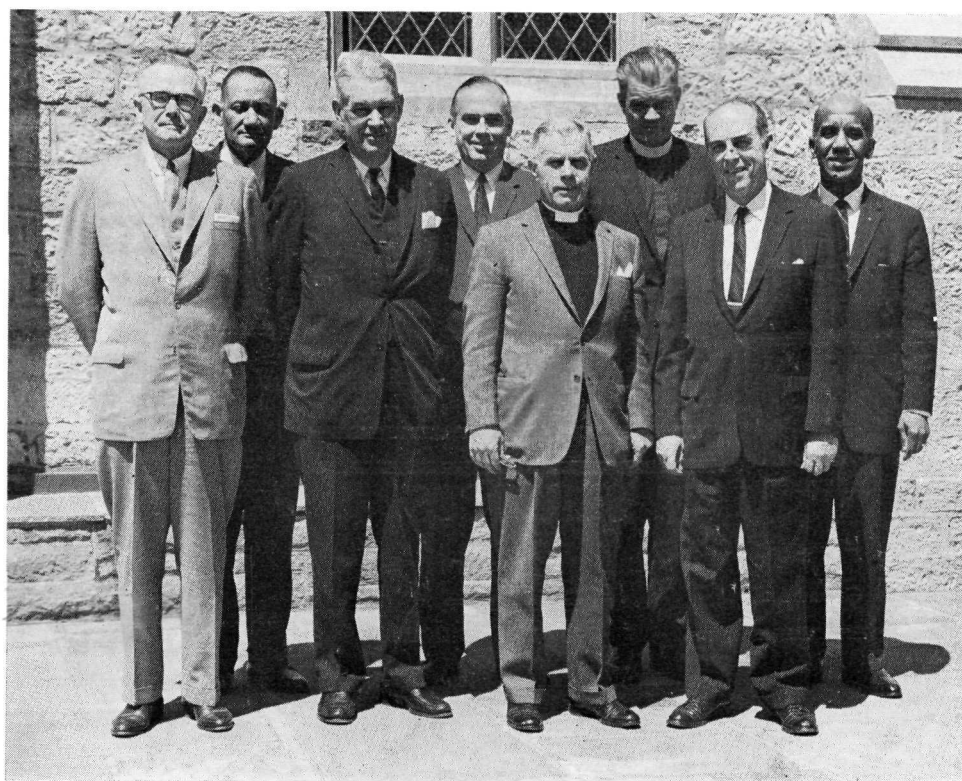


The **+** WITNESS

MAY 2, 1963

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THE PRESIDENTS PREACH

LEFT TO RIGHT — F. Edward Lund, Kenyon College; Earl H. McClenney, St. Paul's College; Albert C. Jacobs, Trinity College; F. Joseph Mullin, Shimer College; Louis M. Hirshson, Hobart and William Smith Colleges; Reamer Kline, Bard College; Edward McCrady, University of the South and James A. Boyer, St. Augustine's College.

(Story on page four)

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Story of the Week**Conference of the World Council Hear Episcopal Church Leader**

★ The masses of colored people "have cast the vote of non-confidence in the Christian leadership among white people" the U.S. conference for the World Council of Churches was told at Buck Hill Falls, Pa.

The Rev. Daisuke Kitagawa, an official of the National Council of the Episcopal Church, warned the 200 participants "that Christian people of the colored races" including the clergy are among those who have lost confidence in the leadership of the Christian church in general.

He was a speaker at the annual three-day meeting of the 30 member churches of the World Council of Churches in this country.

This message of non-confidence is "transmitted in the tone of their voices and seen written all over their faces as an increasing number of Christians—Negro, American Indian, or other ethnic groups in the USA or African in Africa — meet, speak to, or talk about white Christians," Kitagawa said.

These groups are saying that "on the basis of past performance we cannot believe in the integrity of white Christians. They say one thing but do another. They promise all sorts of things but never put them in practice."

Kitagawa, who formerly

served the World Council of Churches, Geneva, as study secretary on racial and ethnic relations, observed that the masses of Africans and American Negroes "are far less tolerant of white people than their leaders are."

"There is, quite understandably too, a growing racism on their part against the white people in the USA and throughout the world," he said. The Episcopal priest, who was born in Japan but is now a U.S. citizen, cited the Black Moslem movement as "one of the most extreme instances of this anti-white racism" on the part of members of the colored race in the USA.

"A similar trend is now seen among the younger generation of the urbanized American Indians," he noted.

The "existence of these rabid racists among the people of the colored races is an indication that the masses of colored people have cast the vote of non-confidence in the Christian leadership among the white people", he said. Despite "conferences, consultations, sermons, pronouncements, resolutions, policy statement and principles of practice . . . literally millions of words," many colored people believe "our plight has hardly been improved."

This growing distrust between Christians "concerns me

and should concern every Christian. It concerns me not as a Japanese American but as a Christian," he told the representatives.

"It should concern every Christian whether he be a white man, a Negro, an American Indian, an African, an Asian, or whatever else he may be," Kitagawa said.

"Not to trust other Christians and not to be trusted by them is for a Christian little short of receiving a death sentence," said Kitagawa who traveled in Africa and Asia during his term with the World Council.

He urged the church "to do everything in her power to regain the Negro Christian's confidence in her leadership and in the white Christians or else the church is bound to lose her soul, however successful and prosperous she may be in every other way."

"Such is the crisis of the church — not of the white race, but equally of the white and Negro Christians and those of other ethnic backgrounds. When the church is under judgment, no Christian can escape it," he declared.

"What is at stake, then, is not the survival of the white race but the survival of the church as the church, with which the Negro Christians must be just as deeply involved as the white Christians and vice versa," Kitagawa stressed.

Discussing the discrepancy between Christian pronouncements on race relations and the

treatment Africans receive from white people living among them, Kitagawa said the "issue is not what the gospel teaches or what the church's position is with regard to race relations but how those identified as Christians are treating the African people in their daily life . . ."

Warning against unconscious prejudice, Kitagawa asserted that "the gospel can be betrayed more by well-mannered, elegantly cultured, genteel Christian ladies and gentlemen without their ever meaning to do so than by willful acts of raw, rugged, and wicked criminals who have no use for the church."

He claimed that in the matter of race "those of us who belong to the more civilized and

polite society have been and continue to be more responsible for the perpetuation of racial discrimination than the out-and-out racists."

"And the damnable thing is that we do not know it nor do we want to know it."

On April 25 the church leaders heard a number of speakers including a president of the World Council of Churches, Archbishop Iakovos, Greek Orthodox primate of North and South America, and the chairman of the Council's policy-making central committee, Franklin Clark Fry, who spoke on the significance of the Council in the world today.

Further reports on the conference will be featured in our next number.

Carrying information on the foundation, more than 5,000 pieces of literature were mailed to every parish in the country. It told how the eight colleges had banded together to promote Christian higher education in the tradition of the Episcopal Church.

After a preliminary meeting on the campus of Hobart College, the foundation was incorporated under the laws of Connecticut and organization completed at a meeting in New York in September, 1962.

Announcement of the formal organization was made by Presiding Bishop Arthur Lichtenberger. In the words of the group's constitution, it was formed "to strengthen the member colleges and their educational programs."

Bishop Lichtenberger pointed out that "the aims and purposes include encouragement, support and promotion of the educational, literary, charitable and Christian objectives of the member colleges."

"Additionally," he said, "the foundation will interpret the aims, functions and needs of these colleges to the members of the Episcopal Church; foster and cultivate active participation by Episcopalians in support of these colleges; and seek funds and properties for the furtherance of the work of the member colleges."

Membership in the foundation, its by-laws show, is limited to the presidents of the eight founding colleges, to the P. B. and to the presidents of "such other independent, four year, accredited colleges or universities, associated by history and tradition with the Episcopal Church, as may upon application be approved by the Presiding Bishop and three-fourths vote of the remaining members."

The foundation, with headquarters in the new Episcopal Church Center, is now under

Services Help in Various Cities On Christian College Day

★ Emphasizing the link between the eight colleges affiliated with the Episcopal Church, national Christian college day was observed with special services by all eight colleges in as many locations. The rites were held Sunday, April 28 under the auspices of the comparatively new foundation for Episcopal Colleges. Each of the colleges is a member.

Services ranged from the National Cathedral in Washington, D. C. to the south and west, as well as to the north.

Fittingly, the oldest college affiliated with the church, Hobart of Geneva, N. Y., going back to 1822, was responsible for the service at the cathedral in Washington. There the Rev. Louis M. Hirshson, president, preached at the morning service. The schola cantorum of Hobart and its affiliated women's college, William Smith, sang the service.

Other services and their speakers were:

St. Paul's Cathedral, Boston, the Rev. Reamer Kline, president of Bard College.

Trinity Cathedral, Cleveland, F. Edward Lund, president of Kenyon College.

Christ Church, Grosse Pointe Farms, Mich., James A. Boyer, president of St. Augustine's College.

Calvary Church, Philadelphia, Earl H. McClenney, president of St. Paul's College.

Cathedral of St. James, Chicago, F. Joseph Mullin, president of Shimer College.

St. Luke's Church, Atlanta, Ga., Edward McCrady, president of the University of the South.

Trinity Church, New York, Albert C. Jacobs, president of Trinity College.

At the same time, many local clergy held their own observances of college day. Additionally, lay readers from student body and faculty of the various colleges spoke in churches in their vicinity.

the active direction of an executive director, I. Dwight Fickes of Princeton, N. J. The organization includes commissions on research, promotion and fund raising, all composed of personnel from the member colleges.

RELIGIOUS LEADERS CITE ISSUES FACING YOUTH

★ Religious leaders joined in San Francisco in a statement calling attention to the fact that many issues facing young people are moral issues. Current discussions of youth problems have neglected the morals involved, the clergymen said.

The statement was signed by Dr. Carl G. Howie, president of the San Francisco council of churches, Archbishop Joseph T. McGucken, and Rabbi Elliot M. Burstein, president of the council of rabbis.

It said a "detrimental climate" has been building up around youth. It can only be changed, the statement continued, "by recognizing its origin in moral decay. Without abiding principles and values, as set forth in the Ten Commandments, our future is imperiled both as individuals and as a community."

The church leaders issued a five-point guide for young people:

- Reverence for God
- Regard for others, their personal security, their property, their sex, their race
- Concern for others, their needs, their opportunities, their fears
- Esteem for others, their parents, their family and their own house of God
- Respect for themselves, their integrity, their character, their purity, their spirit.

International Dialogue Essential Gibson Winter Tells Meeting

★ Judaism and Christianity stand together as potent forces in the present apocalyptic age when the United States faces choices of "life or death, co-existence or co-extinction," participants in a Protestant-Jewish colloquium were told in Chicago.

Gibson Winter, Episcopalian who is professor at the divinity school of the University of Chicago, discussed implications of national character and purpose in relation to the "era of dialogue between the nations" ushered in by the Cuban crisis and U.S. Soviet nuclear confrontation.

His address was one of several presented during the one-day colloquium jointly sponsored by the divinity school and the Anti-Defamation League of B'nai B'rith, which this year is celebrating its 50th anniversary.

Conducted under the theme "Perspectives on the Good Society," the conference brought together scholars representing Protestant and Jewish religious traditions from various parts of the U.S. and Europe. Lectures explored similarities and differences of the two faiths.

Winter stressed the importance of continuing the international dialogue in "openness and resolution" and said that in the present tenuous times faith can provide "the courage to be resolute against undue claims backed by nuclear blackmail, the confidence to be open to the aspirations and questions of other nations despite our own fear of admitting any weakness in our own fabric."

For Americans, the "point of greatest vulnerability" in the world confrontation, he said, is "our denial of equality and dignity to a large segment of

our own population.

"The world struggles now for dignity and humanity; this aspiration underlies the protest against imperialism and colonialism. The struggle for racial equality in the United States is similarly a claim to human dignity."

The speaker cited tenets of both Judaism and Christianity which attest to the seriousness and sensitivity in the faiths to the problems of poverty, racial equality and international justice.

Concerning the eventuality of a future nuclear crisis, Winter described the role of the faithful as being with neither the pacifists who would disarm unilaterally "and let fate take its course" nor those who "clamor for use of our nuclear power in order to obliterate our enemies."

"Here we encounter the depth of the work of faith in the continuing dialogue," he said. "In this moment of destruction, we as a people can pray for the courage to choose life for others and forego retaliation... to choose the life of others over our own — this is the message of the cross."

While Judaism and Christianity offer much strength to the national purpose, the speaker continued, both traditions have the common problem of being identified with the affluent, middle-class sectors of the nation.

"The institutional weight of our religious traditions falls consequently on the conservative side in this struggle that separates the world. The obvious danger is that our religious faiths will fortify American resolution in the dialogue at the cost of openness. The real work of faith may thus be missed

through institutional success," he said.

He called on the Jewish community's "sensitivity . . . vocation of concern with history, law and life" to stimulate American consciousness "to the inequalities and estrangements which weaken us for the dialogue of freedom."

Christians, he said, have "a responsibility for proclaiming the universal humanity of the new mankind in Christ" and must "bear witness to the common humanity which forms the real backdrop of the dialogue."

Areas of common ground and differences between Protestant and Jewish viewpoints were discussed at the colloquium by J. Coert Rylaarsdam, professor of Old Testament theology at the divinity school, and Arthur A. Cohen, director of religious books for a New York publishing company.

Rylaarsdam cited the historical rarity of conversations between Christians and Jews and said the success of such meetings depends on finding "a way of acknowledging the authenticity and the abiding legitimacy of the divine vocation of the other."

Cohen said he did not believe in the "Judeo-Christian tradition;" that relations between the faiths have been "bound by mutual collision and hostility." Noting new beginnings of communication, however, when Christians "seek to learn from us in truth what it is that has sustained us during the centuries since you cut us off . . . and refashioned us as your own myth, we may be beginning the joint work of co-redemption."

Paul Ricoeur, author and professor of philosophy at the Sorbonne, Paris, and Nahum N. Glatzer, professor of Jewish history and chairman of the department of near eastern and judaic studies at Brandeis University, spoke on methods of

moving "from basic affirmation of faith to concrete social action."

Ricoeur declared that the idea of general redemption of men "demands an indefinite broadening of the responsibility of the Christian man in all the registers of action: economic, political, cultural."

Glatzer, calling Judaism essentially a religion of action, said also that "Christian attitudes to life, the notions of the radical character of evil and pessimism with regard to history, do not invalidate meaningful action . . . Rather they provide corrective criticism from within, sorely needed in an age of the hubris of scientism."

Another colloquium speaker was Nathan Glazer, a former editor of *Commentary Magazine*, a co-author of *The Lonely Crowd* and author of *American Judaism*, who discussed the complex nature of today's society.

The creation of vast organizational structures has become essential to achievement, he said, but individuality and intimacy has suffered. He predicted that with "the good big society" of the future, there will develop "good small societies which will be trying out different approaches in different fields — education, work, art, healing, pleasure."

The speaker said he had to agree generally with organizational solutions to complex problems, but said "it would be better if people took care of each other."

PARISH TRAINING FELLOWSHIPS

★ Middlers from three different seminaries have been appointed parish training fellowships at St. Michael's Cathedral, Boise, for the year 1963-64 according to Dean Wm. B. Spoford Jr.

The recipients of the grants

are Michael Annis of Episcopal Theological School, Cambridge, diocese of Indiana; Jeffrey Cave of General Theological Seminary, diocese of Los Angeles and Whorton Sinkler of the Church Divinity School of the Pacific, diocese of Los Angeles.

The purpose of the training, which will involve three months in St. Luke's Hospital, Boise; six months in St. Michael's Cathedral and three months in a western town-country mission field, is to give men, between their middler and senior years at seminary, the opportunity to have a one-year clinical and extensive experience in the pastoral ministry, under supervision.

CHAPLAINS RECEIVE FELLOWSHIPS

★ The Rev. Philip T. Zabriskie, executive secretary of the college and university division of the National Council, announced the recipients of clergy fellowships for the academic year of 1963-64.

Among them are two college chaplains who recently received study grants from the Danforth Foundation. They are the Rev. Scott N. Jones, chaplain at Northwestern University, and lecturer in the department of the history and literature of religion, and the Rev. Richard B. Stott, chaplain at Cornell University.

Jones will spend a year of study at St. Augustine's College in Canterbury, England, while Stott will attend the graduate school of ecumenical studies in Bossey, Switzerland.

Fellowships also were awarded to four other Episcopal chaplains.

The Rev. William L. Lillycrop, chaplain at the University of Florida, Gainesville, will attend St. Augustine's, where he will study the role of the priest as counselor.

The Rev. Emmet Waits,

chaplain at North Texas State University and Texas Women's University, Denton, Texas, was awarded a fellowship to complete his PhD at the University of Oklahoma.

The Rev. William N. Hawley, chaplain at Miami University, Oxford, Ohio, will attend Oxford University in England and tour the lay evangelical academies in Europe.

The Rev. William A. Spurrier, chaplain at Wesleyan University, Middletown, Conn., will study at the Virginia Theological Seminary in Alexandria. Spurrier — who also is chairman of the religion department of Wesleyan — will also work on a project related to ethics and politics preparatory to writing a book.

STAFF OFFICERS CONFERENCE

★ The annual conference of all National Council staff officers was held during Holy Week at Seabury House at the invitation of the Presiding Bishop. This year's topic for the three-day meeting was "Racial issues as they affect the life and work of National Council officers."

In addition to comments from Bishop Lichtenberger, three main speakers were Bishop John M. Burgess of Massachusetts; Will Campbell, associate secretary of the National Council of Churches department of racial and cultural relations, and Kenneth Clark, professor of psychology at City College of New York and director of the northside child development center.

Specific recommendations of the conference which might affect internal and field operations will be considered by a committee of senior officers for possible reference to the National Council for implementation. Warren H. Turner Jr., second vice-president of the

National Council was chairman of the planning committee for the conference.

ARCHBISHOP ADDRESSES CATHOLIC ECUMENISTS

★ The Archbishop of Canterbury is addressing Roman Catholic ecumenists at Louvain University while on a visit to Belgium May 2-4.

The Anglican Primate also will make a courtesy call on Leo Jozef Cardinal Suenens, Archbishop of Malines-Brussels, and Roman Catholic Primate of Belgium.

TORONTO RECTOR ELECTED BISHOP

★ The Rev. J. A. Watton, rector of St. Michael and All Angels church, Toronto, was elected bishop of the Moosonee diocese in Canada.

Watton, who spent many years in Moosonee, will succeed Bishop Robinson, who is retiring after nine years. The diocese covers 350,000 square miles of northern Ontario and north-western Quebec bushland.

Bishop-elect Watton, a Toronto rector for more than four years, said he "can hardly wait" to get back to northern Ontario.

DISCUSS SCRIPTURE AND TRADITION

★ Bishop Stokes of Massachusetts presided at a session of the Roman Catholic-Protestant theological colloquium marking the centennial of Boston College, a Jesuit-conducted school.

It was the first time in the college's 100-year history that a Protestant leader presided at a campus event.

Bishop Stokes chaired a session which included lectures on scripture and tradition by Father Jean Danielou, a prominent French Jesuit, and Robert McAfee Brown, United Presbyterian theologian and a dele-

gate-observer to the Vatican Council.

Father Danielou declared that the steps taken by Protestants to restore tradition as a repository of faith "is as yet imperfect."

But effort in this direction, he said, "has created a breach in the erroneous interpretation of 'scripture alone' which was an insurmountable obstacle to dialogue."

Brown, who spoke on "A Protestant view of tradition," agreed that Protestants were re-examining their former positions on the subject. However, he said, they still place scripture as superior to tradition.

MOST NOT INTERESTED IN FOREIGN AFFAIRS

★ A state department official told students meeting in Washington that a recent study has revealed only "one American in 10 is interested in world affairs."

Harry W. Seamans, chief of the organization liaison division in state's office of public services, said that 10 per cent of all American adults is only 10 million.

The study was conducted by the Carnegie endowment for international peace, Seamans told the annual seminar for Lutheran students attended by 103 collegians and seminarians from 27 states, the District of Columbia, Canada, Tanganyika and Hong Kong.

"If we are to be most effective in our foreign affairs," Seamans asserted, "we need more interested Americans."

More than one out of ten will need to be concerned with the nation's foreign policy if we are to face the future with confidence, he added.

The students were told that major trends in U.S. foreign policy are determined by citi-

zens through their voices and votes.

"Therefore, any consistently realistic foreign policy in our democracy," Seamans pointed out, "depends on our enlightened public opinion. Second, it depends on a citizenship concerned enough to be articulate on current issues and to vote."

In other sessions at the state department, the students heard of progress toward disarmament from Bety Goetz, special assistant to the deputy director of the U.S. arms control and disarmament agency, and about current trends in the United Nations from Franklin Mewshar, foreign affairs office in state's office of UN political affairs.

STRANGE BED-FELLOWS AT THE UN

★ Delegations from Communist and predominantly Roman Catholic countries found themselves aligned during a debate over a resolution requesting General Assembly funds to promote world population research under UN auspices.

Delegates from Catholic Italy, France and Austria objected in the UN social and economic council to a proposed questionnaire on family planning practices and population growth. The questionnaire, they said, seemed biased in relating population to economic problems.

Representatives of Communist countries, such as the Soviet Union and Czechoslovakia, also found fault with the questionnaire — but on Marxist ideological grounds.

Czech delegate Ladislav Smid told the council that his government could not deviate from the Marxist position that population control theories were advanced to distract attention from poverty.

Austria's delegate, Franz Matsch, stated that the ques-

tionnaire, as it was drawn up, might influence replies.

Bartolomeo Attolico, Italy's representative, joined with the Austrian delegate and opposed the procedure of sending out questionnaires.

This position also was adopted during the debate by delegates from France and several Latin American countries, including Colombia and El Salvador.

Last December a plan to provide UN technical assistance funds for family planning and birth control clinics in countries wishing them was defeated in the General Assembly. In effect, the Assembly limited the UN population commission to demographic studies.

SEMINARY ORGANIST GETS AWARD

★ John Boe, an organist and director of music at Seabury-Western Seminary, has become the first American to win the Archbishop of Canterbury diploma.

The diploma is the highest award to church musicians of the Anglican communion. It was instituted in 1936 as an award to organists deemed exceptionally proficient in church music.

From 1950 to 1953, Boe studied at the royal school of church music in Canterbury, England, on a Fulbright scholarship.

LOTTERY BILL IS OPPOSED

★ Several top Protestant leaders met with Gov. John W. King in an effort to prevent New Hampshire from becoming the first state to authorize a government-operated lottery.

Gov. King has made no official statement on whether he will sign the bill passed by both houses of the legislature.

After the interview in which they had asked him to veto the

measure, spokesmen for the churchmen said that Gov. King, a Roman Catholic and the first Democratic chief executive in 40 years, had been "very polite" but had not committed himself.

Twice, while a member of the legislature, the governor had supported bills to permit a government-controlled lottery.

The Rev. Harley T. Grandin, executive secretary of the New Hampshire Council of Churches, said the delegation had told Gov. King that "a sweepstakes would be a calamity for our state."

Members of the delegation included Bishop Charles F. Hall of New Hampshire.

WALMSLEY HEADS COMMITTEE

★ The Rev. Arthur E. Walmsley, executive secretary for Christian citizenship of the Episcopal Church's department of social relations is chairman of a 15-member committee formed to aid the secretariat of the national conference on religion and race in its work at the local level.

It will assist Dr. Galen R. Weaver, executive secretary, in assisting local groups in ten designated cities to organize and conduct conferences on religion and race.

The ten cities are Pittsburgh, Atlanta, Detroit, Chicago, New Orleans, St. Louis, San Antonio, Oakland, San Francisco and Seattle.

Impetus for such religion and race meetings came from the country's first conference on religion and race held last January in Chicago. The first official interreligious gathering in the U.S. designed to establish a dialogue on race relations among Protestant, Roman Catholic and Jewish religious and lay leaders, it led to the formation of the permanent set-up.

Too Well Off

THE WITNESS printing plant has two linotypes. We actually need but one; however we have kept both as insurance. We had need for both as we were setting type for this issue. Number one went out of commission so we had to call in a machinist who told us that it would take a couple of days to get running. We then discovered that we had borrowed so many parts from the other machine that it too was out of commission. We have learned the hard way and are busy right now getting both machines in running order.

However we have had time to set type for only twelve pages instead of the usual twenty, with most of the space in this number given to news.

The chance we take is that readers may like twelve pages better. We recall some years ago being told by a prominent New York layman that he liked the Churchman better than the Witness. We asked him why and he said, "The Churchman is a monthly so I do not have to read it so often." Our reply was, "Logically, then, no church paper at all would suit you even better."

Many New Yorkers, we hear, found it a great relief during the strike not to feel compelled to read newspapers.

Anyhow, with any kind of luck, we'll be back on the beam next week and we hope without disastrous results to us.

One Woman's View

By Barbara St. Claire

Emmaus

IT IS NOT SURPRISING that the winds loosening the grip of winter are relentless. They have to be. It is no easy job, even with the fires of spring, to melt ice, months thick, cracked and long since granular with dirt. But now the green slope is rivered with thin streams and freshets; as much as when the snow was deep we need our boots for walking.

It is easier to walk in the spring, with the grape hyacinth on the hill, the sticky new leaves uncurling to flesh out the skeletal trees. Symbols of resurrection are everywhere at hand; there is

hope in the warmth of the air; faith is simpler in the sunlight.

But no matter what the season, we walk anyway, each of us on a path that may, or may not, be of his own choosing. What of the other walkers, some near, some so far away that we can't see them? Of them we were once told that if one asked us to go with him a mile we were to go with him two. What is the special quality of the second mile that we so often detour around it, backtrack from it, lose our way in trying to avoid it? There is no resurrection unless we walk it, no healing for a broken friendship, a riven church, racial division, a dying marriage. It is with justification that we fear death, as children fear to go into the dark, if we detour that particular mile.

Should we walk it, there is light in the darkness. For it is voluntary, a free gift, over and above what was asked, twice the original agreement. There is acceptance here, a going with the walker, as far as he had nerve enough to ask us, and then going of our own free will the same distance again. It is the second mile that counts. The second is costly; we can't walk it without the quality of empathy, of self-identification with the other, no matter his sins, his accent, the cut of his clothes, the color of his skin, where he goes to church if he goes at all, the shape of his nose. Empathy with our brother is expensive; it is made easier when we stop to consider how funny, how sad, how unattractive, how vicious we all must look to him who was without sin.

His walk with us on the Emmaus road deepens the meaning of the second mile to a dimension impossible to comprehend. After the life lived in the self-giving that cost the rejection and the death, after the going home and after the resurrection, he took a walk. Relentless winds had blown; the hyacinth was back; it was spring in an arid land. Two of us were on the road, seven miles long between Emmaus and Jerusalem. Death was everywhere at hand; there was no hope in the hot wind, no faith in the heat of the sun.

But he joined us, and, as was his habit, went all the way with us. We didn't recognize him on the journey, but when we did, at its end, we thought that we must have known him all along. "Did not we feel our hearts on fire," we asked each other, "as he talked with us on the road and explained the scriptures to us?"

PEOPLE

JOHN D. CANNON, formerly assistant at St. Thomas, New York, is now assistant chaplain at Columbia University, adviser to Episcopal students and associate Protestant counselor.

WILLIAM J. SCHNEIDER, associate rector of Robert E. Lee Church, Lexington, Va., becomes assistant at Christ Church, Cambridge, Mass., Sept. 1 as Episcopal chaplain for Harvard and Radcliffe.

LOUIS L. MITCHELL Jr., curate at St. Luke's, Mountain Brook, Ala., on July 1 becomes director of Florida council on human relations with headquarters at Daytona Beach.

F. EVERETT ABBOTT, formerly vicar of St. Luke's, Lanesborough, Mass., is now assistant at St. John's, Washington, D. C.

ROGER L. PROKOP, formerly vicar of Trinity, Canastota, N. Y. and St. Andrew's, Durhamville, is now on the staff of Grace Church, White Plains, N. Y.

HUGH E. REPLOGLE has resigned as rector of St. Matthew's, Moravia, N. Y., effective July 1, to devote a year to study.

JOHN L. PICKELL, formerly rector of St. Luke's, East Greenwich, R. I., is now chaplain of South Kent School.

A. R. PARSHLEY has resigned as rector of the Good Shepherd, Pawtucket, R. I., but will continue as editor of the diocesan magazine and administrator of the diocesan conference center.

JAMES I. WALTER, formerly rector of Trinity, Birmingham, Ala., is now curate at the Nativity, Huntsville, Ala.

GEORGE RICHARDS, formerly vicar of St. James, Freeland-Drifton, Pa., is now vicar of St. Matthias, East Rochester, N. Y.

PAUL S. KYGER Jr., vicar of St. Cyprian's, Chicago, becomes director of the social relations department of the diocese of Chicago on June 1.

WILLIAM C. WILBETT, formerly rector of All Saints, Pittsburgh, Pa., is now rector of St. Francis of Assisi, Youngsville, Pa.

DALE ROGERS, formerly chaplain at Eastern State Hospital, Vinita, Okla., is now chaplain at Bishop Clarkson Hospital, Omaha, Nebr.

STATUE OF ST. OLAF IN CATHEDRAL

★ The statue of St. Olaf was dedicated on April 23 in Washington Cathedral. The service was conducted by the Rev. Canon Bayard S. Clark, assisted by Maj. Gen. (ret.) Luther D. Miller, also a canon of the cathedral.

The statue was given by Maj. Gen. (ret.) L. J. Sverdrup, his wife and son, Jack, in memory of another son, Ralph Lee, who died at the age of three and a half.

Also attending the service was the Norwegian ambassador, Paul Koht and Mrs. Koht. The Norwegian flag was placed beside the statue.

Olaf, regarded as the patron saint of Norway, wrested control of the country from the hands of the Danes and Swedes about the year 1000 and attempted to Christianize the country.

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- BACKFIRE -

George R. Schoedinger Jr.
Archdeacon of Eastern Oregon

Recently I attended a hearing before the house taxation committee of the Oregon legislature on a bill which proposes to add church properties (sanctuaries, parish houses and parking lots but not schools)

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12:30 Tues., Wed & Thurs., EP 5:15 ex
Sat.: Sat. HC 8: C Fri. 4:30 & by appt.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30-7:30 & by appt.

along with those of hospitals, fraternal and charitable organizations and labor union halls to the tax rolls as of January 1, 1964. These properties would be listed in the same way as other property and the tax applied at one-ninth the going rate for 1964, two-ninths for 1965 and one-third for 1966 and thereafter.

This bill is just part of the growing movement in many places to try to solve some of the need for higher tax revenues by this method. Most lawmakers, I believe, look at this matter only in this way and because of the enormous and increasing amount of tax exempt property. I have not sensed any general antagonism to religion or the churches or a desire to raise the matter of separation of church and state in this area.

As far as churchmen, lay or clerical, and church bodies are concerned there is very wide spread disagreement as to what the church's stand should be. Some individuals and groups have opposed taxation on the argument that "the power to tax is the power to destroy". This obviously leaves legislators unimpressed, since neither they nor we can hardly conceive of a free society which could be supported without taxation.

Others have argued that the churches cannot afford to pay taxes and that many congregations might find it impossible to continue their present activities, if faced with a tax bill. It is undoubtedly true that some congregations, particularly those of some large inner city parishes

and of small rural communities, would be hard pressed and might find considerable retrenchment necessary, if outside help were not available. On the other hand, while the general level of giving by our members remains as low as it is, the "average" congregation can say little that is helpful about our ability to support the church to the extent that might become necessary.

A third position is that our churches provide many community services and make such a large contribution to the general welfare by preserving and spreading the Christian faith that they deserve special consideration from the government. I wish this were true to the extent that no Christian legislator would question it and the unchurched could recognize it even without being a part of it. But so long as we spend as much as we do of our church budgets and our members' energies in an almost completely self-serving operation, I have little hope that our lawmakers or society as a whole will be convinced.

A small minority view is that churches, being recipients of a number of tax supported services such as fire and police protection, should be willing to bear their fair share of the cost.

To me this issue seems to involve a far greater one than

any of the above considerations taken alone or together and the whole matter of separation of church and state as well.

I believe there is a great challenge from a predominately pagan society — a put-up-or-shut-up proposition — to the church to prove that what it has to teach, preach and practice can stand on its own feet and can discharge its responsibilities through its own resources, and in the doing of them can capture the society in which it lives. And I welcome this challenge!

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