium said October 15 was only the beginning of the campaign to bring about peace. Canvassing of neighborhoods to obtain signatures opposing the war was to continue. Plans moved ahead for a "March Against Death" in Washington on Nov. 13-15. Sponsoring the march is the new mobilization committee to end the war in Vietnam, a coalition of religious and civic peace groups.

Big Rallies in New York

The Rev. William Sloane Coffin Jr., told a moratorium day throng that the people are so far ahead of President Nixon in wanting the Vietnam war ended that they cannot "close ranks" behind him as administration officials ask.

The Yale chaplain was joined by politicans, entertainers and civic leaders in calls to bring home the Americans from Vietnam. "How many Vietnamese fought in our civil war?" the clergyman asked.

The Bryant Park rally which Coffin addressed was the largest in New York on the day in which Americans across the land suspended "business-as-usual" to demonstrate for peace. A crowd estimated between 40,000 and 125,000, the figure given by the moratorium committee, jammed the park in mid-town Manhattan.

Coffin, Senator Eugene McCarthy of Minnesota, New York's Mayor John Lindsay and actor-author Woody Allen received the most tumultuous welcomes. The mayor, who was criticized by his opponents in the mayoralty race and some city groups for backing the demonstrations, said moratorium day was one of the "greatest" days New York has known.

Mayor Lindsay said those who thought it unpatriotic to protest "do not know the history of their own nation." He also emphasized that the right of free speech also belongs to those who disagree with him.

Republican Backing

New York Senators Jacob Javits and Charles Goodell, both Republicans, poet Rod McKuen, labor leader Cleveland Robinson, writer Jimmy Breslin and Burton Weiss, a rabbinical student from Jewish Seminary, were among the speakers.

Weiss and six associates blew seven blasts on Shofars (rams horns) following the singing of the national anthem and the invocation. "Let the image of the God of war, like the walls of Jericho, come tumbling down." said Weiss.

Notables Play Part

Actor Tony Randall and actress Shirley MacLaine were masters of ceremonies. Folk singer Judy Collins; Peter and Mary of Peter, Paul and Mary, and the cast of the Broadway play, "Hair," sang.

On hand to give encouragement in efforts to spur public opinion to oppose the war were such entertainment personalities as Helen Hayes, Shelley Winters, Dick Benjamin, George Segal, Ben Gazzara, Keir Dullea, Julie Harris, Jerry Orbach, Janice Rule, Maureen Stapleton, Eli Wallach and Lauren Bacall. The casts of a dozen Broadway and off-Broadway plays attended. Many shows closed on the night of the 15th to observe the moratorium.

Bryant Park was only one of scores of New York rallies, teach-ins, memorial services to the Vietnam war dead and marches. Earlier, several thousand persons gathered in the United Nations plaza. Five thousand youths rallied in Central Park. Citizens on the West Side convened for a candlelight service on Broadway.

At St. Patrick's

The day was climaxed by an interreligious service on the steps of St. Patrick's Cathedral. Attended by 15,000, the observance began with an hour of singing. The worship was led by the Rev. Richard John Neuhaus, a Lutheran pastor from Brooklyn. Also participating were Rabbi Lloyd Tanenbaum of

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Long Island, the Rev. James Gunther, president of Harlem's ministerial interfaith association and Catholic Fathers Ed McGowan, S. J., and Ned Murphy, S. J.

Neuhaus explained that the service was in the street since that was where the movement to win peace was taking place. After a day of marches and speeches, it was fitting, he said, to "join in prayer to strengthen the movement."

A litany began: "For America, blessed with abundance and touched by noble purpose, that it may turn from the works of death to the works of life, that it may yet become a blessing and not a curse to the nations of the earth, let us pray to the Lord."

The service ended with the singing of "America." Many of the youths continued their vigil in the street until the small hours of the morning.

Success Beyond Hopes

The monumental demonstration, termed the largest in the nation's history, was pronounced a success beyond their expectations by its two chief planners, both former seminary students.

Sam Brown, an ex-student at Harvard Divinity School, and David Hawk, who plans to complete his studies eventually at Union Seminary in New York, expressed satisfaction that there had been moratorium observances in all 50 states.

Concerning assertions that since the demonstrations were acclaimed in Hanoi they would encourage the enemy to believe in ultimate success, Hawk said he "wouldn't want to dignify this red-baiting with a response."

The extent of the activities in Washington and across the nation suggested that planners were backed by hundreds of thousands of volunteers in seeing the moratorium as a positive move.

GC II Funds for Black Projects Under Investigation by FBI

★ The church's $200,000 allocation for black economic development projects, a move which stirred controversy, was boiled up into a full-scale federal grand jury investigation.

Top officials of the church — and newsmen who covered GC II — were called to testify before the panel.

Federal officials refused to make any comments on the probe. U. S. Attorneys Guy Goodwin and Leroy Amen came to South Bend, Ind. from the department of justice in Washington to conduct the questioning of witnesses.

They cautioned all who appeared before the panel that they would be in contempt of court if they revealed the intent of the inquiry or reported any of the testimony given. This is normal in any grand jury investigation.

Presiding Bishop John E. Hines answered a subpoena and appeared here on the third day of hearings. Because of the unavailability of a court reporter, Bishop Hines spent a good part of the morning in a waiting room. He was discovered by newsmen and asked whether the church was caused any embarrassment because it had voted the appropriation and because the justice department was now investigating phases of the convention.

He replied, "No comment."

Others reported to have appeared before the panel were: Archdeacon Dudley Reed of the Springfield, Ill., diocese; Howard A. Moore of South Bend, a deputy to the convention; Dr. Kenneth Kintner of Mishawaka, Ind., another deputy; and Daniel Carroll of Winnetka, Ill., of the joint commission on the deplorment of the clergy.

Among many reporters who testified before the grand jury were George Cornell, religion editor of the Associated Press; Lester C. Kinsolving, religion editor of the San Francisco Chronicle who is also an Episcopal clergyman; and Dolores Liebeler of the South Bend Tribune.

All of the witnesses, when questioned by newsmen after their appearance, refused to make any comments on the investigation.

One of the churchmen, however, said that the investigation placed the church in a position of possible embarrassment in the eyes of the black community.

Another witness, who refused to be identified, said he believed that the investigation was triggered by "rank conservatives in the church."

According to sources in South Bend, the investigation was launched by the Federal Bureau of Investigation three days after the special convention ended in early September.

After the convention had voted the $200,000 appropriation, considerable controversy and apparent misunderstanding was generated. At issue was whether the convention had endorsed the Black Economic Development Conference and, in particular, its black manifesto which demands $500 million in reparations from white churches.

Bishops across the country rushed to issue statements of clarification, most noting that no funds were voted directly to the BEDC and that the notion of reparations was rejected.

Episcopal officials explained that the $200,000 was designated for the National Committee of Black Churchmen

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(NCBC) and not the BEDC. The NCBC is expected to be the conduit of the funds to the BEDC. The Executive Council also emphasized that the amount of the appropriation would not come from funds budgeted for the church's general program nor from pledges meeting diocesan quotas to the church's work.

HISTORY WAS MADE AT E.T.S. CONFERENCE

★ The proposed initiatory rite of the Episcopal Church was used for the first time as part of a liturgical conference, when 4-month-old Sean Lampert received baptism, confirmation and communion in one ceremony.

The new initiatory rite will be proposed for trial use at the 1970 General Convention at Houston and could become common practice if approved.

Bishops Anson Phelps Stokes and John Burgess presided, assisted by the Rev. William D. Dwyer of St. Stephen's, Boston.

The infant is the son of Mr. and Mrs. Richard Lampert of Cambridge. Sean's 3-year-old sister was confirmed as was the 18-month old daughter of the Rev. and Mrs. Michael Kendall of St. John's, Waterbury, Conn.

The conference, held at the Episcopal Theological School, had as its theme Christian initiation, and was attended by about 200 persons.

The Rev. Bonnell Spencer, OHC, and Margaret Mead, anthropologist, spoke during the conference about the new rite. Both are members of the standing liturgical commission's committee on initiation.

The introduction to the committee report to be presented to convention says: "The entire liturgy will be recognized as the full reception of the candidate into the family of God by the power of the Holy Spirit, beginning with the acceptance, through faith, of forgiveness of sins and redemption in Christ . . . followed by the conferring of the gifts of the Spirit by the laying-on of hands (in Confirmation) and ending with participation in the holy meal at which the entire family is united, nourished and sanctified."

The report says, of reception of communion by the infant: "Those who have been made members of the family of God have a right to be fed at the Lord's table."

This practice of the simultaneous administration of the three sacraments was the norm of the church in its early centuries. It has been continually practiced by the Eastern Orthodox Church.

SOUTH FLORIDA TAKE STEPS TO DIVIDE

★ Essential steps in the division of the diocese of South Florida were taken early in October. On the 8th, in Holy Trinity Church, West Palm Beach, the diocesan, Bishop Henry I. Louttit, celebrated the eucharist and then presided over a convention of clergy and laymen of the parishes and missions of the southeastern archdeanery, at which Bishop James L. Duncan, suffragan, was elected diocesan of the diocese of Southeast Florida. He was elected on the first ballot, seven others having also been nominated.

A week later, October 15th, clergy and laity of the Gulf Coast archdeanery met in Redington Beach, a suburb of St. Petersburg; Bishop Louttit celebrated the eucharist in the Bath Club, and presided at the convention which adopted the name diocese of Southwest Florida, after electing Bishop William L. Hargrave, suffragan to be diocesan. Election was on the first ballot, and only one other man had been nominated.

In both incipient dioceses constitutional and canonical amendments were made, and budgets for 1970 adopted. When formal approval of the diocesan status has been made by the secretary of General Convention, steps to organize the continuing diocese of South Florida can be taken, probably early in December.

Both bishops-elect have accepted election, pending approval by bishops and standing committees. Each has served in the area of his new jurisdiction as a suffragan bishop of South Florida since consecration in 1961.

BISHOP HINES SAYS GC II TOOK PROPER ACTION

★ Bishop John E. Hines told delegates to the diocesan convention of Missouri on October 22 that GC II considered all the alternatives to deal with matters of race, did not like any of them, and tried to choose a sensible course.

The leadership of the church has not "sold out" to the black militants or to any other group, he said.

The church today is neither on the political far-left or the far-right, but is where the church must stand in the present social situation.

"We chose a sensitive, open course which reflects a humane, concerned ministry for minority groups. To have done less than this would have been to be apostate to the ministry to which Christ calls us today."

In a world of revolution, he said in St. Louis, the church has no alternative but to engage itself and face constructively the criticism which comes to all institutional religion in any revolutionary movement.

"We have nothing to be frightened about, though there is certainly much to be concerned about in today's world," he said.

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EDITORIALS

What Makes a Saint?

WHAT DOES ONE have to do to be called a saint? To know the right person is one answer for why, otherwise, would we honor certain persons of whom we know nothing except that they are listed as disciples of Jesus. Aside from that a "saint" is likely to be a celibate who has renounced the world. If he has been a martyr it helps. Because some people are inclined to define a saint as a person different not merely in degree but in kind from ordinary mortals, the term is rather ambiguous. But there are certain persons whose lives were in some way exemplary and are therefore figures to be emulated.

A hundred individuals or groups are commemorated in the Calendar of Collects, Epistles, and Gospels for the lesser Feasts and Fasts. Some of them are relatively modern and we know that they were far from perfect. That is beside the point. After all, Abraham was a pimp, Jacob a cheat and liar, Rahab a whore, and David an adulterer and murderer. What is important is the reason for honoring an individual. Of those in our catalogue of one hundred, how many are venerated because they expressed a deep social concern? To give them the benefit of the doubt there are at the most six. Six percent is not high, as percentages go.

Theological beliefs are supposedly reflected in their fruits. If God's fatherhood is proclaimed, certainly there should be a concern with brotherhood, a fruit of God's fatherhood. But how many hymns out of our collection of six hundred sing of social action for the welfare of all? Precious few. Certainly man's relationship with God comes first. It is out of gratitude for what God has done that man is motivated to social action. But social action should be given greater emphasis as a fruit of the spirit and those who engage in it should at least have some recognition.

In thinking of saints it is important that we think not only of those who "died in the Lord", expressing God's love in a deep concern not only for the victims of society, but in an active manner as they worked to build a society that would produce fewer victims. Let us, therefore, honor those who labored to remove the causes of war, unemployment, poverty, and other social injustices. They should be emulated also.

"Saints" Take to Streets

MORATORIUM DAY far exceeded the expectations of everybody. For millions of Americans, old as well as young, to issue such an appeal for a swift peace in Vietnam was a phenomenon unpresedented in the history of the country. So if you have a mind to pray for saints who labor for peace you can make up a very long list from the account on the October 15 demonstration in this issue.

Special attention, we think, should be given to Samuel W. Brown Jr., a graduate student in ethics at Harvard Divinity School until he tackled the job last spring as the organizer for the moratorium. Prayers of thanksgiving should also be offered for Jerome Grossman, a Boston businessman, who came to Brown in April to suggest a nationwide strike to protest the war. Brown liked the idea but not the word "strike" — hence the change to "moratorium". So Brown, along with a couple of young friends, set up shop in Washington early in the summer, with October 15 the fantastic result.

That churches played a major part in the demonstration is putting it mildly — with much of the spade work being done in the spring by eight people who went to Saigon as members of a U.S. team to study religious and political freedom in South Vietnam. Following the visit they prepared a 36-page report of their findings. The report appeared in the Congressional Record for June 17 and copies may be obtained from any Congressman or from the United Methodist Board of Christian Social Concerns, 100 Maryland Avenue, N. E., Washington, D. C. 20002.

We recommend careful reading of the full report as well as the article in the Christian Century for October 15 by two of the team: Bishop James Armstrong, United Methodist, and Congressman John J. Conyers of Michigan. It tells the sad story of what happened to the report at the hands of state department and other officials in Washington, including the White House.

To quote their concluding paragraphs:

Mr. Nixon's is an impossibly difficult task. There is no way to erase the past 20 years' history. However, there is this in his favor: he does not have to justify previous decisions or pretend that mistakes have not been mistakes at all. Just

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the same, it is the responsibility of the American people to keep this and every administration "honest."

Can conscientious citizens intelligently and helpfully participate in government? Our answer is that, by seeking to influence lawmakers, by sharing with others our understanding of the facts, and by supporting groups and institutions that work for international justice and honorable peace, conscientious citizens can participate, to their own and the whole nation's benefit.

The War at Home

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

LAST WINTER Dr. Anthony Storr convinced me that aggression is an innate characteristic of the human animal and one of the prime ingredients in his survival to become the most dangerous species on earth. The problem, for a realist, thus becomes one of channeling aggression into creative action rather than foolishly trying to eliminate a drive that is as strong as sex.

If that is the problem, we had better begin working at it with serious concern in the near future because, if you haven't been in touch with what's going on, things are getting pretty rough. If you happen to have a copy of the October issue of the Atlantic Magazine, read the article by Dan Wakefield called. "The War At Home". It's a kind of review of the motion picture Easy Rider. This is a violent film, but it shows violence that is "not glamorous, not heroic, not appealing, not manly, but as nauseous, frightening revelation of the darkest, most twisted side of man." "Easy Rider," the author continues, "is instructive about the very real violence and hatred that runs through this society and is poisoning it right now, this day, this minute."

Mr. Wakefield says that he thinks that violent hatred "springs in part from our national fear and distrust and dislike of anyone and anything different from the norm, the great irony and tragedy of a nation founded on diversity and fearing it, a society devoted to erasing all differences of nationality and putting everyone into the same melting pot, a process that hopefully produces a standardized, producation-line human who is stamped with approval as 'all-American.'"

This would be comic if it weren't so tragic. We have devoted billions of dollars and the lives of hundreds of thousands of our young men fighting Facism and Communism. The average man who died was not a student of politics or economics. In simplest terms, he figured he was fighting for freedom and against the forced conformity of an all-powerful state. He didn't want to have his behavior and thoughts regulated by secret police, and that was his image of Hitler's and Stalin's governments. And we are giving away what none of our enemies were able to take from us by force. Because we can't tolerate differences. By God, you conform to standard American dress and manners or we'll make you wish you had.

Nor is this a one-way street. Establishment people and ignorant red necks hate the hippies, but hippies are equally united in their angry contempt for patriots with crew cuts. It takes more than a lapel button saying "Love" to make a man tolerate variety.

Remember the song in South Pacific that said "you have to be carefully taught" to feel contempt and hatred for other people? That's sentimental nonsense. The lesson is so easy that it comes without effort to most people. And the more stupid you are, the quicker you learn it.

It seems to me that a major effort of religion in our increasingly violent society ought to be to help people affirm the value of differences. A good test of whether we are religious or not would be simply to survey our attitudes toward those who are different. How do you feel about the man on your street who is a "lawn nut" manicuring every blade of grass as if he was a barber for Genghis Kahn? How do you react to long hair on a boy or a mini skirt on a matron? What have you said about college kids? What about people who differ from you on Vietnam, or abortions, or socialism?

The great Jewish theologian, Martin Buber, said, "God never does the same thing twice." If that is true, and it seems to me to be obvious, then how can a man claim to be religious and at the same time try to force his brand of conformity on everyone else?

God in Secular Fashion

By Lee A. Belford

Chairman of the Department of Religion
New York University

AT ONE TIME we were accustomed to contrast the religious and the secular. There were the god-believers on the one hand and the god-deniers on the other. To complicate the situation, in recent years we have seen a spate of theologians who de-

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clared that God is dead. It would seem that the theologians, still professing church affiliation, had gone over to the other side and had betrayed what they were supposed to uphold. The situation actually is not so simple. The contrast between the religious and the secular results in the limiting of God's activity to certain specific areas and to limit the area of God's activity is to limit God.

Perhaps the most significant contribution of both the atheists and the avant garde theologians is the way in which they have told us that our conceptions of God are too small. Before a person can call himself an atheist he must have some conception of what he means by the word "god." He then proceeds to deny that god, as he defines him, exists. Look at the definition and almost invariably it will be seen that his definition is inadequate, that it is too delimiting. The "death of God" theologians do have something in common with the atheists. They agree that we have been thinking of God in too limited a way. To say that God is dead is only another way of saying that God as he has been defined traditionally has been defined inadequately and that the definition no longer holds up.

Bishop John A. T. Robinson has protested effectively against some of the concepts that are still prevalent. He has pointed out that it is archaic to speak of God "out there" as if he inhabited some spatial dimension. He declares that it is better to speak of God as found within the depth of man's being. Likewise, heaven is no where, no place at all. Heaven is where God is, surrounded by angels and archangels and all the company of heaven. The medievalists were not playing games when they asked how many angels could dance on the point of a needle. If angels are thought of as incorporeal, as not possessing bodies, then all of the angels there are or ever will be could dance on the point of a needle. That is a wonderful belief. Just to think that angels are not off somewhere, but surrounding us now, occupying no space at all. God is with us now and with him our beloved departed. What a cloud of witnesses! And how do we know this? Arguments from philosophy and from science are inadequate. We can know this only through the experience of God and the heavenly company, an experience shared by others within the household of faith. Do you not agree that it means more to talk in this fashion than to think of God inhabiting some distant reaches and whom we may approach only as we cast away the concerns of this world?

Traditionally we define theology as the discipline concerned with God — his attributes and his relationship to the universe. However, for a long time we have been unduly preoccupied with what God is like, sui generis. We spoke of a God who is self-existent, but then decided to create the world with its inhabitants, the existence of which has nothing to do with the completeness of God. In order to protect God's perfection we described him in such absolutist terms that we made him remote from man's worldly experiences. We made rather sharp differentiations between the holy and the profane, between the religious and the secular. God was concerned with the holy and the religious; the profane and the secular were merely the negative forces in opposition. Although we spoke of God's omniscience, omnipotence, and omnipresence, in effect we limited God to a very small part of man's experience.

Concerned with Life

THE OTHER PART of the definition is concerned with God's relationship to the universe. This does not mean merely that God created the universe and established certain laws. That was the position of the 18th century Deists. Voltaire was more than willing to concede that there must be a Creator but he added, "After God created all that is in six days, he rested on the seventh and he has been resting ever since." This idea is epitomized in a button worn by some young people, "God isn't dead; he just doesn't want to be involved." But if God is not involved in the ordinary processes of life, he is not a very meaningful God to those of us who are.

In the past we have emphasized God's transcendence so much that we have, in effect, denied that he is really present in all the ordinary workings of life. As we view the theological climate of today there is less emphasis upon this transcendence and more emphasis upon God's immanence. The institutional church, like other institutions, is being criticized. More often the church is viewed with indifference. There is less talk about God in traditional terms even though some of those most critical are still inclined to say kind words about Jesus Christ. But if we are able to read the protest movements of one sort or another correctly, the protest movements both within and without the church, there is more concern with creativity, love, and justice in human relations. It is important that these concerns be viewed as within God's providence even though the name of God is not called. It is Christian to say that if we love one another, God abides in us. If the element of the holy is seen within the profane, the element of the

religious within the secular, then the current movement toward secularity may be viewed positively. It has broadened our conception of God and made him more significant.

All responsible men are concerned with truth. From the Christian standpoint, God is the source of all truth. Therefore when a man is deeply concerned with seeking truth, he is, in part, seeking God or at least, that which comes from God. When he seeks goodness, it is goodness come from God. Must a person confess belief in God in order to discover truth? No indeed. Karl Marx, although a baptized Christian, rejected God and yet he said some thing which are true. Sigmund Freud treated religious beliefs as illusions harbored by neurotics and yet he sought and found some truth about the functioning of human personality. Everyone has known some very good and loving people who called themselves either atheists or by the more euphemistic term, non-religious humanists. This is not surprising. The theological question is whether the capacity to love is a gift of God, whether acknowledged or not? Is God involved in the process of loving as well as the process of seeking truth? If the answer is not "yes" to this question, then God has been radically limited. Wherever truth and goodness are, there is God.

A Good Slogan

THEOLOGY is now becoming secular which is another way of saying that since the word of

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God affects the whole of life, attention must be given to the human condition, to man in all of his earthly relationships. In this context there can be no separation between the church and the world, between individual and social salvation, between personal love and social justice. In this context it is no longer adequate to think of man's salvation in an individualistic sort of way. It is no longer sufficient to speak of this life being only a veil of tears in preparation for the great life beyond. Look but for a moment at the focus upon the after-life that was dominant for so long with its very high degree of self-interest. Since life is so short and eternity so long, think of the advantages to sacrificing the earthly for all the joys to come. Not only did this orientation forsake the community of men, it nullified God's creation and represented bad theology. This orientation in effect is denying the essential goodness of God's creation and man's purposes on earth which is to do God's will in this world.

The buttons worn by the youth offer us an important commentary. A popular one has the inscription, "We believe in life after birth" which is another way of saying "We believe in life before death." Is it a bad slogan? Does it represent bad theology? No indeed. And it also represents an aspect of the secularization movement, the idea that God, if he is to be meaningful, must have something to say to man in his ordinary, day-to-day life.

- - People - -

ROBERT L. CURRY becomes headmaster of Shattuck School, Faribault, Minn., January 1. He is presently the headmaster of Lenox School, a position he has held since 1946. He is well known to Witness readers for articles and for reports of General Conventions in 1961-64-67 and GC II all of which he attended as a deputy from W. Massachusetts. He has a number of degrees including an honorary doctorate in recognition of his outstanding record in the field of preparatory school education.

E. RICHARD DAVENPORT, rector of St. Luke's, Utica, N. Y., is now in charge of a new All Saints in the city. The name Trinity, designating Utica's oldest Episcopal church, founded in 1798, faded into history with its merger with St. Luke's to form the new parish. Consolidation of the two parishes to form the new church, which will occupy the Trinity Church building, was announced by the Rev. Stanley P. Gasek, rector of Grace Church and dean of the Utica-Rome district. The merger, approved unanimously by both parishes and the vestry of each, became official with the signing of an order of consolidation by a supreme court justice. Gasek called the merger "a prototype for further consolidation within the diocese. We have in our Utica-Rome district of this diocese, two other sets of parishes where there are discussions that will lead the way to closer cooperation and hopefully merger." He said the consolidation reflected several trends. Studies have indicated the need for a minimum of about 350 members to sustain a church from a practical viewpoint in fiscal and program matters, he said. Each of the churches had about 200 communicant members. Further, the churches were originally neighborhood parishes, but no longer serve neighborhoods alone, as more people drive to church. Davenport is vicar until the new parish formally elects a rector.

BRONSON CLARK, head of Quakers Service Committee, after a 90-minute talk by a delegation of the organization with Henry Kissinger at the White House Oct. 6 said: "I am absolutely astonished at the rigidity of this Administration. They haven't learned a single lesson, and are determined to prosecute this war according to the Johnson formula. We came out of this meeting determined to issue a call to all Americans to support the October and November actions as the only alternative left. We are dedicated to any kind of nonviolent action to indicate to the Administration that you cannot make peace by making war."

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10¢

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George F. Tittmann

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NEWS: ---- Many Dioceses Act Favorably in Raising Funds for Blacks. Broadcasters Given Tips on Reaching Young People

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Many Dioceses Act Favorably In Raising Funds for Blacks

★ The diocese of Pennsylvania voted to bar diocesan funds from "violent" organization, but refused to name the Black Economic Development Conference as a "violent" organization.

Delegates to the diocesan convention then approved overwhelmingly, "in principle," a $5 million campaign for economic development in the black community. The delegates instructed Bishop Robert L. DeWitt to call a special convention early next year to make "conclusive decisions" on the program.

The compromise resolution regarding "violent" organizations was proposed by Rev. Tom Edwards, rector of St. Paul's, Chestnut Hill. It was passed by a vote of 381-277.

Edwards said he offered his resolution because of the "basic ambiguity about the connection between BEDC and violence" and the possibility that the BEDC might repudiate the controversial preamble to the black manifesto.

Passage of a resolution excluding aid to the BEDC might have resulted in a walk-out by some groups, according to Bishop DeWitt. Black clergymen had said earlier they were "unalterably opposed to any special funds being allocated to black people with designations being made by a predominantly white group."

A resolution proposed by David F. Maxwell, a lawyer, would have prohibited the convention from giving any funds to the BEDC or other organizations advocating violence. It would have forbidden "the payment, directly or indirectly, of reparations as expressed in the manifesto."

The black churchmen said: "We consider this resolution an insult to our intelligence and abilities, a flareback to the old ways of the white-black superior-inferior attitudes of the past, and certainly not an expression of trust in your black clergy and communicants."

Two black clergymen, the Rev. Bruce Williamson and the Rev. Charles L. Poindexter, who had signed statements opposing the black manifesto two months previously told the convention they felt they had been "used" by the white clergymen who organized against the manifesto.

Williamson, who had spoken out strongly against the manifesto in the past, told the convention, "I thank God for Forman. I thank God for the black manifesto. It has brought you today to the focus you must consider."

Archdeacon Robert Wainwright expressed enthusiasm about the compromise resolution. "Until this resolution," he said, "I thought we'd leave here with the diocese split right down the middle and that we'd self-destruct by the end of the day."

"I think we're in motion," said Bishop DeWitt. "We did not get immobilized."

MICHIGAN DELEGATES HEAR YOUTH

★ Confirmed youths 16-years-old and older were given voting power at the convention by the diocese of Michigan.

Its action lowered the age from 18 at parish levels; presumably, 16-year-olds may now be delegates to the convention.

Approved by a 3 to 2 margin, the decision came after Ellis Clifton Jr., 16, a black youth, came forward to participate in debate on the age change.

Asked if he were a delegate, Clifton, whose father is an assistant clergyman in a Detroit church, said, "Yes, I am. I am. My church sent me here."

In a speech which, he said, he spent hours preparing, the young man pleaded greater youth participation in the church.

"I've heard lots of static from adults saying the youth of today has shied away from the church and that we are growing up with no moral and religious training whatever," he said. "I'm not sure that they're so far off,

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'cause the church has done little in our eyes to make youth a part of this great and holy institution."

The Rev. Robin Murray of Christ church, Dearborn, pointed out that a baptized and confirmed youth is already a part of the church and should have a voice in it.

Voting age in the Episcopal Church is generally left to diocesan decision. In a few parishes, the age for voting on local matters has been lowered to 14.

In other developments at the convention, blacks requested appointment of a black archdeacon. The proposal came from a committee of response, named earlier to consider demands for "reparations" from the Black Economic Development Conference.

The recommendation urged that the black archdeacon be given a salary in the $17,000-$20,000 range. Bishop Richard Emrich said that some private funds had already been pledged for support of a black archdeacon. An appointment is expected soon.

In his address, Bishop Emrich urged sensitivity to the urban crisis and to the complexity of contemporary society. He indicated that he would not "threaten to withhold Michigan funds" from programs set up by the national church. This reference apparently was to the drive to raise $200,000 for black development.

"If the General Convention of the Episcopal Church votes a proposition after open, long and fair debate," said Bishop Emrich, "I will not as bishop threaten to withhold Michigan funds because there may be some small part of the total program with which I disagree. I will be loyal, though it may be loyal opposition."

CHICAGO CONVENTION VOTES FUNDS TO BEDC

★ The convention of the diocese of Chicago voted to raise $25,000 which is expected to go to the Black Economic Development Conference.

It was stressed at the meeting that the $25,000 would come from individual and church contributions, not from the regular budget.

The debate on the issue was long and heated. Just before the vote came, the Rev. Richard C. Winn, a black vicar, drew angry shouts when he said: "It's not the black manifesto that frightens you. It's the glare you see in the mirror when you shave and your naked racist soul is exposed."

Some delegates objected to what they felt were militaristic and revolutionary tones in the black manifesto.

"We must fight for social justice using the methods of the Gospel, not through the use of guns and bricks and bats," said the Rev. Robert Howell.

The vote was overwhelmingly in favor of the $25,000 gift. In other action, a task force was created to meet with Chicago representatives of BEDC to "consider and negotiate" requests, not specified, made of diocesan officials.

EPISCOPAL CHURCH TOPS IFCO LIST

★ The Interreligious Foundation for Community Organization (IFCO) has served as a channel for $1,878,000 in the two years since its organization, the Rev. Lucius Walker Jr., announced.

The IFCO executive director said $1.3 million came from national religious agencies and $578,000 from non-church sources. Of the total, about $1.2 million was designated by the donors for specific projects.

IFCO is a coalition of 23 church boards and community groups. It funds a variety of programs designed to muster community support for projects of economic development, leadership training and community organization.

It has been under fire for calling the first Black Economic Development Conference (BEDC) which met in Detroit last spring, and for refusing to repudiate the black manifesto, which came from the meeting.

An IFCO spokesman said the organization had given no money to BEDC except that designated for financing the Detroit conference.

Most of the funds received by IFCO came from Protestant churches, according to Walker, an American Baptist black clergyman.

Amounts given by member organizations included: Episcopal executive council, $476,229; United Presbyterian board of national missions, $247,868; United Methodist board of missions, national division, $183,-821; United Church board for homeland ministries, $135,016; American Baptist home mission societies, $151,299; board of American missions, Lutheran Church in America, $71,542; black affairs council of the Unitarian Universalist Association, $53,000; Christian Church (Disciples of Christ) reconciliation: urban emergency program, $10,000; board of national ministries, Presbyterian Church, U.S., $2,500.

Funds from Roman Catholic sources totaled $21,106. Membership of IFCO includes two non-official Catholic groups — the national Catholic conference for interracial justice and the Catholic committee for urban ministries.

IFCO has received more than 300 requests for funds totalling $25 million, Walker said.

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Broadcasters are Given Tips On Reaching Young People

★ Problems of today's youth "must be related to the gospel in their language," the defense department's director of information told some 125 religious broadcasters.

John Broger, who has jurisdiction over all armed forces radio, television and motion picture operations and troop newspapers and other publications, spoke at the fall convention of the eastern and south-eastern chapters of the national religious broadcasters.

Young people have established their own communications system through their music, poster art, newspapers, etc., Broger said, and religious broadcasters must learn how to "plug into" it.

Producers of religious programs and program directors of Christian radio and tv stations must get to understand problems youth are concerned about, such as over-population, pollution, dehumanizing automation, etc., he said.

Christian broadcasters must also do a better job of listening to what young people are saying and of observing what they are doing about current and future problems as they see them, the government official said.

Pat answers, or answers to questions youth are no longer asking are useless, he said, especially with today's young people.

Another convention speaker was Tom Skinner, a Negro radio and tv evangelist, a former gang leader of the notorious Harlem Lords who was converted through a Christian radio broadcast.

The 26-year-old director of the Tom Skinner crusade told the broadcasters that the "world" is faced with three crises:

- Of identity — "Who am I? What's my reason for living?"
- Of community — "Who is my brother, and how do I relate to him?"
- Of power — "How can I do my 'own thing,' and how can Christ help me?"

"So much of what is preached over the radio today is not gospel," Skinner asserted. Some radio preachers talk against the National Council of Churches, others against Communism or pornography, "but these aren't the gospel," he held.

People today, especially young people, are challenged by a "gutsy Jesus," he said, a man "with hair on his chest and dirt under his fingernails," a man "who would level with me and help me grapple with the issues of life."

Skinner believes that the only answer to the problems of society in general, and the ghetto where he grew up in particular, is for each individual to experience a change of heart so that self-centered ambitions are subliminated in service to others.

Jerry Lackamp of Cleveland, executive director of the Catholic broadcasters association, told the group it was important to encourage positive evidences of religion in the general programming of regular commercial stations, such as good music.

The national religious broadcasters is an organization comprising some 260 groups engaged in religious broadcasting on radio and tv. One hundred of these are Christian-owned and operated stations in this country and an additional 25 stations overseas. The remainder are program producers.

CALIFORNIA PARISH HAS NEW SETUP

★ The sermon has been eliminated at the 9:00 a.m. service at St. Matthew's, Pacific Palisades, Calif. As part of an experiment in revitalizing the parish's Sunday morning program, the traditional sermon will be replaced by a five-minute "theis", an openended statement of an issue which will then be discussed by the congregation meeting in small groups.

Integral to the plan is a series of innovational worship services to be more contemporary, informal and dramatic. Folk songs and modern, singable music will be introduced and instruments other than the organ will occasionally be used.

The new format resulted from study by a representative committee of lay people and youth which has met regularly with the clergy since last August. It has explored in depth the problem of meeting more effectively the needs of the congregation and of creating a more vital sense of participation and belonging.

Following the fifty-minute service the congregation will meet in groups of twelve to fifteen, each led by a pair of specially trained facilitators, one an adult and one a young person. These sessions, to last from forty to fifty minutes, are designed to build a sense of community and to provide opportunity for dialogue and interaction in exploring the meaning of the faith in the daily lives of the participants.

The youth of the parish, who have participated in the planning, will take an active role in the new program, both as discussion leaders and as members of the small groups. By this means the committee hopes to narrow the generation gap.

The clergy will be freed to serve as resource persons, bringing their theological and pastor-

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al training to assist the discussion groups as required and requested. They will also make available as indicated other resource people and material. The urgent questions raised by participants will provide the basis for the thesis statements to be presented weekly to the congregation.

The Sunday School program is being lengthened to provide a more effective Christian education experience. Parents and children will be dismissed simultaneously. There will be no change in the present 7:30 a.m. and 11:00 a.m. services which will continue to follow the traditional pattern.

"We believe that the end result of the new, experimental 9:00 a.m. Sunday format will be a deeper understanding of the Christian faith and its pertinence to the urgent issues in people's lives as well as a more profound sense of its promise, claim and contemporaneity", declared Rector Kenneth Cary.

ARCHBISHOP SEES HOPE FOR UNION

★ Michael Ramsey, Archbishop of Canterbury, denied that proposals for Anglican-Methodist union, contained in the plans the Church of England failed to approve last July, are "dead."

He said, "It is premature to describe as 'd e a d' proposals which the Methodist conference has accepted and the convocations had already declared to be doctrinally sound, but there is widespread recognition of need for more cooperation and mutual knowledge and understanding between members of the two churches locally. It is here that far more needs to be done and we have had a sharp awakening to this."

Dr. Ramsey later referred to a pastoral letter he and Archbishop Donald Coggan of York issued in August with the goal of encouraging the process of local cooperation w i t h Methodists who voted in favor of union.

"Neither l o c a l experiments nor proposals for limited occasions of inter-communion can by-pass or be substituted for full communion on the basis of catholic and apostolic order and integrated ministries. When this will come, we do not know — but we shall be very frustrated and confused until it does come, and when it comes, it will be a day of joyful fulfilment."

BRIEF SUBMITTED ON CHURCH TAX

★ The diocese of New York has told the Supreme Court that if religious properties w e r e taxed New York City's public school system would be imperilled by "a massive dislocation of parochial school students."

A brief submitted to the court by the diocese, in upholding tax exemption for church properties, said: "Non-religious services now provided by organized religion on a non-profit basis, such as the operation of schools, clinics and counselling services, would probably have to be curtailed, and perhaps eliminated— if the properties were taxed.

"A financially hard-pressed religious organization f a c i n g economic hardship could be expected to preserve its place and program of worship, and sacrifice its activities not specifically religious in nature."

"Presumably," the document said, "some of these other social and community services would have to be assumed by government, probably at significantly greater cost. For example, in New York City, p a r o c h i a l schools educate about 250,000 students, roughly 25 per cent of the number educated by the public school system; the parochial school system is in a state of crisis, and is heavily subsidized by the church."

THE ABBEY OF BEC DEDICATED

★ A rebuilt church at the ancient site of the Abbey of Bec, in Normandy, France, closely associated in early times with the English archdiocese of Canterbury, was dedicated on All Saints Day, 1969. The dedication was attended by clergy of Canterbury and Anglican clergy in France, by special invitation of the Roman Catholic prior of Bec. Dean Sturgis L. Riddle of the American Pro-Cathedral Church of the Holy Trinity, Paris, represented the Episcopal Church.

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ROBERT A. MOSS
Headmaster

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A Question Nobody Asks About Vietnam

By George F. Tittmann
Rector of St. Mark's, Berkeley, California

Editor's Note: Dr. Tittmann first dealt with questions many are asking. If we stay in South Vietnam can we help build a viable, democratic state? If we do not pull out will our nation be so torn with protest that we will be unable to stay? If we pull out will our energies turn to solving problems at home or just toward spiralling consumer satisfactions in an island of materialistic affluence? Can we foster economic democracy, in forms other than our own, in the emerging nations? Or can we only spread capitalism and support the forces that protect it? If what others need is land reform, popular fronts and socialized economics, can one imagine our people and Congress supporting such goals?

THERE IS another kind of question which very few seem to be asking. It seems to me a subterranean question lying beneath the others, and one which Christians especially ought to be putting to their times — American Christians above all. This is its theme: Do nations have a duty to the larger world? Does the USA have a mission? How should we use our power?

The implications of such queries involve purpose, the matter of ethical absolutes, the question of providence. In short, God. For, like all questions when they are pushed back behind geography, economics, demography and politics, the God-question is at the root. All bull sessions sooner or later must come to religion. Our question is at base theological.

Why are there such entities as nations? Why is there a U.S.A.? What has set us here — what chance, what fate, what final cause, what God?

To this question I am not ready to give quick or sure answer. I only feel very deeply that it is very wrong, even disastrous, for it not to be dealt with. I am only able to give you feelings here, not clear replies.

One of my feelings is that, if people say "Yes, the USA does have a purpose and mission in this world; it is to be an isolated bastion of security and prosperity," they are very wrong indeed. I do not mean that it is wrong for us at all times to keep our own interests prudently in mind. I do not mean that we should be naively altruistic and throw away our wealth, manpower and energies to keep the peace everywhere on earth. But it seems to be perfectly plain, from a realistic reading of the world's intimate interdependence, that we cannot survive as an island of riches, justice and tranquillity in the midst of world upheaval, poverty and rapid change. This is not a moral judgment, just a practical one — but you might say that moral judgments have a way of being very practical in the longer run.

Another feeling I would share has to do with what comes from a long view of history. One looks back over 3000 and more years of western history and says to oneself, "Surely there is something in all this that is meant for the whole world." I look at that extraordinary confluence of Hebrew, Greek and Roman experience, and say there must be something in all this that would be of profit for the world at large. The Hebrews' sense of the transcendent God and man's destiny in neighbor-love; the Greek cultivation of rationality and kinship to nature; the Roman adventures and achievements in massive, transcultural social order.

Surely, with all justifiable criticism and cynicism about actual successes, all this is part of some precious, hard-won inheritance which must be offered to the world. Not imposed, but shared. It simply must not be kept private, hoarded, buried, or lost. It is not meant for some only, but for all. And I see the USA, at least now in the twentieth century, by virtue of its position and power, as somehow the key to the dispensing of these treasures. Is not our country a primary factor, at this time, in whether it is all to be passed on, out into the wider streams of Third World history? Is such a responsibility being marked, noted and honored much in the altercations of this hour?

Individuals and Nations

THESE WESTERN experiences are of course not all there is in the treasuries of history. We have as much to learn from non-westerners, at least, as they from us. We are, or ought to be, beyond the old, arrogant imperialisms of the past. No one is superior. But each is gifted, and the gifts are meant for all. Exchange can look like imperialism when the spirit or the manners are wrong, but must not the exchange take place, somehow?

This exchange of gifts is far more simple and innocent in the case of individuals than of nations. When individuals meet to exchange views across cultural lines, it can be a matter of polite discussion over tea, vodka, beer, saki or coffee. The amenities of a leisurely hour's conversation can hold and be easily honored.

But when it is nations, peoples, whole cultures

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which meet, there is always added the factor of power. With nations, it is not simply a matter of "Thank you. Goodby. Let's talk again over drinks next week."

The issues, and the very massiveness of the encounter, mean that the nations involved will always be probing, testing, spying, bribing, stealing, maneuvering forces, conspiring in secret, assassinating agents in dark alleys, while conferences talk, students and tourists travel, entertainers, technicians, sports teams and scientists meet. No nation can evade the hovering of this kind of power — it is just there in the nature of collective meeting. Opting out only means you choose defeat. No nation can have its mission and be polite forever with others. No nation has the choice between amicable exchange and the tensions of power. Both are in operation, always. This is simply the way collective life works.

In classic Christian terms, "fallen" man in his "fallen" world is this way, and there is no other kind of man or world for us to deal with. A kind of utopian idealism seems to be in the saddle in our land, among so many young people and liberals and academics, which is blind — perilously, quixotically, wishfully blind — to this brute, theological fact.

Forever God

YES, behind all this lies theology. This world is "fallen," true. But what else is true about this world? What is it meant for? Are earth's peoples on some course towards universal sharing, intercommunion, or towards endless withdrawal, collisions and contentiousness? Whichever way you answer, you are presuming some source for man and his destiny. One God or another, gods of one kind or another. All foreign policy is basically, like all those other questions of human conduct, ultimately a question about God. Tragically often, when men have seen this clearly and taken it seriously, they have turned fanatic and bathed lands and years in blood. Surely it need not be so. It is one thing to be too sure about God, and to tyrannize others in your certainty; it is quite another to use power, yes, even in its ugliness and brutality, humbly and with some restraint because your faith in God's providence is qualified by a sense of his mystery. We live under God by faith, never by full certainty. One certainty, though, is that we must serve him in this world, just as it is.

If you feel that much has been left hanging, you cannot feel that more than I do. But this only illustrates an old axiom derived from classic Christian insight: "There are no moral answers to man's moral dilemmas." But there are religious answers. Now, how they attach to the insoluble ethical problems of this world is the great adventure of faith. Just remember, Christians, we are not the first generation of man to be called to difficult, un-ideal, pain-giving actions. But like all generations of Christians before us, we are told to do what we can, and rest in forgiving grace.

God's is the kingdom, the power, and the glory forever — and that's all that is forever. Amen.

The Old-Time Religion

By William B. Williamson

Rector of the Atonement, Philadelphia

THE MOTION PICTURE Inherit the Wind, based on the play of the same title, has a persistent piece of theme music which provides auditory background color for the pseudo-religious story; a song entitled "The Old-Time Religion". The song —it is not a hymn by any of the several criteria usually accepted — is a revivalist ditty known only to the remnants of the revivalist movement in American religion and to a very few initiated into the fascinating story of the development and influence of frontier religion in this country.

Despite the stipulated relevance of the song to the story of the movie, which in capsule-summary might be said to be the last-ditch stand on extreme Biblical Protestant fundamentalism — a protector and thus venerator of religious intolerance and ignorance — against the American renaissance of modern, scientific liberalism, the uninitiated in the field of the religious history of the United States are left without a clue — even though some ceremonial usage can be understood — to the relevance and meaning of the slogan the song plugs.

The slogan "the old-time religion" was conceived and promoted in the era of frontier revivalism by a partisan and unsystematic movement in religion based on emotionalism and the American Protestant strategy of arousing the less formal religious instincts of man. The song repeats the slogan three times, then adds "it's good enough for me." Interminable verses are usually added using in the text family, biblical, historical — sometimes the choice was ironical and comical — and contemporary persons for whom "the old-time religion" was "good enough". This monstrosity

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of music, theology, and language still is sung in the United States, for example, in the Graham crusades.

A quick examination of the literal meaning of the slogan will suffice to prove it is both inadequate and inaccurate as religious language. Indeed, except as it is used ceremonially and then stipulated to be considered within a very narrow context, the slogan "the old-time religion" is nonsense. Those who use the slogan — and the song — do not mean "the" or "a" ancient religion, e.g., Judiasm, Confucianism, or even Catholic Christianity. And a challenge to them to name which "old time religion" they mean would fall on incredulous — that we might be so uniformed — or unhearing ears.

Most of the users are either thoughtless or ignorant of the history of the world's religions and blissfully assume their limited context to be the whole and only religion, either ancient or modern. Either assumption is easily exposed as the falsehood it really is by an appraisal of the uncritical use of language involved.

Another interesting observation on the literal meaning of the slogan can be gained by noting the non-acceptance of the slogan in any use by the "old-time" Christian bodies, the Roman Catholics, the Lutherans, and the Episcopalians.

Frontier Protestantism

THE ONLY justification for the use of the slogan "the old-time religion" is its "practical" usage. The slogan was invented to be a rallying point of American Protestantism at a time and in an environment — historical and social — which understood its pragmatic intention. The slogan is a symbol of that "religious" activity thought by the frontier revivalist and his enthusiastic followers to be the old, unchanged, and unchallenged religion — nineteenth century puritanical Protestantism with its extreme and severe biblicism—literal belief, word for word, cover to cover — and its negative code of ethics and morals.

The slogan summarizes the implied, but never defined, general tenets of frontier Protestant Christianity, ignoring — intentionally or otherwise — the fact that each of a number of possible particulars of Christian belief might mean someting different to the many diverse Christian interpreters and teachers.

The slogan "the old-time religion" is offered in a different mood and logic form than is Christian apologetics. Indeed, its very ambiguity and lack of logical meaning aids in the practical, arbitrary stipulation of meaning within the context of revivalist techniques and practices, that is, impassioned preaching on the total depravity of man, the evils of the world — drinking, card-playing, dancing, the use of tobacco, etc. — and the exhortation to "be saved" from it all by some motion — a raised hand, or coming forward to the revivalist — to express a conversion experience within. This revivalist program technique still exists, and in this context the slogan still is used with "success," regardless of whether the aroused followers actually — or literally — know what is implied.

"The old-time religion" is a slogan which most religious scholars would be happy to have repealed mainly because it is internally — logically — ambiguous, theologically incomplete and either trivial or misleading in its ceremonial usage. At best the slogan may be considered to serve a positive language function within a limited and prescribed religious context and to express the key ideas and attitudes of the "movement" in which its use is accompanied by emotional warmth — a "religious" feeling — and unthinking — and this is a literal description of the state of mind — "understanding."

The majority of Christians regard the slogan as either odd or mere nonsense, even though some may sing the song because it has a jazzy beat. That the slogan has any following at all is amazing since the environmental context in which it was coined has changed so vastly, and especially since modern Christendom is not prone to accept as doctrinal assertion informal statements obviously meant simply to arouse emotional and unconsidered quasi-religious response.

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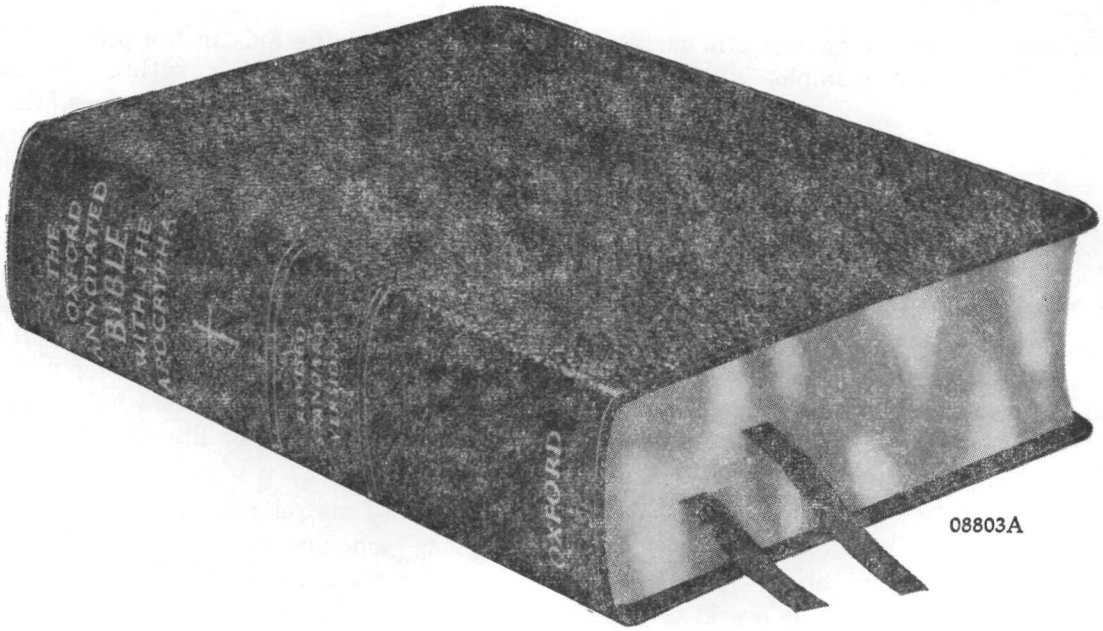

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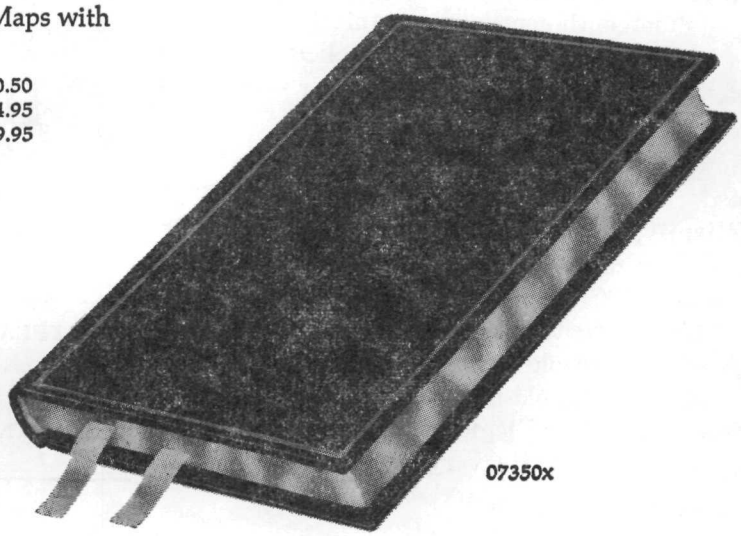

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- - People - -

J. NORMAN HALL, rector of St. Bartholomew's, White Plains, chairman of the nominating committee announced the following as candidates for bishop coadjutor of New York: Quinland R. Gordon, head of the special program to combat poverty of the national church; John M. Krumm, rector of the Ascension, New York & former chaplain of Columbia University; Paul Moore Jr., suffragan bishop of Washington; J. Brooke Mosley Jr., former bishop of Delaware and presently deputy for overseas relations of the national church. The special convention will be held December 12 when nominations can be made from the floor, and among those expected to be nominated is J. Stuart Wetmore, suffragan of the diocese. Hall stated that all four were nominated because of their experience in the inner city and because they had served both small and large parishes. Bishop W. B. Horace Donegan has not announced when he will retire as diocesan but it will be mandatory in 1972 when he will reach the age of 72.

JOSEPH FLETCHER, who recently announced that he would retire as professor of social ethics at Episcopal Theological School at the end of this academic year, has accepted an appointment on the medical school faculty at the University of Virginia. He is to teach medical ethics and sociology. His rank will be that of professor and his duties will consist of whatever he carves out for himself.

EDWIN L. HANCHETT, suffragan of Honolulu, was elected diocesan at the primary convention of Hawaii on October 25. He is descended from King Haumalii, the last king of Kauai and from New England settlers of that island. His father was the first doctor of Hawaiian descent to practice in the islands. He was elected on the first ballot, with eight others being nominated.

GORDON C. GRAHAM died October 18 at Vassar hospital, Poughkeepsie, N. Y. at the age of 68. He was the rector of St. Andrew's in that city from 1951 until his recent retirement. He was executive secretary of social relations for Long Island for a number of years and also served parishes in that diocese and in New York. He was a member of the Witness editorial board and wrote a column for the paper for a number of years.

THOMAS HAWK, 21-year-old Indian, sentenced to death for murder has been commuted to life imprisonment by the governor of South Dakota. Formerly a student at Shattuck School, Bishop Ogilby and other religious leaders in the state and elsewhere have worked actively for the commutation. Gov. Frank Farrar said the case had served to focus attention on "the plight of some of our Indian people who have lived for decades under federal control in poverty and in many cases less than human dignity." Douglas Hall, attorney for White Hawk, said he would confer with his client before deciding whether he would withdraw an appeal for a new trial from the supreme court of the state.

ROBERT TAYLOR, archbishop of Capetown, has made no public comment on the exclusion of a boy from Diocesan College, Anglican high school. The boy is the son of an Anglican priest and is Coloured — in South Africa meaning of mixed races. The archbishop is reported to have favored the boy's admission but was outvoted by the other members of the council of the school. Seniors of the school however took an unprecedented move by circulating a petition protesting the decision. It stated that by refusing to admit the boy on racial grounds meant that the school "is no longer a Christian, democratic institution." Of the school's 380 seniors, 250 signed the petition the first day it was circulated.

GEORGE REINDORP, bishop of Guildford, England, has designated the whole of his diocese as an "area of experiment" for cooperation with Methodists. He has also given permission for a free interchange of preachers of the two churches, including licensed women workers and lay readers.

DAVID S. SHEPPARD was consecrated bishop of Woolwich in London's Southwark cathedral. After losing the controversial Bishop John Robinson who has moved to Cambridge to be dean of Trinity College, Woolwich now gains one whose fame as a former cricket star has since been matched by his social work in London's East End.

LOUIS RANDALL is the new director of St. Leonard's House, Chicago, the halfway house for addicts and ex-convicts. He served a prison term for armed robbery and before that a term for burglary. He has held various jobs at the house, his most recent being assistant director. Federal funds make up most of the $460,000 annual budget.

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The WITNESS

II NOVEMBER, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Churchmen Arrested as Million Again Protest Vietnam War

★ One hundred and fifty Roman Catholic and Episcopal anti-war protesters, including two Episcopal bishops, were arrested at the Pentagon while attempting to concelebrate a mass for peace.

Gathered in a concourse inside the enormous building, the group had progressed through a song service and a sermon when the arrests were made.

The service about mid-day on Nov. 13 was preliminary to the "march against death" which began in Washington that evening, with thousands of church people among protesters who came from all fifty states. The march preceded a rally which was probably the largest mass peace assembly on record in America.

Police Chief Jerry Wilson said 250,000 was a "moderate" estimate of the marchers. The figure was given about mid-day, but hundreds of buses continued to pour participants into Washington. Many persons at the rally did not march. Some delegations did not arrive until late afternoon.

Veteran demonstration organizers and some newsmen estimated the crowd at between 500,000 and 600,000. Sponsors of the demonstration said 800,000 were involved.

Add to these figures, the numbers demonstrating in New York, Boston, Chicago and cities across the country and it doubtless adds up to over a million protesters.

Estimates of the number in Golden Gate Park in San Francisco varied. Police figures went from 45,000 to 80,000. It was generally felt that some 100,000 took part in some aspect of the day-long protest.

Those arrested in Washington and bused to a judge in Alexandria, Va., were 100 members of Episcopal Peace Fellowship, 20 members of the Catholic Peace Fellowship and 30 members of St. Stephen's and the Incarnation in northwest Washington.

The concourse was the same one in which the Episcopal Peace Fellowship had attempted to hold services in July and August. Participants were arrested both times for "unwarranted loitering and assembly."

Since then, a Virginia magistrate has ruled the general services administration's ban to be unconstitutional. The group involved in this incident was charged on counts of obstruction in a federal building.

The misdemeanor charge is punishable by a maximum of 30 days in jail, a $50 fine or both. Among those arrested were the Rev. Malcolm Boyd, Episcopal priest and a fellow at Yale; Bishop C. Edward Crowther, former bishop of Kimberly in South Africa and Bishop Daniel Corrigan, former executive at national headquarters in New York and now acting dean of Bexley Hall. Fr. John White of Roxbury, R. I., also was arrested.

After appearing before the magistrate, the 150 persons were released on $25 bonds. Hearings are expected in January or February, according to legal counsel. Most of those arrested were young.

Two warnings against the service were issued by James Maddocks, assistant chief of the general services administration guard force at the Pentagon. He first read the entire regulation against obstruction.

He returned five minutes later, repeated his warning on a bullhorn and signaled police standing on the sideline.

The concelebration of the mass by a half dozen Catholic and Episcopal priests was about to begin when police acted. The preliminaries included hymn singing, a scripture lesson and a brief sermon by Boyd.

Title of the sermon was "The religious community replies to Vice President Agnew" who has been severely critical of anti-war demonstrations.

Boyd said that verbal attacks on intellectuals, students, blacks, Indians and Mexican-Americans caused fear among the minorities.

He said the minorities are not

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unaware of a "silent majority" which wields ultimate power, adding that the minorities want to be assured the majority "does not regard them as queer, different, threatening, subversive, negative, and as likely converts to be 'saved' by coersive inclusion into the majority."

"It is time for the religious community of America, there is indeed still time," said Boyd, "to remind this nation that it must humble inself under God and in the eyes of its brethren in the world, or else it may truly be damned."

Churches Provide Housing

If most of the anti-war youths who poured into the nation's capital found places to sleep, as sponsoring officials claimed, the churches were largely responsible.

While some made hotel reservations or brought campers or vans for sleeping, a high percentage came with bedrolls and blankets. They needed space.

A crisis was averted by the response of churches, parochial schools, universities and citizens — including many suburbanites — to their needs.

The headquarters of the mobilization and four hospitality centers at churches matched people with sleeping facilities.

Helping the housing committee was the Rev. Philip Newell, head of a coalition of ministers which backed the anti-war activities. He said there was no housing problem after churches and schools were contacted.

Churches also provided most of the space needed for the seminars, conferences, and assemblies sponsored by many of the 90 organizations making up the mobilization.

Pete Seeger Sings

"All we are saying is give peace a chance" — the lyric chant made famous by Pete Seeger swelled and echoed through the expanses of Washington Cathedral at the close of an interreligious liturgy for peace.

The service was part of the anti-Vietnam war activities. Attendance, estimated at 5,000 to 8,000 was more than twice the normal capacity of the unfinished church.

Not a scheduled part of the service, the chant summed up the spirit of the audience, 60 per cent of them youths. The refrain came spontaneously after the blessing and a final hymn. The clergy, including Eugene Carson Blake, general secretary of the WCC who preached, had left the pulpit area.

The Rev. William Sloane Coffin, chaplain at Yale, asked Seeger, who had led service songs, to return to the microphone to sing and then dismiss the crowd.

What's Next on Protest?

With this monumental anti-war mobilization less than 24 hours old, peace advocates turned their attention to new efforts. They were admonished not to think merely in terms of December demonstrations.

Several hundred persons gathered at St. Stephen's and the Incarnation, a sponsor of the peace mass. Participants were told to:

- Resolve the philosophical difference among anti-war activists.
- Recognize the multi-issue character of the protest with its roots in the simple act of Rosa Parks in Montgomery, Ala., in 1955.
- Take seriously their role as agents of creating a new social order in the next decade.
- Be willing to declare themselves publicly as responsible for such acts as destroying selective service files.
- Leaven their work with the joy of dancing.

The program included workshops on draft resistance, anti-war organizing, legislative activities, general counseling and related issues.

Leading mobilization figures broke off in mid-afternoon for the first of the meetings to determine what the peace movement will do in December to escalate the clamor against the Vietnam conflict.

Before they left, David Hawk, a chief of the moratorium committee, issued a broad appeal for improved cooperation between the anti-war forces.

Calling for "heavy planning" in the months ahead, Hawk said the anti-war forces "have got to stop cannibalizing each other and spend much more time and energy talking to the American people."

Tom Reeves, director of the national council to repeal the draft, echoed Hawk. "Unless we are able to work together and not denounce each other we will destroy ourselves," not t he "warfare state," he warned. Reeves appealed to radicals to recognize the legitimacy of the efforts of reformists "who work within the system."

Author Noam Chomsky pieced together a picture of what America's private economic forces have created at home and internationally. These, he claimed, were a ruling elite which makes electoral politics in America "almost totally irrelevant" and whose adventures abroad have reduced other nations, particularly in Southeast Asia, to functionaries of the U. S. economic system.

Vietnam, he said, was a "catastrophic episode" in that history. The "cold war," Chomsky declared, was "very useful" to the major world powers as a device to impose domestic control. He found it unlikely that the masses of people would remain docile forever.

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Washington & New York Parishes Meet Demands of Black Members

★ Members of a Washington, D. C. parish have approved "the spirit and intent" of transferring its property to the community.

The communicants of St. Stephen's and the Incarnation first voted to commit 10 per cent of the church's annual income for each of the next five years to the black community. They followed that by endorsing study for one month of the means for turning over the church's holdings and placing them in trust for the community.

The racially integrated church numbering nearly 1,000 baptized persons is on Newton Street in northwest Washington — a single block from 14th Street, scene of the worst of the damage and looting following the assassination of Martin Luther King.

The action came in response to a "righteous request" by a member of the vestry who is also affiliated with the militant black united front. A month ago, he asked for a "down payment of conscience" of $25,000 and 50 per cent of the parish's income.

Actually, the demand itself was virtually ignored. The vestry recommended that the church pledge $25,000 in cash to be raised by the end of 1970. This resolution, however, was flatly rejected, partly as too low in amount of money and partly because the church is operating in the red.

Approval of the 10 per cent of income resolution, plus a commitment to divest the church of its holdings, is one of the strongest responses to demands made on Washington churches, including the Episcopal Cathedral and the National Presbyterian church, by the black united front in seeking reparations, since September. St. Stephen's was the first church to be so challenged.

The parish is deeply involved in social action. Most controversial of its actions, for example, was offering black militant H. Rap Brown a forum when he was released from jail in the summer of 1967 and could find no other hall. The church's stature is reflected in the fact that the $25,000 specified by the black united front was the lowest amount sought from any local churches. The rector is the Rev. William Wendt.

The resolution to turn over the church property followed by a day a workshop among area churches who agreed to promote the idea of pooling their resources for community use in the redevelopment of the still-desolate 14th Street.

The far-reaching resolution stated: "Be it resolved that St. Stephen's and the Incarnation agrees to divest itself of all its holdings and place them in trust for the benefit of the community." It acknowledged that "St. Stephen's has been given the opportunity to speak to the nation's churches about their Christian role as servants, rather than proprietors."

Based on last year's income of $74,000, the contribution over five years would be about $37,500.

In New York

★ The vestry of St. Mark's-in-the-Bouwerie, New York, has been expanded and Sunday worship is being revised in response to demands from the parish's black and brown caucus. A parish meeting also recommended that the vestry allocate $30,000 to the caucus.

Efforts of the black and brown members and others to secure a restructure of operations at the historic church began when a list of 12 demands were read at morning worship.

In addition to assigning caucus members to the vestry and the allocation of $30,000, the group said the church must stop its "WASP service" of worship, that the American flag be removed from the sanctuary, that a black or brown minister to the arts be given equal status with — or replace — the white minister of arts and that the rector support the community through the black and brown caucus.

Demands also included revision of certain words in the liturgy, especially replacing, "God, serve the lord you are free," with the phrase "power to the people."

A majority of the worshippers walked out with the caucus in support of the demands, and the congregational meeting followed. A committee was authorized to carry out a number of the requested measures, including removal of the flag and a rewriting of the church's by-laws.

The issues on worship were left to be worked out to the mutual satisfaction of the various concerns of the people.

Subsequently, four caucus members were added to the vestry, according to a letter to parishioners from the Rev. Michael Allen, rector. The senior warden resigned and was replaced.

Worship changes were reported to be developing in keeping with the new trial liturgy. Allen said the worship would use biblical material almost exclusively. "We shall worship together and hopefully begin the healing of wounds."

The caucus did not ask for reparations. The major appeal was for adoption of a "third world philosophy." As distinct from the western European and American first world and the Soviet and eastern European

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second world, the third world was defined as that world "which seeks to be independent of the first two worlds. The ultimate goal of the third world is to achieve total survival and salvation."

- - People - -

ARTHUR FLEMMING, president of NCC was joined by Edwin Espy, general secretary, in asking Vice President Spiro Agnew to stop "using his high office in such a manner as to contribute to the polarization of this nation." Mr. Agnew called leaders of the October moratorium "an effete corps of impudent snobs who characterize themselves as intellectuals." Later he referred to the anti-Vietnam war movement, scoring politicians who backed the moratorium as "idealogical enuchs" straddling the philosophical fence. "Political hustlers" ran the moratorium and stated that the nation cannot afford to be divided because of the thinking of a few youths. He added: "We can, however, afford to separate them from our society — with no more regret than we should feel over discarding rotten apples from a barrel." Although the NCC leaders did not single out particular comments which they felt were unbecoming of the vice president, Fr. John Sheerin, editor of Catholic World, responded to the Agnew comment about separating some young people from society. "It is absolutely scandalous for a vice president to threaten to separate young people from American society as one might threaten to discard rotten apples," said Sheerin. He also stated that "for months we have been amused by Spiro Agnew's clowning. Now it has ceased to be amusing. In view of the tragic division in American society, it is becoming a source of constant irritation."

THOMAS A. FRASER, diocesan of North Carolina, called a special meeting of the council there because of grants of $45,000 by the national church to Malcolm X Liberation University. The director is Howard Fuller who describes the non-degree granting facility as a "nation-building school, a school for people who want to build an independent African nation some day." Fifty-nine youths enrolled in the first term take courses in such topics as "independent African civilization," "slavery," "neo-colcan world." Council noted it had content and self-respect." With the received many responses from people indicating they felt the grants were unwise. Bishop Fraser had backed the allocation. Confidence in the judgment of the bishop and in the group proposing projects for Episcopal funding was expressed by the council "even though individual council members feel the grant is in error." A review and change in national project screening procedures was urged "so that applications can be more thoroughly studied and evaluated." The council also said it reaffirms its commitment to the urban crisis program on diocesan and local levels and wished to "seek ways of implementing the demands of the gospel in our mission to the poor, the dispossessed, the victims of racism, black or white." Debate on the resolution lasted seven hours. Bishop Fraser said the meeting was needed to explain that the decision on the grant was reached in a democratic manner, and to hear from both supporters and opponents. He indicated that no attempt was being made to withdraw the funds, since they were given by the national church.

ROBERT CHAPMAN, director for social justice of NCC and a black Episcopal priest, said he "appreciated" the ruling of the Supreme Court on schools. In the period between the 1954 desegregation order and the Burger court's definition of "all deliberate speed," he said, "potentially ominous clouds . . . have been blown in from the vast and turbulent seas of black discontent and self-respect." With the "knife" of the "separate but equal" position still in their backs following the 1954 reversal, "many blacks have learned to say: 'In spite of this white knife, I can live,'" Chapman said. "Consequently, to many blacks, the knife itself has been a cause to inspire striving . . . All blacks do not want the 'integrated' school . . . "It is now of crucial importance and significance, therefore, to observe whether the courts, which bent over backwards to understand and to compromise for the sake of white reluctance, shall be equally prepared to bend over backwards to

(Continued on Inside Back Cover)

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ROBERT A. MOSS
Headmaster

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EDITORIAL

Protests Will Continue

LITTLE in the way of arguments against the war were added by the November mobilization to those heard during the past months, especially on the October moratorium day. An end to American and Vietnamese deaths, the need for war funds to go to domestic needs, the lack of righteousness in the war, the corruption of the Saigon regime — these were the political and moral themes.

New grist was primarily opposition to the President's restatement on November 3 of his peace policy and recent anti-protest remarks of Vice President Spiro T. Agnew.

Mr. Agnew was particularly hard hit by Sen. McGovern, Dick Gregory and Dave Dellinger — one of seven men on trial in Chicago for alleged conspiracy riot during the 1967 Democratic convention.

Sen. McGovern warned that a "great effort" is underway to silence Americans who disagree with the Nixon administration. He asked citizens, especially the young, not to be fearful or intimidated.

The South Dakota legislator and United Methodist layman closed his speech by quoting from the book of Ecclesiastes. It is, he said, "a time for peace." Dr. George Wald, the Nobel laureate in biology, closed with I Corinthians 13: "so faith, hope and love abide."

An opening prayer was delivered by the Rev. William Sloane Coffin, Yale chaplain. He asked God to make all those opposed to war and oppression "twice as tough and twice as tender, as only the tough can be tender."

Mrs. Martin Luther King congratulated modern youths for their intelligence, moral concerns and courage. She said their voices were "louder than a thousand guns."

There was no indication what the next step would be if the November protests were unsuccessful in bringing about an immediate end to the war. Leaders, however, began planning sessions the next day for possible December activities and for strides to promote greater cohesion in the anti-war forces.

These demonstrations seemed to show the protesters that they could combine many differing groups in a common cause, but that total unity is not yet achieved. The rally may have also indicated the near-impossibility of repressing dissent, which some speakers claimed was the Nixon administration's intention.

The words of a Maryland Brethren minister were shown unquestionably true: "This country is not united behind the Vietnam war nor the administration's policy. It is silly and dishonest to put up any pretense that we are."

Can the Church Survive?

By Wilford O. Cross

Professor of Ethics and Moral Theology at Nashotah

TRINITY INSTITUTE, in New York, a theologically oriented "brain-nucleus" for the church, held a conference on November 12th on the topic, "The Future of the Christian Church." Interest in this critical subject was so widespread that the Institute moved the conference to larger accommodations in the Riverside church. Speakers at this conference were the well-known ethicist, John C. Bennett, dean of Union Seminary; John M. Krumm, rector of the Ascension, New York, Bishop Paul Moore of Washington, and Samuel Wylie, dean of General Seminary. These names are an orchestration of the distinguished and represent a quartet of expertise on the current problems of the institutional church.

Dr. Robert Terwilliger, director of Trinity Institute, tuned this orchestra with an incisive statement of the predicament, stressing the anxiety of clergy over questions concerning the destiny of the church, ending on the challenging note that the church exists not merely to suffer change but to create it.

John Bennett then proceeded, with the practiced skill of an ethicist, to develop the thesis of current polarization between races, between generations, between clergy and laity; and, fundamentally, for the issue at hand, opposition and polarization between those whose thinking about the church is couched in terms of personal comfort, assurance and personalistic services — such as pseudo-phychiatric counseling — and those who regard the church as involved, by its heritage and its nature, in the struggle for social change. He underlined the differences between a religion

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of comfort and a religion of active social redemption.

The very definition, and, therefore, the future of the church, depends upon how people choose in this polarization of programs and attitudes. Though obviously his own bias, the Niebuhrian tradition, is on the side of those who stress the nature of the church as a source of social change, he made a fair estimate of the tradition of individualistic piety and its virtues. However, he attacked the main argument of individualistic piety by pointing out that the pietistic proposition that if you change, convert, spiritualize, or moralize the individual man, society will be therefore changed, by claiming that we are all caught in the pressure of social forces and in the impetus of social currents, and that to change man society itself must be altered and changed.

New Social Gospel

Having abolished the main social argument of pietism, he went on, nevertheless, to say that the recent resurgence of the "social gospel" had obvious blind spots. Its emphasis upon secularity, upon serving the world, on social issues, on being relative to modern problems, was often an overfocus, a nearsightedness. It often lacked the basis from which the world could be changed and the status quo of technological achievement could be criticized. It failed to develop overall perspective. It lacked theological transcendence. Bennett did not, in this appraisal of lack of transcendence mention names, but one imagines that the cautionary criticism applied to such writers as Harvey Cox (The Secular City), Gibson Winter (The Metropolis as the New Creation), and to Myron C. Bloy (The Crisis of Cultural Change), all of whom, in one way or another, are advocates of a secularization of Christian aspirations and energies in the direction of social change.

Bennett, rather surprisingly, scored the new social gospel for lack of faith, worship and piety. He drew heavily upon the quasi-mystical, transcendental yearnings of the youth movement, to emphasize the importance of "transcedence." Now transcendence is in some sense contrary to theological secularization, which implies an immediate social relevance.

Bennett denied that he was seeking a middle ground between the grasp of relevance and the more vague aurora of transcendence, but it is difficult to see how his position, in this paper, really differs from an enthusiasm for social values that is implied by transcendental theological values. His position, if not a middle ground between piety and social activism, at least encourages both. That is perhaps the certain fate of theological liberalism. It has two eyes and sees both the distant rosy-tinctured mountains and the black bog immediately underfoot. Bennett would say that both sightings are real. Activism must be inspired by an idology that envisages transcendental values and insights, by which its onrushing activism is criticized and judged.

The obvious implication, therefore, is that the future of the church and its destiny depend upon keeping the insights of theological transcendence and, at the same time, following a relevant, activist urge to change the face of the world. Bennett would probably agree that piety must become vision rather than comfort and that active crusades must be evaluated by theological theory.

The second speaker, John Krumm, began by saying that the future of the church is highly problematical. The underground church has already shamed us with its dedication to social concerns. It is an outstanding rebuke. He went on to point out the worldwide problems that come under man's responsibility, man's dominion. Rising population and pollution at the moment represent irresolvable deterrents to man's continued existence. He pointed out also that modern conditions have created a universal community of mankind in which everyone is effected by what happens to the farthest away in the cosmic, human community. For the first time there is a human world in which ideas, emotions and germs spread rapidly. All of this increases every man's social responsibilities.

Must Be Involved

The church, Krumm insisted, is effective only as it responds and is involved in these critical, urgent problems of mankind. It therefore must be relevant. The church, he hastened to say, is not expected to lead in the solution of these problems, but to support solutions. One wonders, at this moment, what support the Bishop of Rome has given to any kind of solution to the threatening population problem and what support of remedial measures can really be expected from an introverted Christendom?

The speaker then went on to say, rather inconsistently, that because of differences within the church, because of divergence of views, the church should not take any decisive absolute stands. He

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pointed to support of prohibition as a stand that some churches had taken and referred to Bishop Manning's public approval of Hoover because the latter supported prohibition. This sort of experience should prevent the church from taking absolute stands. There is a need for cohesive unity within the church. This unity seemed to the speaker far more important than the prophetic righteousness of those who believe that the will of Yahweh does not countenance injustice, inequality, race prejudice and other ills. There was no doubt that the speaker's sentiments in themselves were on the side of some vague sense of social righteousness, but, actually, he argued for no definitive ethical pronouncements by the church. We must achieve a consensus first. Most of the arguments of the speaker were supported by quotations from Holy Scripture. Indeed, he rode away from the cauldron of modern ethical predicaments most ingeniously upon these scriptural broomsticks.

I did not hear the last two presentations at this conference. I am quite sure that Bishop Moore advocated an attack by Christian people upon the problems that beset us and urged that the church must be socially relevant.

It is not surprising that this conference was overwhelmed by registrations and was forced to seek more spacious quarters. Most clergymen are concerned about the irrelevancy of the institution to which they have committed themselves and find this condition reflected in the affairs of their parishes. Saint Trivia by the Inconsequential is a typological parish of the Episcopal Church. It cares little for anything except its own survival as a provincial, community organization, supported by every-member canvasses and by parish bazaars, concerned with its parochial successes, its building programs, its meeting the mortgage at the bank, its immediate community success as one of the respectable organizations of the town. It has limited social consecration. World population problems are not "religious" in Saint Trivia's interpretation of the term. Social equality of the races is not "religious." Religion is the support of a parish dedicated to the comfort of its members. The parish is, therefore, an instrument of local decency.

The question of the future of the church was not directly answered by this conference. The main implication, nevertheless, was that the church, regardless of what might be said about Christianity in other forms and shapes, could not be expected to survive much longer unless it showed a deeper concern for those hazardous conditions that threaten man's ultimate welfare and his existence. The church cannot survive as a shelter. Nor can it survive as a bastion of the right. It must earn its way in the world by its efforts to bring about the humanization of technological advance. At the moment it still has some persuasive power over men's decisions. This power must be used in the interests of constructive change.

CLERGY WRITE THE PRESIDENT

AN INFORMAL GROUP of Protestant, Roman Catholic and Jewish clergymen launched a drive in Boston to seek signatures on a letter criticizing President Nixon's Vietnam policy speech of November 3.

The letter offered a "reasoned challenge" to the president's "commitment to a continuation of mistaken assumptions and policies," the group said.

Among the initiators were Episcopal Bishop Anson Phelps Stokes; Rabbi David M. Weiss, executive vice-president of the Massachusetts board of rabbis; Father Robert F. Drinan S. J., dean of Boston College Law School and Krister Stendahl, dean of Harvard Divinity School.

Especially criticized were Mr. Nixon's "commitment to the Saigon regime of Thieu and Ky" and the "Vietnamization" of the war. Putting the fighting in the hands of Vietnamese but supplying the materials will perpetuate an "unjust war which no side can win," according to the letter.

"We believe the 'silent majority' in our churches and synagogues urgently want to end the war, not continue it under a new name," the statement said. "We believe the 'vocal minority' increasingly speaks for the 'silent majority,' but we too think that we must choose the 'right way.' "

Other supporters of the letter included Msgr. George W. Casey of Lexington; Paul Deats, Jr., of Boston University School of Theology; Walter G. Muelder, dean of the Boston University Seminary; Harvey H. Guthrie, dean of Episcopal Theological School; Charles B. Price, preacher to Harvard University, an Episcopalian; Arthur E. Walmsley, head of the Massachusetts Council of Churches, also an Episcopalian, and Theodore A. Webb, executive secretary of the Unitarian Universalist Association.

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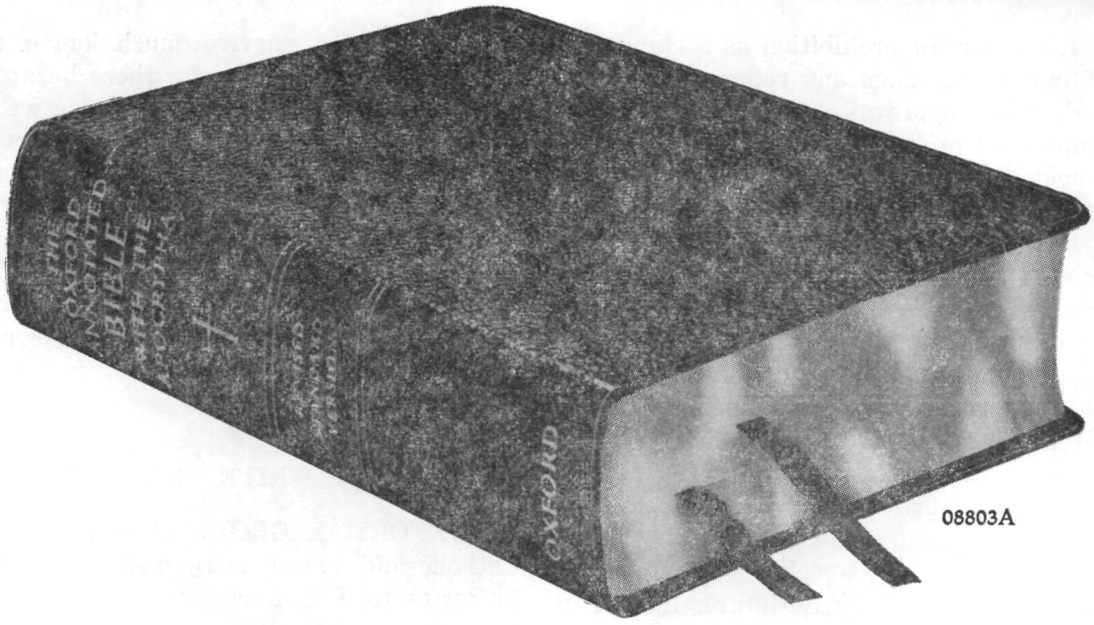

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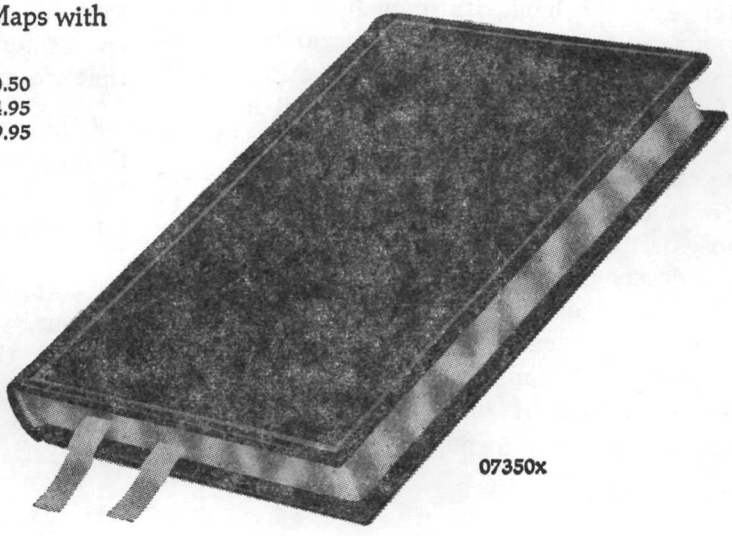

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PEOPLE: —

(Continued from Page Six)

understand and to compromise for the sake of the reluctance of black youths."

MARION HOOD is executive of a tri-diocese project on clergy evaluation, placement and advancement. The adjacent dioceses of Ohio, Southern Ohio and Pennsylvania, after a year of study, have established procedures and means to insure putting the right man in the right place at the right time for the right duration. Some 350 men have already gone through the process and all have expressed gratitude for a rewarding and positive experience. The project is similar to that proposed by Bishop John H. Burt of Ohio for the national church on deployment of clergy which was being presented at GC II when blacks took over. Part of the plan was approved and financed at South Bend; the rest will be a major item of business at the Houston convention next year. The tri-diocesan project has a board of directors made up of four men from each diocese: the bishop, a diocesan staff man, and a clergy and lay representative.

ROBERT L. DeWITT, diocesan of Penn., is one of a large number of citizens to ask the legislature to call for a four-year moratorium on the death penalty. Nineteen men await execution in the state, one having been in death row for over ten years.

WILLIAM A. BUELL was welcomed as counsul general to France with a dinner given by the men's club of the American cathedral in Paris. In his speech he said the church must be actively involved in social problems and said he was in Washington as a communicant of St. Stephen's and the Incarnation.

ROGER B. KRONMANN, Lutheran pastor of St. Louis, won the hymn contest sponsored by the diocese of Bethlehem. His was one of 757 submissions. Thomas Belt, Episcopal chaplain at Arizona State, won second prize. A second contest begins next year for musical settings for the words-only hymns of the 1969 winners.

MARIUS BRESSOUD of Trinity, Bethlehem, Pa., is chairman of a seven-people committee to nominate clergy for bishop coadjutor of Bethlehem. A special convention to elect will be held next spring. Bishop Warnecke is to retire as diocesan at the end of 1971.

GEORGE MacLEOD, famed for his years as head of the Iona Community off the coast of Scotland told a New York audience that he was becoming less of a "reformist" and "more of a revolutionary." Now a member of the House of Lords, the former moderator of the Church of Scotland said the prospects for change from within the church were "rather gloomy."

WILLIAM HOLLISTER, head of the Ecumenical Action Ministry at Burlington, Vt., speaking at a four-day conference at Union Seminary on new forms of ministry said that those involved in the Vt. experiment were placing increased emphasis on baptism. He added that they interpreted it as baptism in the issues of justice, peace and reconciliation. They are also giving attention to fasting in the current situation. "What do you do without in the United States? We have decided that we must give up our reliance on inherited structures."

FREDERICK HANNA, misister of social services at Emmanuel, Baltimore, is leaving that job to be coordinator of drug abuse programs for the health dept. of the city. Will held out occasionally with services and be available for counsel and advice on social problems.

GEORGE W. BARRETT, diocesan of Rochester, has resigned effective January 1. In a letter to the clergy he says that the action "implies no lack of conviction about the Christian gospel nor the crucial role of the church in our time, nor the vital place of the professional ministry." He plans to work in educational and allied fields. He was professor of pastoral theology at General Seminary, 1952-55.

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The WITNESS

I DECEMBER, 1969

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Corwin C. Roach

Address at a Baptism

George W. Wickersham II

NEWS: Battle of Ideologies at NCC Assembly. Dr. Flemming Urges NCC to Stay Hot. What Mankind Must Do to Survive.

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VOL. 54, NO. 23 **The WITNESS** I DECEMBER, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Battle of Ideologies Mark Opening of NCC Assembly

★ What the outgoing president of the National Council of Churches hopes the organization will do in the years ahead is reported in this issue. What the incoming president has in mind cannot be reported since at press time one had not been elected.

In ordinary times the triennial general assembly — this time meeting in Detroit with nearly 800 voting delegates — hears a nominating committee present a slate and that's it. Heading the list at this assembly is Mrs. Theodore O. Wedel, known to all Episcopalians because of her many activities in the church and beyond.

However the executive head of the National Committee of Black Churchmen, the Rev. J. Metz Rollins, nominated the Rev. Albert B. Cleage for the presidency within minutes after the first business session opened. Rollins was able to get in the nomination by being given the microphone by a college youth who was scheduled to make a brief statement about young people and the church.

Most delegates, including many blacks, think Cleage's chances of election rather slim.

The decision to nominate Cleage, the 58-year-old pastor of the Shrine of the Black Madonna in Detroit, was made after a caucus involving about 25 black churchmen.

Until then, a leading candidate for nomination by blacks was the Rev. Andrew Young, executive vice president of the Southern Christian Leadership Conference and a former top aide to the late Martin Luther King Jr.

Black sources declared, however, that a consensus developed during the meeting that the black churchmen had an obligation to put forward a candidate who reflected the way they now see themselves rather than one who would gain the broadest support from whites.

At the opening service, marching behind colorful liturgical banners, clergy and laymen chosen by their denominations were joined in the procession by 50 members of a group which claimed wide interest at the assembly. Jonathan's Wake, is a group of younger white churchmen on hand to ask the NCC to deemphasize denominationalism and to try to pressure churches to devote financial endowments to minority development.

Wearing flowers, dancing in aisles and singing gospel songs, the young demonstrators also held a service of "exorcism" to rid the meeting of what they called "the demons of exploitation, suppression and war."

Bishop James K. Mathews, a Methodist leader of the council, said the festive demonstration was "like a camp meeting" and called it "a healthy way of freeing us up." Most delegates, however, looked on stoically.

The black churchmen also nominated the Rev. Leon Watts, a 34-year-old Presbyterian from New York as a candidate for general secretary. The office is presently held by R. H. Edwin Espy, Baptist layman.

His reelection is also challenged by the Wakes. Both groups are pushing for two secretaries in the event that Espy is reelected. However money, or the lack of it, may enter the picture. Cutbacks in programs have already been made, and more are likely, because of sagging contributions.

The Rev. Leroy Brininger, head of finances for the council, declined to speculate on the reasons for the falling support, but most NCC officials attribute it to a combination of backlash against liberal statements on war, peace and poverty; growing distrust to large bureaucracies and an increasing belief that money can be spent more effectively at the local level.

The Rev. Jon L. Regier, head of mission work, said in an interview that reaction was not confined to conservatives.

"A lot of the backlash is from liberals who are dissatisfied with the churches' conservatism and are giving their money to secular causes like the peace movement," he stated.

The council has an annual budget of $12-million. It has already cut out 12 of its 180 professional staff positions and more than 25 out of 500 clerical jobs, in an economy move.

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Flemming Wants Church Council To Stay With Major Issues

★ The retiring president of the National Council of Churches says he anticipates that the NCC may be supplanted "before many years" by a new conference of churches.

"I feel it's altogether possible that the Roman Catholic Church may be participating in the new agency along with some Protestant denominations not now in the NCC," said Arthur Flemming, who is also president of Macalester College, St. Paul.

In a wide-ranging interview with the Minneapolis Star, Flemming declined to comment on the notice served on the NCC by the National Committee of Black Churchmen that it is prepared to stage an all-out drive on the council if it does not accede to demands and name blacks to top echelon posts. The black churchmen warned that the struggle will be pressed even if it means the destruction and demise of the NCC.

He made the following replies to questions:

Q. How would you characterize the past three-year period for the NCC?

A. It's clear that two issues have stood out in the period — Vietnam and the urban crisis, and it seems to me that the NCC has been trying to provide leadership to its member denominations and country generally on both issues. The latter issue took an interesting turn as a result of the black manifesto. It's fair to say that the council has endeavored to keep on the cutting edge of major issues that affected us on the domestic and international scene.

Q. The NCC budget in 1970 is the lowest in five years. To what do you attribute this?

A. Look at the budgets of the member denominations. NCC income will always follow the curve of member denominations in view of the fact it's a council of denominations. Denominations are finding it necessary to cut back for their program boards. That's where the bulk of NCC contributions come from.

Q. A NCC sponsored survey found that the most regular church attenders were the most familar with the NCC, but they were also the most unfavorable to it. Why is the NCC so unpopular with so many churchgoers?

A. To me, this is a result of the communications problem that confronts the NCC. Because of the nature of the council, we are supposed to communicate with the local churches through the denominations and this does not always work. It seems to me the conciliar movement has got to work at some kind of program which will make it possible for the NCC to communicate, at times, directly with the local churches. My feeling is that when people at the level of the local church get to discuss basic NCC policy statements, such as those on Vietnam and the urban crisis, they develop entirely different attitudes toward them than they might get otherwise.

Q. What about the controversy over NCC policy statements?

A. Typically they are pretty well balanced. They reflect a thorough process of preparation and consideration. The general board never attempts to speak for denominations — but rather to them. No denomination is bound by anything the general board does. The basic policy statement about Vietnam was issued by the NCC general board in December 1965 and has stood up pretty well through the years. When NCC policy statements are studied by laymen, not all will arrive at the same conclusions but they will come to better conclusions than they might have had without them.

Q. Has conservative discontent with the NCC been growing?

A. I don't sense that the situation is much different from what it has been throughout the life of the council. If that kind of tension didn't exist, it would be an indication that the council wasn't doing what it should.

Q. What was the NCC response to the black manifesto?

A. While rejecting the ideology of the manifesto, the NCC general board in September asked its member communions to give at least $500,000 in new money to be expended through the Interreligious Foundation for Community Organization (IFCO) and the National Committee of Black Churchmen (NCBC). There are indications that this money will be provided the two agencies. In addition, the NCC is seeking to develop a black-led corporation — combining a World Bank and Ford Foundation type of organization — that would make loans to and invest in minority development. Hopefully, this corporation would attract "tens of millions of dollars" from the churches.

Q. How do you feel America's churches have responded to the nation's racial crisis? Are confrontations effective?

A. The churches are deeply involved in American society's failure to respond in a compassionate, sustained manner to the nation's ghetto crisis. The confrontations are a natural result of mounting frustrations on the part of the black community. These failures grow out of our failure to respond in a massive manner to needs. I believe the church should respond to the confrontations by recognizing

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the need for getting behind action programs designed to meet the need. Continuous mediation is needed in the field of race relations and will help there as it did in the area of industrial unrest.

Q. What about the criticism that the NCC has neglected evangelism in favor of social action?

A. In every address I have made as NCC president in the past three years, I have stressed that the church's top priority must be its ministry of reconciling man with God. The NCC does render staff service in the field of evangelism but doesn't carry on any operating programs except for Church World Service (NCC world relief agency). Basically, it depends on the denominations and local churches to carry on evangelism, although its division of Christian unity is concerned with such issues as salvation, evangelism and conversion. I think the evangelical denominations and those in the NCC are trying to find a common goal, and the recent U. S. congress on evangelism in Minneapolis was evidence of this. It's not a question of evangelism or social action for the NCC.

Q. Is the NCC bureaucracy too large, as critics have charged?

A. The office of the NCC general secretary is anything but top heavy and the denominations have not been very generous in supporting this office. A re-evaluation of the NCC structure is underway and a report will be made at the NCC's Detroit general assembly.

Q. Many city councils of churches are disbanding to join in new organizations. What is your reaction to this development.

A. I think it is a very positive movement. Essentially the new organizations are associations of judicatories — dioceses, districts, presbyteries and other multi-church units—rather than local churches. I think this will strengthen religious cooperation on the local level.

Q. How do young people regard the NCC?

A. Young people have not been brought into the structure of the NCC the way they should. The NCC constitution probably will be amended in Detroit to make possible for them to vote as participants. Denominations which make up the NCC should have a good representation of delegates 18 to 25. The day of youth movements within churches may be over, but youth will respond to invitations to become involved in the governance of local churches and they should serve on local church boards.

Q. What should the NCC do in the 1970s?

A. I'd favor having the NCC continue to stay on the cutting edge by providing leadership on major international and domestic issues and continuing to render maximum service and helping local churches in carrying forward their programs of evangelism.

Survival of Mankind Depends On Life and Death Decisions

★ Mankind faces self-annihilation "unless we learn to bring Christian ethics to bear on the life-and-death decisions facing us," Eugene Carson Blake, general secretary of the World Council of Churches, told delegates to the triennial assembly of the Canadian Council of Churches.

Referring to the major issues now faced by the council, Blake listed them as:

● Should the WCC move forward faster or should it slow down? Some ecumenically-minded people believe the church must change rapidly to match rapid changes taking place in society. Others urge the WCC to consolidate the ecumenical gains of 50 years.

● The crisis of faith. This challenge was precisely aimed at the neo-orthodox consensus on which the ecumenical movement had been largely built. The question the church faces now is: How to formulate the eternal truth of the gospel in new ways that are understandable and persuasive to modern man?

● The measure and means of the increased dynamic cooperation with the Roman Catholic Church . . . Blake said leaders of both the WCC and catholicism will continue to discuss basic theological issues which had divided the church and would continue to work on such items as religious liberty and mixed marriages, and cooperate in service to humanity in the name of Christ.

"In the next few year," he said, "our combined bureaucracies should find ways to bring the whole weight of Christian goodwill and convictions to bear upon the great social, economic and political issues of our day."

● How can the WCC become a truly important instrument to serve the new worldwide community that is coming into being? Blake said technology had bridged the old gaps of communication and solved production problems. If turned loose, it could distribute food, clothes and shelter everywhere. Unfortunately, it had also enlarged the ability of men to kill each other.

Blake said because Jesus was incarnate and lived, died and rose again for all mankind, "no national church, no separate

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confession, dares limit itself geographically, culturally, confessionally or racially."

When men speak of the ecumenical movement, they are talking of a Christian movement, not simply about a movement of general religious tolerance and goodwill.

The general secretary added that dialogue with other faiths, or with men of no religious faith, was important for understanding and goodwill in every pluralistic society "and certainly in our pluralistic world."

All day-to-day decisions on ecumenicity should rise from the gospel — based on love, hope, and faith, and not on hate, despair or cynicism, he held.

Blake said the purpose and function of an institution was more important than its survival and that compromise in the sense of "half a loaf is better than none" is legitimate, while forsaking your convictions is not.

"Success is never promised a Christian," he said.

Stressing the world community, Blake said it required common values, common laws, common social instruments, mutual trust and faith.

BISHOP BROWN SLAIN IN LIBERIA

★ Bishop Dillard H. Brown Jr., of Liberia was killed along with the diocesan business manager, Claude Nadar, a Lebanese. The bishop's secretary, British-born Patricia Newiss, was critically wounded. A chauffeur and a cleaning man were also wounded.

A 63-year-old Nigerian chemistry professor, Justin M. College Obi, who formerly taught at Cuttington College in Gbarnga, Liberia, was held in the shootings.

Obi, who apparently argued with Miss Newiss and then shot her before the bishop arrived on the scene, recently made a number of verbal attacks on American peace corps girls, accusing them of immorality. Bishop Brown was known to have held the peace corps volunteers in high esteem.

Bishop Brown, who went to Liberia in 1961 as coadjutor to Bishop B. W. Harris, was installed as bishop of the diocese in 1964. His see included all of Liberia which has a total estimated population of about 2 million persons.

The 57-year-old bishop had a long history of social concern, youth work and educational activities in the United States.

According to Bishop Leland Stark of Newark, Liberia's companion-diocese, Bishop Brown had a "great influence" on the people and government of Liberia and was a close friend of President William V. S. Tubman, a Methodist.

Bishop Brown began his ministry as curate at St. Martin's in New York's Harlem, and then served as vicar at the Church of the Incarnation, New York, from 1943-1946, before becoming rector of St. Luke's Washington, in 1946, and remained there until he was elected coadjutor of Liberia.

Besides participation in many civil rights activities during the 1950s in Washington, Bishop Brown served as president of NAACP and was a chaplain of Boy's Village in suburban Maryland. He also worked with youth in the neighborhood of St. Luke's.

SELF-STUDY PROJECTS IN OREGON

★ The diocese of Oregon launched a self-study program some months ago with a preliminary study made by a committee headed by the Rev. Daniel Ferry of Salem. The report was accepted by the convention in October so the diocese is now engaged in the process which will be the sole business of a special convention next April.

Ferry was on hand for the three-day convocation of Eastern Oregon last month to explain how they went about the job in the western part of the state. Also on hand was Maurice Haywood of the division of research and planning for the national church to tell delegates what a process of self-study was and how the division could help.

Bishop W. B. Spofford Jr. had urged such a study in opening the convocation and a resolution was later presented and passed unanimously to get on with the job.

The convocation lowered the voting age in congregations and convocation from 18 to 16. Also a resolution urged people to stay in their fraternal organizations and seek to change racist rules, polices and philosophy.

NEW NCC STRUCTURE IS PROPOSED

★ A general ecumenical council in the U. S., including Roman Catholics, Pentecostals and others not now in the council, was proposed by the chief executive officer.

R. H. Edwin Espy outlined a major ecumenical overhaul during the opening business session of the assembly.

Membership, as Espy described it, would be open to churches, their agencies and para-ecclesiastical groups of various sorts. The new council would consist primarily of autonomous units committed to tasks such as education, social action, theology, worship and liturgy, and communication.

The "general ecumenical council" would have no authority to enforce priorities except in broad policy terms, in the blueprint. An annual legislative assembly would make only those decisions which reflected agreement of constituents.

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EDITORIAL

Vietnam and Racism In America

By Robert Beggs

Chairman of the Episcopal Peace Fellowship in Province II

IT IS TIME that the Episcopal Church and the Episcopal Peace Fellowship examine their priorities and the relationship between Vietnam and racism in the light of the Seattle and Notre Dame conventions.

Two years ago on the last day of the Seattle convention, I telephoned John Kenneth Galbraith to ask if he would speak at our diocesan conference on Vietnam. He replied that he would have said yes had I called a day sooner, but since our church had taken no clearcut stand in Seattle against the war, he assumed Episcopalians didn't want to talk about the war, or face up to it. What he was saying, of course, was that we didn't want to take a long hard look across the ocean towards Vietnam, so we looked back at the ghettos and then did penance. And we have been doing penance ever since. Five million for community organizations since Seattle, and now $200,000 allocated for the National Committee of Black Churchmen.

Now let me repeat. We have been doing penance. Not reparations, not preparations, but penance. Penance because it is easier on our uneasy consciences to do something about our guilt for the racist war at home, than to face the guilt of our terrible silence in the face of the racist war in Vietnam. You don't have to be a student of military science to know that the decision to bomb North Vietnam with more bombs than we dropped in world war two was ultimately, unconsciously, a racist decision. The Pentagon learned, like everyone else in world war two, that neither the nazis nor the allies could bomb the white man into submission. Now we know that the white man can't bomb the brown man into submission, but only into extinction, at the risk of his and humanity's extinction. If we were not racists we would have to compound our guilt, for our racism in Vietnam and at home is bound up together. Otherwise why have nearly double the proportionate number of blacks been killed in Vietnam?

Finally I would add that our penance which we have undertaken at the last two general conventions, is filled with terrible irony. Before Seattle, the leadership of our church knew that the National Council of Churches hoped that we would cooperate in an ecumenical program for Negro development organizations. I suggest that we went it alone because at that time the National Council had taken a strong and controversial stand on Vietnam. If we had faced up to Vietnam first and domestic race relations second like they did, we would not be over-reacting to the token authorization of $200,000. When the Episcopal church really examines it priorities it will see that until we face up to the military-religious complex we will do precious little about racism at home and abroad. Martin Luther King understood this better than I when he finally decided not to take up my suggestion that he announce at our diocesan conference on Vietnam, that he would lead a team of world religious leaders and Nobel Peace Prize winners for arbitration and mediation in Vietnam. Rather, he planned to offer his service to Biafra and Nigeria because he felt that until we try to help the Third World, we won't answer the problems of racism at home or abroad, nor promote world community, and peace on earth.

Heavenly Refuse

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

MY FAVORITE Malaprop amanuensis has been at it again. This time for "The Church of the Heavenly Refuge" she came up with "the Heavenly Refuse". I feel the new title is a decided improvement. Too often the church has been looked upon as a refuge socially, spiritually, intellectually. Jeremiah had condemned the people of his day for looking upon the temple as a glorified den of robbers.

Refuse is something else again. It is the worthless trash which is discarded. Heavenly refuse then sounds like a contradiction in terms. How can we use the term "heavenly" for this junk and debris of human living? But here is where choice

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and decision enter in. What is one man's trash is another's treasure. We have all had some prized possession thrown in the trash barrel which we rescued in the nick of time.

On a more intellectual level, archaeologists have an uncanny habit of rummaging through the middens and dump heaps of antiquity and coming up with stone artifacts, bits of papyri or broken pottery which are priceless because of what they tell us about a forgotten past. But the rubbish does not need to be ancient. The papers carried the story of collectors in a California town who were granted the privilege of ransacking the municipal dump. They came up with bottles and old glass of the past century which are now collector's items. The term "heavenly refuse" would hardly be an exaggeration from their point of view.

It is this title of refuse, reject, which Jesus applies to himself and quotes the Psalm in so doing, "The very stone which the builders rejected has become the head of the corner". History has a way of turning our values upside down. The Christ who was rejected and refused by his contemporaries, cast outside the city to perish on a cross, has become the central value of man through the centuries. Why is this?

Part of the reason is that Jesus himself was the supreme salvager. He came to search out and save the least and the lost. He gathered about him the seeming discards of society. There was vacillating Peter, the doubting Thomas, the violent Boanerges (James and John). But Jesus had the insight to see values is these men that others ignored.

Paul reminds the Corinthians, and us, that God chooses what is foolish in the world to shame the wise, what is weak in the world to shame the strong. God has a different set of values from those of men. He is the supreme artist who can take the broken bits and out of them fashion the good and the beautiful.

Paul speaks of our refuse condition in no uncertain terms but thanks to Christ's salvage operation we have become transformed into "heavenly refuse", instruments and tools. God can use us as he continues and widens the scope of his restoring work. The poor, the underprivileged, the defeated and the discouraged need our help. We are God's "heavenly refuse" to the extent that we help them reach a like status of value and worth and human dignity.

Address at a Baptism

By George W. Wickersham II
Rector of St. Luke's, Hot Springs, Va.

WHAT have we done? We have put a little water on four little foreheads and we have said a few words. This hardly seems like very much.

But then some of us remember putting a little ring on a little finger and also saying a few words. We have learned that what we did then was not so little.

What we have done in baptism is not very little either.

And yet in a sense you and I have done almost nothing. We have made a sign. The one who has done things is God, and he has done much.

For many centuries there have been those in the church who have had doubts about the wisdom of bringing infants to be baptized. These people, with whom I have considerable sympathy, raise an interesting question. Should children be baptized? The answer to this question, as far as I am concerned, depends entirely on what you consider baptism to mean.

If you think that baptism stands for a considered acceptance of the faith by a mature person, then, obviously, baptism in infancy is baptism too soon.

The vast majority of Christians over the years has never thought of baptism in these terms.

I would be inclined to say that what has generally been accepted as to baptism is based on the rather apparent fact that it is not possible for for human beings to have anything to do with God unless he first has something to do with them.

Now, that he has a great deal to do with each one of us is one of the principal things which we learned from Jesus. "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my father who is in heaven." High poetry! That the very hairs of our heads are all numbered constituted the heart of Jesus' message. Baptism, for most Christians, is the sign of this.

There are many superstitions about baptism. One of the most persistent ones is the thought that an unbaptized child is in danger of condemnation. To believe this, however, is to assume that God is the exact opposite of what Jesus taught us about him.

I believe that God adopts every child the moment that he is born into this world, regardless of

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the convictions or lack of convictions of his parents.

Baptism is the sign of this: not the sign of something which is happening, but the sign of something which has happened. It is a sign ordained by Christ as a constant reminder that God moves swiftly in our direction — the kingdom is at hand — a reminder which encourages us to move swiftly in his.

In other words, God does not wait until we are twenty-one before adopting us. This is why we bring infants to holy baptism.

Having said this much, however, we must hasten to remind ourselves of what these thoughts imply.

If we are to assume that God is totally committed to these children — and that is what we do assume — then it is only reasonable that we should undertake the proper response to this. We must do all in our power to encourage these children to become totally committed to God. Any other thought would be unworthy.

Baptism signalizes the beginning of this process too. You and I have prayed, "that these children may lead the rest of their lives according to this beginning."

All right, you and I are involved here. Parents, Godparents, congregation, minister — we are up to our ears in responsibility. As time goes on, the children themselves will undertake more and more of this responsibility, but who of us would be so naive as to think that these children will undertake this if we do nothing now? No child can choose the Almighty if he has never known him. To give him this vision is our responsibility.

So what have we done? First of all, by the gracious command of Christ, we have been spokesmen for God. We have proclaimed to all that he has adopted these children. Secondly, we have accepted new brothers and sisters and have reminded ourselves of our responsibilities towards them. And, finally, and happily, we have been witnesses of a symbolic beginning: the beginning of four journeys up the glorious road that leads to eternal life.

Pasadena's Specialized Ministry To the Drug Dependent

By William W. Rankin
Rector of All Saints, Pasadena, California

★ If you grant that the church has at its better moments in history ministered to those for whom conventional services have been unavailable, the establishment of the Foothill Free Clinic in Pasadena is an altogether traditional and righteous thing. In June 1968 several Protestant, Catholic and Jewish youth ministers met to try to deal effectively with the alarming amount of drug use in the Foothill area of Southern California. Juvenile drug arrests in this city have risen 3000 % in the past five years. By August of 1968 papers of incorporation as a tax exempt corporation were filed in Sacramento, and a specialized ministry to alienated youth was underway. The story of the clinic and of its ecumenical organization may well serve as a model for other parishes attempting to deal with youth and drug problems.

One of the parameters which we had to take into account at the beginning was the evident paranoia of many youth with regard to police reprisal and parental involvement on the part of any so-called "establishment" agency from which they other wise might seek help. There were fears of seeking venereal disease treatment at a county clinic because parents might be notified; fear of getting arm abcesses treated at local hospitals or dispensaries because police might be notified; and fear that school or private counselors and therapists could not be trusted with confidences. We chose the name "free" clinic to indicate that we were not going to charge for services, and furthermore we were anxious to deal non-judgmentally and non-repressively with those who found themselves in the "freedom" movement. With volunteer social workers and clergymen we opened near a local college with counselling services on the aforementioned basis. On the first evening ninety young persons arrived. From that time to the present we have constantly expanded our services.

We obtained a ten thousand dollar grant from All Saints Church to begin organization of the clinic on a broader basis, and shortly after that moved into the community health center, whose facilities we used for counselling four nights a week, for three hours a night. We regularly counselled 120 persons per week, about half of whom were treated and considered "discharged" or referred to sympathetic physicians or attorneys in the area, and about half of whom returned on the same night each subsequent week for

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group counselling. In this way continuity in group counselling was maintained, as each client reformed each group with the same therapist each week.

In March of 1969 a gift was received which enabled the clinic to move into a medical building all its own. A Presbyterian church across the street provided seven therapy rooms and a parking lot, this in addition to the medical facilities which we already had. In August the clinic was notified by the county of Los Angeles that since we were reaching a client population hitherto unreached by the county, we would receive $33,000 worth of medicines and supplies per year. Most of this is in the form of antibiotics for the treatment of venereal disease. As we had in the case of the volunteer social workers and psychologists, we sought and received the volunteer services of area physicians, who now work at the clinic in the evenings. This medical service, along with a brand new legal and job development component, forms the remainder of our comprehensive youth center.

At the present the clinic does individual, group, and family counselling on a walk-in basis, free of charge. Unresolved hostility directed at the family situation is the chief complaint. We counsel about 165 youths per week. The age groups include primarily 14 to 22 year olds, but specialized counselling groups of 20 to 30 years olds on serious drugs — narcotics and barbiturates — are offered as well. There is also a special group for parents of drug users.

In our medical component we have two doctors, three nurses, and a clinical laboratory technician on duty each night. VD treatment and pregnancy tests are the most common presenting problems, but there are about 60 other treatment categories ranging from hepatitis, arm abcesses, and other needle-related

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problems to heroin detoxification. In the lab we perform pregnancy tests, GC tests, and other serologies. Approximately 22 young persons seek medical help each night, and the number is increasing rapidly. Sixty percent of our medical patients are between 18 and 25 years of age.

In its legal component, the clinic uses the services of volunteer attorneys and a "legal switchboard", which allows a client to make the most of his one call after an arrest by the police. Additionally there is a legal discussion group conducted by attorneys and law students on two nights each week, the purpose of which is to insure that young persons are familiar with the legal implications of various kinds of favorite activity.

In job placement we use college field work students to canvass the area to find potential jobs for our clients. Whereas some employers may have difficulty placing a dreadful longhair into the front window, there may be a place in the back room where our client can work. Constant feedback is generated and sought from the employers in a continual effort to match jobs to people, rather than vice versa.

Our budget, which we are constantly hustling to meet, is about $50,000 per year. Estimating conservatively that we provide over $150,000 worth of services, we feel that goods and services are reaching the client group in a rather unusual percentage.

Finally, a word about drugs. With drugs, as with VD, legal, pregnancy, and other problems, the ostensible problem is symptomatic of what the issues really are. We have seen everything from acid (LSD) overdose to heroin problems to barbiturate overdose. We feel that although the "basic" problem — whatever that may mean — varies from individual to individual, the symptoms must be treated nevertheless. We think that there's a lot of more trouble a "coming" from this nation's youth, and that the answer does not lie in repression or "law and order". It lies in treatment. We agree with Dr. Yolles of the National Institutes of Mental Health that drug abuse is getting worse and not better, and therefore we have offered this model in the hope that churches in other locations will get with it. If the readers of this journal desire further information from us, based obviously on our own experiences — which admittedly may not be generalizable — they should drop me a line.

-- People --

ALFRED VOEGLI, bishop of Haiti, has been named acting bishop of Liberia, succeeding the slain Bishop Dillard H. Brown, whose funeral was held in Monrovia, Nov. 23, at Trinity cathedral. Bishop J. Brooke Mosley, who heads the department for overseas relations and was in Liberia at the time of Bishop Brown's death, will stay on there to help administer church affairs. He will be assisted by Elias Saleeby of the New York office, a financial aide. Bishop Voegeli will serve in Liberia until at least next October, when the House of Bishops, meeting during a General Convention in Houston, is expected to elect a permanent bishop for the district.

EARL S. JOHNSON JR. of Roanoke says a group of Episcopalians in the diocese of Southwestern Virginia, have formed an organization to combat what they call overly liberal tendencies within the church. The group seeks to encourage a more conservative approach without advocating an open split in the church. The organization placed an ad in Roanoke newspapers calling on Episcopalians to withdraw "substantial financial support" from the national church. In a rebuttal to the ad, more than 25 families supporting the liberals placed a full page ad in the Roanoke newspapers several days later.

OWEN BROOKS, Delta ministry director, and the Rev. Henry Parker, information officer, reported that 60 per cent of the ministry's budget now comes from overseas funds because, "like Americans, churchmen tend to be more generous to people overseas." Returning from a trip to churches and church agencies in western Europe, they reported widespread interest in and support of the ministry in the Mississippi delta. People in the countries they visited were taken aback, they said, when told that welfare in this country is administered differently in each of the 50 states, with no national minimum, and that the average payments in Mississippi are $38 a month. The leaders came home to find construction continuing in Freedom City, which is being built by displaced black families themselves, while at Mount Bayou, the Brikcrete Factory, a DM project, is now receiving orders from builders for construction blocks. They reported, however, that a bleak period lies ahead for Freedom City when the winter rains come as gravel is needed to extend streets to new building sites. Brooks said that with $3,000 for gravel and labor, ten more houses could be built this winter. However, the McComb Community Center in the new community, he said, has a good start following groundbreaking ceremonies held last month.

LESTER RALPH, Episcopal rector in Somerville, Mass., won a landslide victory, in last month's election for mayor getting 20,000 of some 27,000 votes cast.

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The WITNESS

II DECEMBER, 1969

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VOL. 54, NO. 24 The WITNESS II DECEMBER, 1969

FOR CHRIST AND HIS CHURCH

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Story of the Week

Executive Council Makes Grants Bringing Total to 3-Million

★ The Executive Council after a debat of more than four hours — highly emotional at times — narrowly approved a grant of $40,000 to the controversial Alianza Federal de Mercedes, a New Mexico community organization of Mexican-Americans.

The vote was 23 to 21, with four council members absent and three others abstaining.

The Alianza has been accused of using violence in its organization activities in and around Albuquerque, N. M. One of its aims is to obtain presidential and congressional hearings on claims to millions of acres of community land grants dating back to the Mexican war.

The grant had previously been approved by the screening and review committee of the General Convention's special program to combat poverty in the nation. The action was protested by Bishop C. J. Kinsolving of New Mexico and Southwest Texas, who with others from his diocese had appeared before the committee to voice their objections.

Two committee hearings were held, and members of the Alianza also participated.

Bishop Kinsolving has indicated that support from his diocese might be withheld for the national church program in the event the Alianza project was approved by the council. He later stated in Santa Fe that the diocese would not pay its $82,365 quota next year. Instead half the sum will go into Spanish-American and Indian programs; the remainder to MRI of the worldwide Anglican Church.

Another controversial grant, over which there was shorter debate, was for $15,000 to help finance the California migrant ministry worker priest program. The worker priest program, funded eighteen months ago with a $30,000 grant, is closely associated with the United Farm Workers organizing committee led by Cesar Chavez.

The worker priests have helped in union organization efforts and have sought to develop a program of pastoral assistance to farm workers and their families.

The long debate over the Alianza had the result of changing a few minds, and several speakers indicated they had come to the council meeting intending to vote against the project but had been persuaded by the debate to vote favorably.

A vote at the beginning of the meeting, one member asserted, would have resulted in a rejection of the Alianza grant. Another said the debate had helped to clarify the purposes of the organization's program to help the indigenous Mexican-American community.

Almost every member of the council had an opportunity to speak during the prolonged debate. Many said they were helped by the remarks of Leonardo Molina, San Antonio, who was attending his first council meeting as a newly-elected representative of the Spanish-American minority.

"What happens here will affect every Mexican-American in the southwest," he said, "as it will put the church in favor of improving the educational qualities of this large minority population."

Molina said the Alianza is an organization that represents the people at the grass-roots level and that it is interested in education. He said 85 percent of "Spanish-American students drop out of school before they finish high school" and from his own experience described the difficulties of Spanish-speaking pupils being forced to begin first grade in English.

By the time they master English, he said, they have not advanced as fast as, and are older than, their fellow Anglo students in the same grade.

"Some of us would be expelled from school for speaking Spanish," he said.

He said "we have to find out who we are. We would like to have a say in the decisions that are being made and we know that the educated Mexican-Americans do not represent, generally, the people."

"The Alianza does speak for the masses," he said.

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Leon Modeste, director of the special program, supported Molina's view that the organization had an "educational program to acquaint the Mexican-Americans as to how they are being oppressed and kept out of the mainstream of life."

He said that when the members of the Alianza appeared before the screening and review committee they had difficulty explaining the program because of the Spanish vocabulary and their difficulty with English.

"They have been forced to think of themselves as mentally inferior to Anglos," Modeste said. "Their lives are in ruin before they reach 12 years of age. This organization is helping these people to say 'We are people, too'."

A large part of the discussion concerned the vague and general description of the Alianza's proposed program, and it was the testimony of Molina and Modeste which finally clarified the principal purpose of the program as educational.

Request Deferment

Two requests to defer action on the grant proposal for fuller documentation were defeated.

William G. Ikard II, El Paso, led the debate in opposition to the grant, and he was joined by others including Charles M. Crump, Memphis, Tenn., and Houston Wilson, Georgetown, Del.

"I am in complete argeement with my bishop," Mr. Ikard said. "We must have concern for the whole church. We have never failed to pay our quota, even when we disagreed with the national church. I can't understand how the staff can approve such a project."

He said he had a chronological record of violence involving the Alianza going back to April, 1963.

Wilson said that he wanted to support "this program. I am also concerned with the activities of this organization which spells out insurrection, revolution and a separate state. I would like to see a committee appointed to spell out what we are funding and what we are not funding."

"There is a situation on the land grant problem which has led to violence," he said. "It seems to me that there has not been sufficient resort to the courts to get a fair determination on the land grant problem."

Bishop Backed

Crump suggested that "we respectfully turn down the request with the suggestion that some group in New Mexico organize to meet the educational needs."

At a later point Ikard said he objected to the report that 85 percent of the Mexican-Americans are drop-outs.

"It's not true in my area."

"The bishop of my diocese," he said, "is a concerned Christian. He is concerned with his flock — both within and without. We have had some projects, but we have not done enough. This discussion may result in the development of new and additional programs."

He said, however, that he did not believe the Alianza has the support of the people.

He then went on: "I'm not in favor of boycotts. The diocese of New Mexico and Southwest Texas is not threatening this council. I know I am emotional about this, but I'm upset by this. This is a very important issue and must be based on what the people at Seattle told us to do. We have to decide and make decisions in good conscience."

As indicated by the vote, opinions were sharply divided in the long debate by the council.

Some who opposed the grant asserted that the Alianza did not meet the criteria of the special program which includes a restriction against the use or advocacy of violence.

Others favoring the grant maintained that the Alianza is not a violent organization, and that it has been unjustly accused.

A few openly admitted that they would vote against the project for "political reasons," because of the fear of economic reprisal and that it might "split the church."

The charge of violence against the Alianza centered around an incident in a small New Mexico town where it was reported that members of the Alianza sought to make a "citizens" arrest of the district attorney. Law officers resisted, and one was shot and another beaten.

Reis Tijerina, leader of the Alianza, now resigned, was arrested and later cleared of charges in connection with the incident, according to reports. Tijerina was later arrested on charges of destroying U. S. government signs posted on some of the land in dispute.

Reis Tijerina

Much of the opposition to the grant centered around the person of Tijerina, who has been characterized as "a fraud, a charlatan, an opportunist."

The report of the screening and review committee field appraiser included the opinion that "I do not believe that such charges can be proven and therefore I believe that they are essentially irrelevant."

The report went on to say:

"The central question has been and remains, is the Alianza a creditable, grass-roots organization of poor and powerless people? The welter of charges to the contrary notwithstanding, the Alianza is a viable activist group seeking self-determination."

At a later session, Mrs. Harold C. Kelleran, council member from Alexandria, Va., asked Bishop John E. Hines: "What effect can you see for your of-

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fice as a result of our action yesterday?"

The Presiding Bishop in an informal response said that the mandate of the Seattle convention in 1967 carried with it the possibility that the church "might be bruised and changed, but that it also might be renewed."

"I'm not sure everybody saw this at Seattle," he asserted. "I do know the tensions and also the joys since Seattle, especially since Notre Dame, indicating the church is wrestling with this problem. The church had to wrestle with this again in the Alianza grant. Undoubtedly this action will make my position in the church more difficult, but this may be a good thing and I would not draw back from that."

Bishop Hines to Write

Bishop Hines was asked by the council to write a letter to the bishops of the church, outlining the reasons why the council approved the Alianza grant.

The Executive Council also deferred action on a third special program grant for $8,000 for the committee on Indian rights of the Colville Reservation, in the state of Washington, in order to obtain a fuller consultation with the bishop of Spokane.

In all, a total of twelve special program grants were approved totalling $281,150, which brings the total funding under the program to nearly three million dollars.

Other grants approved were as follows: Southwestern Indian Development, Inc., Fort Defiance, Ariz., $25,000; Southern Organization for Unified Leadership, New Orleans, La., $22,150; Metropolitan Atlanta Summit Leadership Congress, Atlanta, Ga., $20,000; Hamilton Court Improvement Association, Aberdeen, Md., $30,000; Urban Survival Training Institute, Philadelphia, Penna., $30,000; Afro-American Institute of San Francisco, San Francisco, Calif., $35,000; Sioux City Indian Center, Sioux City, Ia., $20,000; Program for Social Assistance to Barrio Japon, San Pedro, de Macoris, Dominican Republic, $15,000; Penasco Valley Farmers' Cooperative, Albuquerque, N. M., $15,000; Poor Peoples Commission for Self-Help of the Council of Southern Mountains, Blacksburg, Va., $14,000.

Other Business

The Executive Council also:

. . authorized the appointment by the Presiding Bishop of a fact-finding committee of ten persons to conduct an evaluation of the special program and to seek ways in which the program can be made more effective.

. . passed a resolution asking the Attorney General of the U.S. to investigate the killing of Black Panther party members in encounters with police officers.

. . received two resolutions from North Carolina parishes protesting the funding of Malcolm X Liberation University, Durham, N. C.; a resolution from the bishops of the seventh province asking for the approval of the bishop and standing committee before the granting of funds under the special program, a proposal to be reported on at the next meeting; two resolutions asking the council to withdraw support from the Interreligious Foundation for Community Organization; notification from two parishes that they would withhold funds from the national program of the church and would divert them to locally-determined programs; three letters from Kansas parishes protesting a grant to the Kansas legal defense fund.

. . received a report from Bishop Bayne on a conference of Church Center employees held early in October. He said the conference had dealt with morale problems arising out of the reorganization of the council and had resulted in the formation of a strong personnel committee and a request by members of the employed staff for union organization. There is a need, he said, to develop a stronger relationship between the elected members of the council and the "815" staff.

. . approved a new scale of pensions for present and former lay missionaries of the church—$2,000 annually for single persons, $2,600 for married.

. . heard a report from Treasurer Lindley M. Franklin that $51,000 has been transmitted to the National Committee of Black Churchmen in accordance with action taken at GC II. Franklin also reported that pledges to the NCBC special fund had reached a total of $91,000.

. . approved a scale of salary increases for employed and appointed staff of the council.

. . discussed fall visitations made to 68 dioceses by members of the council, following a report by Mrs. Robert Durham and William G. Ikard II. Main subjects of interest, they reported, were the special program and the allocation of $200,000 to the NCBC authorized at South Bend.

. . heard a report from Woodrow Carter, of the council staff, on the White House conference on food, nutrition and health, calling attention to the hunger and malnutrition crisis in the nation and proposing immediate action to "feed all hungry Americans this winter." Proposals included guaranteed adequate income of $5,500 for a family of four and interim food programs.

. . appropriated $25,000 to help finance a manpower study for the church to be conducted by Consultation/Search Inc. and to provide a clergy inventory with the aid of computer services.

. . heard a report on world

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hunger by Mr. Houston Wilson, a concern to be presented at the convention at Houston in 1970.

. . heard a report from Mr. Kent FitzGerald on the work of the national committee on Indian affairs. He is the executive secretary of the committee.

. . received a request from the province of the Southwest asking for a report at Houston on how money allocated to the National Committee of Black Churchmen and the National Committee on Indian Work has been used and asked for such a report to be submitted by August 31, 1970.

NCC Assembly's Call for Change Was Made Loud and Clear

★ No delegate, consultant or observer attending the general assemhly of the National Council of Churches left doubting that history with bold ramifications for the future of American religion had been made.

Mrs. Theodore O. Wedel, the new president, probably summed up the experience: "This assembly has certainly told us — loud and clear — that our old ways of doing things are not adequate. There must be big changes, and they must be made faster than we think possible."

At its eighth triennial session in Detroit, Nov. 30 - Dec. 4, the assembly:

Elected Mrs. Wedel, an Episcopalian and former president of Church Women United and NCC associate general for Christian unity, to a three year term as president. She became the first woman president by a vote of 387 to 93, defeating the Rev. Albert Cleage Jr. the first black man to be nominated for the presidency. R. H. Edwin Espy was reelected as general secretary, defeating his opponent, the Rev. Leon Watts, also black, by a vote of 382 to 100. Two youths and six women are now among the 18 vice-presidents at large.

Recommended guidelines for channeling funds and pastoral services, through the Canadian Council of churches, to aid some 60,000 U.S. draft age refugees now living in Canada and extending pastoral care at home to the parents whose children choose exile instead of military service.

Urged an inquiry into the alleged civilian massacres in Vietnam under the aegis of a disinterested international agency such as the UN.

Welcomed the possibility of the formation of a wider and more inclusive Christian fellowship under the guidance of the NCC general secretary and a to-be-convened national consultation of member churches on the subject.

Amended the NCC constitution to allow a broader representation of youth, women, and lay people.

Surveyed a sampling of the assembly's voting delegates, fraternal delegates and official observers revealing it to be 87 percent white, 74 percent male, 66 percent over 50 years-of-age and 58 percent ordained. Only 6 percent were under 30, 12 percent were non-caucasian and 26 percent were female.

Authorized formation of an Indian board within the council to broaden opportunities and redress grievances of all Indians and Eskimos—drawing resource material from Indian people in all stratas of society.

Sought the early, equitable and just settlement the land claims of the Eskimos, Indians and Aleuts

Commended peaceful dissent, organized in legitimate and legal demonstrations in moral protest against the war in Vietnam — such as the Vietnam moratorium demonstration of October 15 and the mobilization in Washington of November 13-15.

Resolved that the Nixon administration and the Congress establish a major agency on population which would have as its task the halting of excessive population growth.

Endorsed President Nixon's initiative in renouncing chemical and biological warfare and the disposal of existing stockpiles of such weapons.

Expressed its concern over the injustice and resultant suffering experienced by great numbers of displaced Palestinian refugees and urging means of assisting them to return to their homes.

Heard representatives from minority groups and reformist groups on the subjects of black power, Indian rights, women's rights, restructuring church institutions and draft resistance.

Unofficially 125 delegates and 90 non-delegates accepted the trust of a draft card presented to the whole assembly by James Rubins, a 21 year-old student from Hicksville, New York.

The assembly declined to link itself to the projected draft card-turn-in of Rubins, but a first vote almost passed the measure. Marion de Velder, stated clerk of the Reformed Church in America, told a hushed-house that someday soon a church body would "have" to take a corporate act of civil disobedience.

Dr. Wedel sized up the sentiments of those who came to challenge when she said that "I'm quite sure that God—along with the young, the blacks and others — cares very little for our traditions, our accustomed procedures, or maybe even for [illegible]'s rule of order."

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Such sentiments were clear among the diverse members of Jonathan's Wake, a group of mostly young whites who wanted the NCC to pressure denominations to turn their endowments over to the poor.

To some delegates, the Wake provided the side-show aspects of the assembly, with posters announcing the NCC's death, mock draft lotteries, and "exorcisms" of evil spirits. But others took the group more seriously, seeing that Wake members could articulately participate in committee sessions.

The assembly will next meet in December, 1972, in Dallas, Texas.

BISHOP COLE CONFERS WITH RESISTERS

★ Bishop Ned Cole of Central New York, on his return from Canada where he conferred with young Americans who fled the draft, reflected serious concern about "what the Vietnam war is doing to our young people and our country."

"I am saddened by the hardness of heart of people my age about others who are especially sensitive to the complexities of this war," he said.

A veteran of World War II, the bishop said there was no question about participation in world war two. But, he said: "There is in this one."

"If we continue this war much longer, we will destroy ourselves," he added.

Bishop Cole, noting that the influx of young Americans — now estimated at between 30,000 and 60,000 — presented a pastoral problem to Canadian clergy, said these young men are badly in need of guidance on the draft. Few know their rights or legal options.

During his trip to Ottawa, the bishop observed that some Canadians "feel great concern" for the young Americans, but that others believe the problem caused by the U.S. draft are none of their business.

"In Ottawa," he said, "I was reminded that Canada and much of the United States has been settled by persons who fled their home country because of political or military reasons."

Among his impressions of his talks with young Americans and members of the Canadian clergy, the bishop noted:

● Many young men were surprised to know that many U.S. dioceses provide counsel and legal advice to those who have problems of conscience with the draft.

● The military chaplains are of little help because they "belong to the system." Here there was real bitterness expressed.

● The young people feel rejected by their fellow Americans but most are not bitter and hope to return to the U.S.

● They like Canada, though at first jobs are hard to get, many will stay there.

Said the bishop on the Vietnam conflict: "If we could use the same amount of commitment and money to remove the causes of war — poverty, hunger and injustice — as we spend in our commitment to get to the moon, we could more quickly find a way to peace."

Bishop Cole said he went to Canada at the request of a young man in his diocese and was received by Bishop Ernest Reed of Ottawa who arranged a meeting with clergy and young men.

AUSTERITY BUDGET IN PENNSYLVANIA

★ The diocese of Pennsylvania has approved an austerity budget of $1,157,000 for 1970, a drop of 23 per cent from last year.

Austerity measures adopted by the 800 representatives of [illegible] indicates a cutback of $45,300 in funds to aid congregations.

This will result in the dismissal of an unspecified number of clergymen as missions are closed or merged. A $36,000 slash in the campus ministry budget may also force removal of some university chaplains.

A proposal calling for the rejection of the 50 per cent commitment of local contributions to the national church was rejected.

The majority held to the position that efforts supporting mission work throughout the world must be continued under the 50 per cent contribution formula.

Funds to be alloted for minority group programs, beyond the regular budget, will be determined at a special convention in the spring. A report by Bishop Robert L. DeWitt's task force on reconciliation will precede the convention.

BISHOP PAUL MOORE JR. ELECTED IN NEW YORK

★ Bishop Paul Moore, suffragan of Washington, was elected coadjutor of New York at a special convention on December 12. He will succeed Bishop Donegan as diocesan not later than 1972.

He was short of election on the first ballot by two clergy and five lay votes. On the second ballot he received 204 clergy and 127½ lay votes, well above the required majority of 140 and 84.

Runner-up on the second ballot was the Rev. John M. Krumm, rector of the Ascension, New York.

The 50-year-old suffragan of Washington has picketed the White House on behalf of civil rights, led a black-power boycott of merchants who opposed home rule for the District of Columbia, is active in the plight of the cities and vigorously opposes the Vietnam war.

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EDITORIALS

The Son of God: ---- A Donkey, and a Tree

By Ralph A. Weatherly

Rector Emeritus of Grace Church, Kingston, Pa.

A YOUNG TREE with two sturdy branches stood by the Bethlehem road. Under the winter sky it watched the stars and listened to men. Some blamed the stars for their miseries. Workers in wood and wool, in iron and gold; sellers of oil and land, rested nearby. The tree heard one say: "Rome is all-powerful and will bring us better times". "No, we ourselves must be free", answered another. "Let us eat, drink and be merry, there is no life hereafter", growled a Sadducee. "Blasphemer, God is in our holy books", spoke up a Pharisee. "Let me live alone and pray", murmured an Essene monk.

A thief hurried by following a rich man he wanted to rob.

A courtesan wandered along with bruised heart and fierce, hopeless eyes.

Trumpets sounded warning that King Herod was on his way to his palace above the town. A crowd guffawed going to pay taxes.

It was a time of poverty, of fear, of cynicism. Each followed his own will-of-the-wisp — success.

A carpenter paused by the little tree, with his lady, anxiously. Their donkey bit off a tender twig, then they went on their way.

Some thirty years later a donkey, humblest of beasts, walked towards Jerusalem—on his unique day of pride, a poet said, with cries of triumph about his ears and palms beneath his feet. For he bore the Son of Man.

Within that week that men call holy two sturdy branches of a full-grown tree formed a cross on which was pillowed the body of the carpenter's Son — the greatest failure in history, or the Son of God.

Today the tree is long since dust but the Carpenter's Son is ever sought on the Bethlehem road by great multitudes, with minds as varied as those of long ago.

To find him is the secret of living. That secret is hidden in hearts broken in compassion. God gives his peace to a loving heart.

May our heavenly Father led us and all the world on the road of Christ's tree to be born again at his holy manger. Amen.

No Christmas as Unusal

A message to the churches adopted by the General Assembly of the National Council of Churches

AT THE HEART of the Christian faith is the message of "Joy to the world, the Lord is come. Let Earth receive her King." Out of the heart of the incarnation comes the song of the angels, "Glory to God in the highest and on Earth peace among men of good will."

In view of the continuation of the war in Vietnam and the failure so far to halt the spiraling race in nuclear and other weapons we call upon the churches to urge their members not to celebrate Christmas as usual with often-times lavish expenditures on Christmas gifts, but to propose

- Religious services around the country, centered around the need for peace in Vietnam and urging the people to redouble their efforts to end the war now.
- Reducing commercialism in this Christmas by reducing our Christmas buying and giving our money to religious and peace causes appropriate to the Christmas season. We especially recommend contributions to the Committee of Responsibility, American Friends Service Committee, Vietnam Christian Service and Caritas for emergency medical relief to civilian Vietnamese casualties, but recognizing that the only real relief is an immediate end to the war.
- For those so inclined continuing the March Against Death in communities around the country by having vigils or reading the names of the war dead in public places.
- Urging that no war toys be bought or given as Christmas gifts to children.

The Thrice Blessed Gifts

By Hugh McCandless

Christmas Story told at the Church of the Epiphany, New York at the 11 a.m. service, December 25, 1968

MY FRIEND, Squadron O'Toole, has a second cousin, Miss Crumpet Framworthy. She is one of

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the Formidable Framworthys, and she has a real system about Christmas gifts.

Miss Framworthy thinks that presents should be thrice-blessed, not just twice-blessed, like the quality of mercy. Her gifts are intended not only to bless the receiver, and to bless the giver, but also to bless the worthy person who sold the article to her in the first place. Crumpet goes all over the diocese of New York, giving little talks to ladies' groups, and buying up things at church and charity bazaars. Right after Thanksgiving, she pulls out all her plunder and then tries to figure out who might like what.

She does this with such enthusiasm and imagination that people have been known to wonder for years why she sent them this or that particular present. She works completely without strain: if in any year she doesn't happen to have a present she is sure you would like, she just doesn't send you a present that year. Some of the family are mean enough to say they feel quadruply blessed when she doesn't send them anything. Others, the more sensitive ones, always keep an extra present on hand to rush over to Cousin Crumpet's as a guid pro quo on those years that she happens to remember them.

She even sends presents to Squadron's Cousin Curtis when she feels like it. As you know, he is terribly fussy and difficult, and everybody dreads picking out something for him. Three years ago, she sent him a large heavy yellow conical object. He called her right up, and asked what it was for. She said it was a door stop. He then asked what it was made of, and she was delighted to tell him. She said that a good churchwoman of Pine Plains had taken about two months to make it out of a classified telephone directory, by carefully folding down each and every one of its two thousand, one hundred and twenty three pages at precisely similar angles. One slip, one bad fold, and the whole masterpiece would have been ruined.

Cousin Curtis doesn't have any doors that need stopping. But he was so shaken that he couldn't say anything but thankyouverymuch. However, everything turned out all right in the end. He put the thing on a coffee table at his New Year's party, and gave one prize for guessing what it was for, and another for guessing what it was made of. One prize was some Christmas soap that didn't match his bathroom, and the other was a set of fish knives someone had given him. He doesn't use fish knives. He uses two fish forks, of course.

COUSIN CRUMPET almost never neglects the O'Toole family. This pleases Mr. O'Toole, because he feels it keeps the time of opening presents from being too solemn. Last year he took his package first, and counted the stickers on it. There were about nine, and they advertised the N.A.A.C.P., the Protestant Council, the Audubon Society, and Boy's Town. Miss Framworthy even makes the wrappings serve a good purpose. Inside all this benevolence and tissue paper was a moustache cup. This shows Cousin Crumpet's imagination: Mr. O'Toole does not have a moustache. The china was decorated with forget-me-nots and an inscription, "To my Pastor," and Mr. O'Toole is not a clergyman. He was so pleased he could hardly speak. Finally he managed to say it was a wonderfully unusual idea, and he would probably not get such a different present in a hundred years. Squadron and his little sister Flotilla thought it was really pretty icky; but their baby brother Feemus said he would like to try it for cocoa, because cocoa always gives him a brown moustache.

Mrs. O'Toole's present was a battered box of non-fattening chocolates, that had apparently survived many bazaars and several Christmases. The package shouted in big print that it did not contain chocolate, milk, sugar, butter, or any other recognizable ingredient. On the back it whispered in tiny print that it was made of carob pits, caragheen, gum arabic, and tri-methyl-ethyl-dilanomid. "How like Cousin Crumpet," enthused Mrs. O'Toole. "I mean, how just like Cousin Crumpet!" It certainly was just like Miss Framworthy. If you were on a diet, she sent you just what you couldn't eat, temptingly home-made by some lady-member of a charitable board. Mrs. O'Toole is not on a diet.

Squadron's box contained a red and grey blazer two sizes too small. He was indignant. Everybody knows that O'Toole boys are always signed up for St. Swithin's as soon as they are born. St. Swithin's colors are blue and white. Red and grey are the colors of St. Crispin's. This is a terrible school that tries to call itself a rival school. No O'Toole would dream of wearing red and grey until he get too old to care about anything, say about twenty years old.

The next box was labelled, "To my little cousin Flotilla, who is so clever with her hands." "Yuck," said Flotilla in disgust, imagining some horrible bureau scarf to embroider. But it was a small Erector set, and its cover showed two happy boys

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building an enormous bridge that would require about fifty sets of that size. Flotilla was so astounded she couldn't even say "Yuck!"

Spirit That Counts

SOMEHOW, it is always the spirit that counts, and Crumpet has plenty of spirit. Mr. O'Toole gave Mrs. O'Toole the mostache cup to plant ivy in; and he took the chocolates, which he thought might drive the pigeons away from his office window. Squadron and Flotilla also traded their presents, and all was well. It was like the time Crumpet sent Steinmetz O'Toole, when he was in the army, some correspondence organizers made of spring clothes pins. A worthy individual in some institution had painstakingly decorated them with magic marker pens. One bore the witty inscription, "Bills — ugh!" Another coyly said, "Love letters — ah!" and so on and so forth. Steinmetz at the time had no room to organize his documents in that way, but he needed clothes pins badly, so he was delighted.

Feemus unwrapped a wonderful picture of the eruption of Mt. Vesuvius. This had been created, by a very clever and deserving person, out of a mosaic of bits of cigar bands. It flashed red and gold, and Feemus thought it was marvelous. He hugged it to himself with his fat little arms, and said he wouldn't even trade it for the moustache cup.

I think we might as well leave the O'Toole family right here. After Cousin Crumpet's presents, the rest of the stuff was too smooth and glamorous to be interesting. Also, I have a feeling that Squadron will try to trade something else with Flotilla, and Flotilla will end up crying. I always try to stay out of civil wars, sibling rivalries, and the battle of the sexes, and when Squadron and Flotilla disagree it is a combination of all three.

No Better Trade

HAVE YOU EVER wondered what the least-wanted gift could have been? I think it was God's gift to us, our Lord Jesus Christ. The prophet Zechariah said the King would come, meek and mild, and riding on a donkey. The people didn't want that. Isaiah said the King would be born as a child. There was no room at the Inn for a child. The Wise Men said He would rule over Israel. Wicked old King Herod didn't want that; he tried to kill Him.

Sometimes we think of Jesus as always a tiny, helpless Baby. We think we don't need Him; He would just be a burden. This is the biggest mistake we can ever make. He is just what we need; He is all we really need.

He is not only the Gift, but the Giver. Also, He wants you to trade with Him. You give Him your heart, and He will give you eternal life. There is no better trade for any one of us than that.

- - People - -

STEPHEN F. BAYNE, former bishop of Olympia and now deputy for program of the Executive Council, becomes professor of missions at General Seminary in June. He was executive officer of the Anglican communion from 1960 until he joined the council staff in 1964 as director of work overseas. He told council members at the Dec. meeting that some will suppose that he and Bishop Hines "have had a falling out. This is not the case. Very few things in my life have moved me more and warmed my heart more than his wanting me by his side, and his inflexible support and trust."

PHILIP A. SMITH, chaplain at Virginia Seminary, will be consecrated suffragan bishop of Virginia at Washington Cathedral on January 28. The Presiding Bishop will preach.

ROBERT C. RUSACK, suffragan bishop of Los Angeles, has declined his election as bishop of Dallas. Commitments in Los Angeles was a primary reason.

WILLIAM H. FOLWELL, rector of All Saints, Winter Park, Florida, was elected bishop of Central Florida, the name adopted for the continuing diocese when South Florida was made into three jurisdictions. Bishop Louttit will retire as diocesan when his successor is consecrated.

DAVID R. THORNBERRY, bishop of Wyoming, heard shouts of "treason" directed at him and his college chaplain at a meeting at his cathedral in Laramie, November 19. Col. W. T. Reeder, commandant of the University of Wyoming's army ROTC unit, emerged as spokesman for the right wing. The shouts came from a civilian employee of a local federal government office. Bishop Thornberry had just spent over an hour speaking in defense of GC II and in support of the chaplain at the university, the Rev. George H. Quarterman Jr., although he did not mention him by name. The bishop spoke of the necessity of allowing his clergy freedom and of having a chaplain who can communicate with today's students. Those clearly angry with the bishop and the chaplain appeared to be less than one-tenth of those present. A much larger contingent of faculty members and students, ranging from sorority girls to black, bearded and long haired young men, supported Quarterman. Col. Reeder began by saying he did not completely agree with those who accused their fellow Christians of treason, but that he thought they were "pretty close." He went on to say that those who participated in peace marches were "putting bullets through American boys." He suggested church members cutting their pledges as a means of having "a piece of the action" if they disapproved of the actions of the church. At issue was Quarterman's identification with the peace movement at the university, in spite of the fact that he has never taken

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part in a peace demonstration, and his demonstrating with black students on behalf of 14 black football players dismissed from the Wyoming team for wearing black armbands on their street clothes. The athletes were protesting the upcoming game with Brigham Young University because of the racial policies of its owner, the Church of Jesus Christ of Latter Day Saints. The meeting was only one of many around the diocese at which Bishop Thornberry has had to address himself to these issues.

SAMUEL J. MARTIN, rector of St. Edmund's, Chicago, asked the privilge of the floor at the convention of that diocese to introduce Herman Holmes. His statement as director of the Black Economic Development Conference in the area was followed by a request for $25,000 in voluntary gifts as the diocese's share of the $200,000 approved at GC II. The request was approved by clergy 117 to 32; by laity, 77 to 33. Since the convention an unofficial group is seeking $350,000 from Episcopalians in the diocese to help "establish Negro organizations operating within the framework of the democratic system." The new organization aims at raising funds throughout the church "to offer the responsible majority an alternative to violence and intimidation. We are endeavoring to unite middle class, middle of the road churchmen in a display of militant social responsibility and social consciousness."

JOSEF L. HROMADKA has resigned as president of the Prague-based Christian Peace Conference in protest to the attitudes of a Soviet-led faction in the organization. The resignation was contained in a letter sent to members of the conference's working committee in mid-November. Formed under Hromadka leadership in 1961, the conference seeks to promote better relations between communist and western nations. The resignation climaxed a year of disagreement among participants from Eastern European countries. The dissension became apparent when Hromadka severely criticized the Soviet-led invasion of Czechoslovakia in August 1968. He was a supporter of the democraticization measures of the ousted Alexander Dubcek.

JEAN FAIRFAX told the friends of the World Council of Churches at their meeting that it would be gross hypocrisy for churches to push such programs as the guaranteed annual income if they haven't taken the lead in transferring their own resources to the poor. Noting the history of civil rights reforms in the 1960s, she said that the focus of discussion has now changed from wider participation in the structures of society to control. "The reform movement that began with Southern black students sitting in at lunch counters with their ties, singing their hymns, carrying their Bibles, has ended with the concentrated, deliberate action to exterminate the Black Panthers." Miss Fairfax, an executive of the NAACP legal defense and educational fund, is one of seven women elected to the 120-member central committee of the WCC at its 1968 assembly in Sweden.

JOSEPH RAYA, archbishop of Galilee, said at Notre Dame that he intends to vote Communist in Israel's next election in order to promote needed social reform. The Melkite rite archbishop, in an exclusive interview in an issue of Ave Maria, national Catholic weekly, said that Communists in Israel are "the only ones who talk and shout against injustice" to poor Arabs. He criticized the Roman church for what he called inappropriate displays of wealth and power and for a program of conversions which, he said, does not respect the traditions of Eastern Christians. He insisted that he is a loyal Israeli who is "for . . . not against," but charged that the hardships suffered by war victims and the ostentation and divisiveness of the Western Churches in Israel are promoting the growth of communism. "I am a bishop," he said. "I won't tell then not to turn Communist. The government officially asked me to step in and tell my people not to vote Communist. My goodness, I will vote Communist. I myself, a bishop — a Catholic bishop — I will vote Communist. Because I see that at least they are talking — the Communists are talking — about helping the poor. And protecting the poor. And the dispossessed." Archbishop Raya described his role as head of Arab Catholics in Israel as being: "To create peace, love, understanding, between my people — Christ-Israel." "I'm not against anybody or anything," he said. "I'm for. I'm Israeli; my people are Israeli. We are proud to be Israelis in Israel. We are for. We are not against."

FRANKLIN LITTELL, chairman of of the Institute for American Democracy and a professor at Temple University, says right-wing extremists are financing attacks on sex education in schools in an effort to obtain power. "In 1961 the radical right was being financed by slightly less than $1 million," the Methodist clergyman claimed. "In 1968, some $46 or $50 million has poured into their coffers." Right-wing attacks on sex education, he contended, can be explained only in the context of parallel attacks by the same groups on the Supreme Court and the World and National Councils of Churches, and the attempt to infiltrate police departments and legislatures with "front men." Organized right-wingers work in a conspiratorial manner, he held, using anonymous calls and other techniques such as those employed by the nazis in Germany. "Their attack represents a well organized thrust for power, not a grassroots opinion change."

GERARDO VALENCIA CANO, bishop of Buenventura, founder of the Golconda Movement, broke a long silence in defense of the four rebel priests who were imprisoned by Colombian authorities for 30 days. He attacked "unjust protective custody," and "villainous treatment" of priests. The jailing of the priests continues to arouse a public outcry throughout Colombia, especiallly from workers and students who, some reports claim, are joining the anti-government Golconda Movement in ever-increasing numbers. At the same time, a group of priests, including some from religious orders, wrote an open letter to two high-ranking Catholic prelates, deploring their allegiance to the government and charging an apparent betrayal of the people in dealing with the priests' arrests.

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