

The **+** WITNESS

II NOVEMBER, 1969

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Editorial

Protests Will Continue

Article

Can the Church Survive?

Wilford O. Cross

NEWS: --- Million Again Protest Vietnam War.

City Parishes Meet Black Demands

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THE WITNESS is published twice a month by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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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 num-

bers 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

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 coercive 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 itself 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 the "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.

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 re-writing 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

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 "ideological 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 inde-

pendent 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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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-psychiatric 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

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 over-focus, 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 "transcendence." 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-tinted mountains and the black bog immediately underfoot. Bennett would say that both sightings are real. Activism must be inspired by an ideology 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

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.

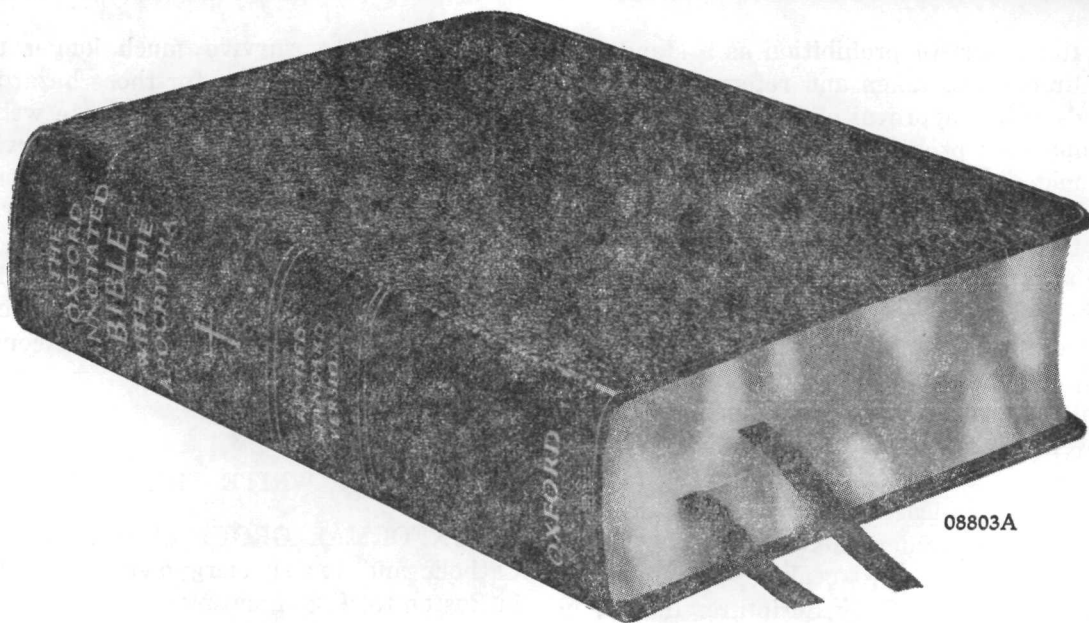
The letter offered a "reasoned challenge" to the president's "commitment to a continuation of mistaken assumptions and policies," the group said.

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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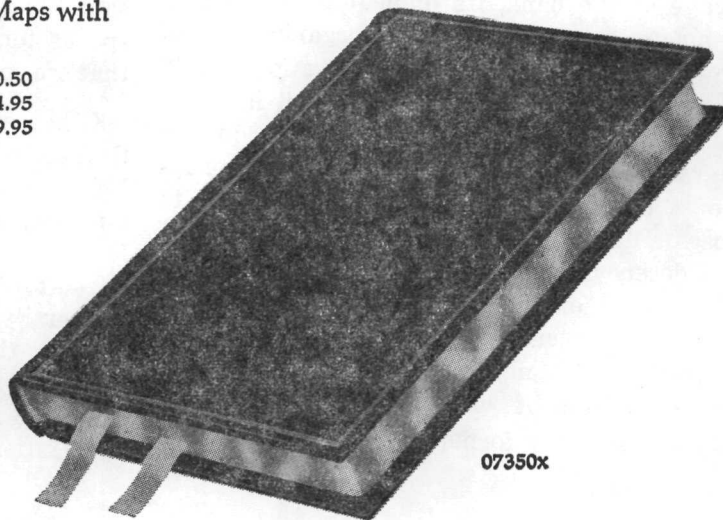
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PEOPLE: —

(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 consul 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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