

The **+ WITNESS**

OCTOBER 3, 1968

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Story of the Week

Find Conformity Among Students Greater Problem Than Activism

★ The basic problem on today's university campus is not so much student activism as student "conformity," the National Council of Churches told its member communions in a special message.

The current crisis in higher education is no isolated phenomenon but "symptomatic of a pervasive moral unrest in our society as a whole," said the council.

Causes of this unrest are scientific depersonalization, poverty and racism, the war in Vietnam and "disillusionment with the pleasure-seeking materialism of much of our culture," it declared.

The message urged Christians to "listen to what young people are saying. The words may not seem right and we may not always agree, but we must listen seriously to their message."

Calling for "adult behavior in the community," it declared that "this is no time for emotional reactions, snap judgements and calls for legislative or police action that lead to forceful restraints, punitive measures and coerced obedience."

Churches should also support "the many faculty, administrators and students who are constructively seeking educational reform, experimenting in new

directions and exploring new frontiers of service to men," the document said.

"The churches must give their support to all those in higher education who know that the basic problem is not student activism but student conformity and the inability of many institutions to move students beyond self-centered vocational aims to deeper and more exciting social vision and life commitment."

The board called on churches to "assist the clearly humane, in distinction to the technological, aspects of higher education" and to "support those institutions that are engaged in effective innovation on such matters as curricula, methods of instruction, patterns of graduate education and research, and wider representation in the governance of academic communities."

Local congregations were urged to "develop friendly, supportive relations" with colleges and universities and to provide forums for discussion in conflict situations.

Finally, the message said, the churches must help the university resist pressures "that may undermine its freedom, whether these be from the public, the military, government, industry, student action or the churches themselves."

Student activists see that the adult world not only "falls far short of its professed ideals," but also refuses to take them seriously, the board said. Although the activists represent a relatively small porportion of the entire student population, "the response to their leadership reveals support among students as a whole."

The document "recognized that some of the elements in the 'new left' . . . are themselves authoritarian and destructive of the best interests of the university and society." But, it added, even these elements must be "understood" while they are being "resisted."

Student protests have dramatized a "feeling that quantitative research, production-line education, and service to government and industry have overshadowed a humane concern for the growth of persons in American higher education.

"Students are critical of the impersonality of institutional life, the lack of meaningful relations with faculty who are all too often preoccupied with research . . . or professional relations," said the message.

Campus reform has been too little and too slow, it suggested. Antiquated teaching methods, lack of social awareness in the curriculum, hierarchies and a host of "petty rules and regulations" have driven some students to give up all hope of change.

"They would abandon present

types of institutions and create radically different ones," the document warned.

Similar frustrations are being felt by faculty members, it added.

"In effect, the crisis in the colleges and universities, not unlike the moral and social crisis in our culture, lies in the breakdown of a common fabric of purposes and assumptions."

truth and love. Let us keep calm and keep a clear conscience. Let us not betray the promises we make, let us not be false to our friends, and let us not lose hope! As Christians we respond to the events in which our peoples are involved not with anger and hatred but with patience, in order to overcome evil with good.

"Let us have courage to live better through sincere repentance. Let us unite in prayer with God, with whom all things are possible. Let us take care that no one among us is abandoned, or suffers injustice. Let us strive so that God may be with us through the power of love."

The Lutheran leaders said to have signed the message were Bishop Jiri Cymorek, head of the Silesian Evangelical Church; Ondrej L. Bartho general secretary, and Prof. Andrej Ziak, general inspector, of the Slovak Evangelical Church, and Prof. J. Petrik, pro-deacon of the Slovak Protestant Faculty of Theology at Bratislava.

Hromadka Protests

The invasion is an "immeasurable disaster" which will shake the moral weight of socialism for years, according to J. L. Hromadka, a leading Czechoslovak Reformed churchman.

A copy of a letter of protest from Hromadka to the Soviet ambassador in Prague was released by the world alliance of Reformed Church of which Hromadka was a vice-president from 1948 to 1959.

The churchman said, he felt "disappointment, regret and shame" over the invasion. "I am afraid that something irreparable has happened to our people. The loss of affection and respect for the Soviet people cannot be overcome even after decades. The society of Czechoslovakia-Soviet friendship has been de-

Government Handling of Crisis Praised by Czech Clergymen

★ Twenty-four Czechoslovak Protestant, Roman Catholic and Orthodox churchmen jointly thanked the Prague government's leaders for their handling of the political situation since the Soviet invasion, the Lutheran world federation reported.

The message of "gratitude, consolation and encouragement during these days of severe trial" was formulated in early September at a meeting called by the Czechoslovakian ecumenical council of Churches.

As many as seven Catholic bishops were believed to have participated, but none of the names of the signers except those of four Lutherans were given.

In addition to the 24, the message was said to have had the support of "other leaders of the Roman Catholic Church and Protestant Churches."

The text of the message said:

"We give thanks to God for protecting us during these days and strengthening us through our common faith in Jesus Christ, for increasing our love for one another, and for filling our hearts with fresh hopes.

"We thank all our constitutional representatives, headed by President L. Svoboda, who decided — in the interest of the life and honor of the peoples of our socialist state in this trial — to take the course of gradually consolidating the situation which arose through the invasion of our state by some

countries belonging to the Warsaw pact.

"We pay tribute to the fact that the situation in our Socialist Republic is being consolidated through the efforts of our people, under the leadership of President L. Svoboda, the national assembly headed by J. Smrkovsky, the government of minister-president O. Cernik, and, at the head, Alexander Dubcek (Communist Party chief).

"We thank you, brothers and sisters, that during the trials of the last few weeks you have shown so much moral force, caution, unanimity and self-sacrifice, and that you have taken care to avoid doing anything which might have endangered the hope of a solution for this difficult situation.

"We state that in accordance with our Christian conscience we wish to promote truth, justice, freedom and equality in democratic socialism. That is the basis of our support for the socialist order and our loyalty to it.

"We urge you, in the interest of normalizing life through your caution, responsibility, self-sacrifice and hard work, to be a leaven of good influence in our country, an example to all men. Let us remain sincere. Let us protect our neighbors from all forms of moral temptation and political error. Trials are situations which show whether men are heroes or cowards.

"Let us act from positions of

stroyed. There is danger that the love of our people will be changed into hatred and that our closest friends will appear to us as enemies."

American Travelers

A number of Americans who are well informed on Soviet affairs spent three and a half hours recently discussing the meaning of the invasion of Czechoslovakia. Eleven of them had travelled this summer in the Soviet Union.

There was diversity of opinion on the meaning of the take-over, but there was unanimous agreement on one basic conviction, namely, that American-Soviet relations remain central and decisive for world peace.

Some in the group contended that the Soviet invasion was a defensive and not an aggressive move, in essence and intention. At least five in the group are active Church people and an Episcopal clergyman and his wife stated that the take-over "came as a partial surprise because we had talked with people in Leningrad, Moscow, Novosibirsk, Irkutak and nearly everyone had reflected a deep concern about the internal situation in Czechoslovakia but that the solution would be by consultation and not military action."

As we go to press with the Witness those consultations are taking place in Prague and Moscow. With what results of course remain to be seen.

Thant said of Czechoslovakia: "Whatever the motives might have been for the action taken by the Soviet Union and its Warsaw pact allies, I cannot help observing that the action has produced a feeling of disquiet and insecurity in the world at large which, I am afraid, will continue for quite some time."

U Thant then mentioned his feelings of "distress and dismay" he expressed to the African "summit conference" in Algiers on the "mounting toll of destruction, starvation and loss of life resulting from the tragic fratricidal strife in Nigeria."

But he again repeated that in his concern for the fate of the Biafran population, he must be guided by resolutions again reaffirmed by the African unity organization in Algiers that "the sovereignty and the territorial integrity of Nigeria" must be recognized. This means that any international concern for the starving Biafrans must receive approval for remedial actions from the federal government in Lagos which is warring with Biafra because it wants to secede from the federation.

On Vietnam, U Thant chose to talk in political rather than humanitarian terms of the situation. Again disputing the possibility of a military victory by either side, he called on the United States to "show magnanimity" and stop the bombing of North Vietnam and all other "hostile acts." He agreed that such a unilateral step no doubt represented a "limited risk." But he felt that it was a risk "well worth taking," adding that the alternatives were "far more risky, far more serious and far more agonizing." He did not suggest what they might be.

Three days later, speaking at a news conference on September 23, U Thant said that if a resolution calling for an end of

Third Force Held World Need U Thant Tells UN Diplomats

★ U Thant, secretary general of UN, has deplored the failure of the human race to establish and live by effective rules of international conduct, blaming short-sighted national, tribal or even parochial interests for it.

"The only thing that can save the world is the vision of a human race as one family inhabiting a world which is an indivisible entity," he told a gathering of diplomats and reporters during the Hammarskjöld memorial scholarship luncheon.

Using Vietnam, Biafra, the Middle East and Czechoslovakia as a backdrop, U Thant spoke of the precariousness of the international situation whenever the balance of power between the United States and the Soviet Union is disturbed. He saw a clear need for "a vigorous and articulate third force" to serve as the voice of the conscience of mankind.

But he predicated success of

such a force on its readiness to rely more and more on the established peace-making machinery of the UN.

The secretary general then admitted that most nations are ready to invoke the UN charter when they are calling on others to account for their actions, but not the other way around.

For the second time since the Soviet invasion of Czechoslovakia, U Thant used strong language to criticize the Soviet Union by name for delivering "yet another blow to the concepts of international order and morality." He expressed fear that the "startling developments in central Europe would result in an intensification of the cold war."

His annual report to the General Assembly, he said, will picture the world situation as "bleak and gloomy."

With diplomats of some of the invading countries present — but not the Russians — U

the bombing of North Vietnam were offered, it would be approved by a majority of the 124 members of the United Nations.

He declared that his talks with the heads of governments had reflected "a general feeling among the international community" that the bombing should be ended as an essential first step toward peace.

DEMOCRATIC CONVENTION STILL IN THE NEWS

★ The majority of U.S. citizens according to polls believe that Chicago police action was correct — not a large majority but still a majority.

The story of what happened in Chicago during that week and before is spelled out in a report entitled "Dissent and Disorder" which is the work of an investigating commission composed of citizens of the city. The chairman was Edward J. Sparling, president emeritus of Roosevelt University. Among those serving with him were Warren Bacon, vice president of Inland Steel and a member of the Chicago board of education; the Rev. Edgar H. Chandler, executive director of the city's Church federation; Earl B. Dickerson, president of a life insurance company; Monsignor John J. Egan; Prof. Joseph P. Evans, surgeon at the school of medicine at the University of Chicago; Prof. Harry Kalven Jr. of the law school at the same university; the Rev. E. Spencer Parson, dean of the Rockefeller chapel there; Rabbi E. E. Siskin, president of the Chicago board of Rabbis and the North Shore Congregation Israel.

The report may be obtained for \$1.25 from the American Civil Liberties Union, 6 South Clark Street, Chicago 60603.

If you do not want to invest that much, send a stamped, addressed envelope to I. F. Stone's

Weekly, 5618 Nebraska Ave., N.W., Washington, D.C. 20015 and ask for a free copy of the Sept. 23 issue. This number has the conclusions presented in Dissent and Disorder. It also has a lot of other material which Stone, characteristically, offers when nobody else will.

One of his bits is taken from the Chicago Tribune for August 31 which describes the undercover activities of Robert L. Pierson, a member of Mayor Richard Daley's police force, who infiltrated the Hippies and even became a body guard for one of their leaders.

"That night (Monday) Pierson too threw rocks and bottles and hurled insults at police . . . (Tuesday night) Pierson threw more bottles . . . On Wednesday Pierson was in a group which lowered an American flag in Grant Park and raising [sic] of a red flag. This touched off rioting as police moved in . . ."

The Weekly, in this same issue, presents Stone's views on what we should do on Nov. 5. Thus it ties in with the editorial on page 7 in which the Rev. Edward W. Jones, of the staff of the diocese of Ohio, speaks his piece on the same topic, lifted from the Sept. issue of Church Life, diocesan monthly.

ST. MARTIN'S CHURCH MARKS ANNIVERSARY

★ St. Martin's, New York, sponsored a dinner reception to celebrate its fortieth anniversary in the grand ballroom of the Commodore Hotel, on September 29. Over one thousand persons attended.

St. Martin's, located at 230 Lenox Avenue, Harlem, held its first service at the site in February 1928 under the direction of its associate rector, Dr. John H. Johnson. Dr. Johnson has been with the church for 33 years as its rector, and his son,

Rev. David Johnson, is now rector, serving for the past seven years.

St. Martin's, designated a "landmark", has been a leader in the Harlem community, seeking job opportunities, better housing facilities, counseling and advising its congregation in the affairs of daily living. Its membership, totaling 3,000, is as diversified as America is the "melting pot." Many nationalities are represented and come together in common fellowship.

It houses the famed carillon brought to this country from Heiligerlee, Holland, and acclaimed as the "best in tonal quality that human hands could make." On Sunday mornings, the residents of the community hear and admire the songs that are played by a trained carillonneur, Dionisio Lind.

St. Martin's is affiliated with St. Luke's Church, Convent Avenue and with St. George's chapel.

There is a credit union which affords its members more spending power and self-respect. It has been instrumental in assuring many boys and girls necessary funds to complete their college education; it has initiated many small business ventures, as well as the dream of "one day owning my own home." The credit union is supervised by the federal bureau of credit unions and is manned by a group of experienced people.

St. Martin's is a church-home to the plain folk, the "not-so-educated," the doctor, the patient, the titled, and the hard working laborer. It is concerned with the people of the Harlem community primarily, and with humanity generally. It shares a common interest in goals and aspirations towards helping people to help themselves, and towards maintaining the dignity and respect of man.

EDITORIAL

What Will You Do November 5?

"I didn't get what I wanted in Miami, and I didn't get it in Chicago. If Miami was a sell-out to Senator Strom Thurmond, Chicago was a sell-out to Richard J. Daley and his militia. Maybe I'll opt out of this election."

If you are under thirty, or black, or otherwise frustrated by the workings of American political democracy, these may well be your sentiments, as you look ahead to November 5th. And there may, God willing, be times when it is right to protest by refusing to participate in the election process.

I myself do not think 1968 is one of those years. I was a Rockefeller-McCarthy man, and my guys, the good guys, got snowed under at Miami and Chicago. But I remember something the Rev. A. T. Mollegen once said, speaking cryptically: "You won't find the name God on the ballot." That is to say, there are no perfect candidates, nor is the American political process a perfect mechanism. The mechanism seems sometimes to limp and crawl along, unable to keep pace with the staggering demands of rapid change in our society. Surprising as it may seem, however, the mechanism does work.

Imperfect, often unresponsive — especially to the needs of the black and the poor — terribly frustrating — yet the mechanism has worked and can work, to raise up in our midst leaders the likes of a John Lindsay or a Julian Bond or a Fanny Lou Hamer. So I speak as one disenchanted by much of what I saw and heard from Miami and Chicago, and yet willing to work and vote, remembering St. Paul's apt words about how the treasure, call it truth if you like, is given to us in fragile imperfect earthen vessels (I Corinthians 4:7).

What follows is written with apologies for all the sermons preached in defense of "brotherhood." Like Calvin Coolidge's summarization of the preacher's sermon on sin — "he's against it" — clergy are seasoned veterans when it comes to standing up for brotherhood, justice, etc. Nevertheless, as we look ahead to November 5, there are some questions which might be fruitful in evaluating the respective merits of the several candidates. For instance:

First, what is the candidate's position viz a viz the issues of racial justice? Has he demonstrated a concern for and sensitivity to the damaging and debilitating effects of white racism within our society? Does the candidate's voting record indicate that he subscribes to the conclusion of the Kerner report — president's national advisory committee on civil disorders — that the only possible course for a sensible and humane nation is "a policy which combines ghetto enrichment with programs designed to encourage integration of substantial numbers of Negroes into the society outside the ghetto"?

Second, to be in favor of peace is as American as favoring apple pie, God, and motherhood. Everyone is for peace, to be against it is tantamount to committing political suicide. Nevertheless, there is a difference between the candidate who argues that the only way to achieve peace is to bomb the enemy into submission, and the candidate who recognizes that there must, in the name of God, be limits to how far a nation will go in imposing its military power upon another land.

There is also the issue of national priorities. The late Dr. Martin Luther King, in his book *The Trumpet of Conscience*, has written that "a nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual doom." If Dr. King is correct, our nation may be flirting dangerously with spiritual doom.

Third, poverty — as with most issues, no candidate would be so brazen as to condemn the poor as being themselves responsible for their poverty. We are all of us shamed by the realization that in our society the rich seem to be getting richer, while the poor get poorer. The important question to ask is: What specific proposals has the candidate made, toward a fair and just redistribution of wealth in our society? If he is an incumbent congressman, how did he vote on such issues as the rat control bill, or O.E.O. appropriations? Does he, in speech and in action, evidence a genuine compassion for the plight of the poor, and a desire to assist the poor to climb back into the economic mainstream of American life? Is he aware that there is something terribly wrong in our society when — as the Rev. Ralph D. Abernathy pointed out recently — the government pays a wealthy Mississippi senator thousands of dollars

in subsidies not to grow crops, while nearby tenant farmers go to bed, day after day, hungry?

Fourth, law and order — everyone wants law and order. It is, in a sense, the great slogan of 1968. But at what price? One candidate, whose whole campaign is founded on restoring law and order, has said: “The next time one of those anarchists lies down in front of my car, that will be the last thing he ever sees.” Law and order brought about through the repressive use of police power could conceivably turn our cities into armed camps. Moreover, white America needs to realize — as the great apostle of non-violence, Dr. Martin Luther King once put it—“that if the total slum violations of law by the white man over the years were calculated and were compared with the law-breaking of a few days of riots, the hardened criminal would be the white man.”

Law and order, by all means — but the issue is complicated. As Christ said, “beware of false prophets” — i.e., as I understand the saying, beware of those who hold out simple solutions to complicated social problems. One way of reducing the levels of crime and violence would seem to be through adequate gun control legislation. Recent debates in the congress should give some indication as to how candidates feel about such legislation.

In substance, all of this is but to say that Christians try to vote with their heads and their hearts set in the right direction. Neither the donkey nor the elephant know all the truth about God; both have some of it. Issues matter terribly, and it is of utmost importance that Christians attempt to raise the crucial issues, in the inner sanctum of private reflection as well as in the market place of public debate.

— Edward W. Jones

*Staff of the Diocese of Ohio,
in Church Life, September, 1968*

Christianity in East Asia

By Lloyd R. Craighill

Bishop of Anking, China (Retired)

I FIND MYSELF in substantial agreement with Bishop John M. Burgess in his call for a “New Spirit of Missions” as set forth in his article in the Witness. However I wish to take exception to his statement that “much of the Christian missionary movement was an expression of white

western imperialism.” This tag of imperialism has been stuck on the missionary movement of the nineteenth century, but so far as the Church’s mission in East Asia and particularly in China is concerned I maintain that this is a very unjust appraisal of the historic facts. In fact it is part of the mechanism of Communist propaganda, as shown below, but it is unfortunate that the friends of the Church’s mission have so widely swallowed this Communist bait, hook and line, and so have helped to discredit the Church’s mission in this region, just as the Communists have hoped they would.

I have never known a missionary in China or East Asia, and I have known many of them, who was in any sense motivated by a desire to promote western imperialism. On the contrary their desire was to share the faith in God as revealed in Jesus Christ and to establish indigenous branches of the Christian Church which should become “self-governing, self-supporting and self-propagating.”

Many mistakes were made, it is true, but in little more than a century they had succeeded, at least in China, in establishing Churches which were led by Chinese clergy and bishops. Self support, unfortunately, was far from complete, but progress was being made. Progress had also been made towards the adaptation of the Church’s worship and practices to the Chinese culture. Worship services were of course in Chinese and a committee of Chinese scholars was at work on a revision of the Prayer Book to adapt it more fully to the needs of Chinese life; A revision of the hymnal, a union hymnal, included many original Chinese compositions, and some Chinese tunes. A lively movement in the production of Chinese Christian art was bearing some worthy fruit. In all these pictures the persons, including our Lord, were depicted as Chinese, with Chinese backgrounds.

Far from the desire to “export a white Jesus to a colored world” there was a strong movement in which both westerners and Chinese cooperated in Christian fellowship, to present Jesus as the loving saviour of all men in a form that would appeal to the Chinese. Racism there may have been, for western missionaries and Chinese were all sinful human beings, but some of the white missionaries at least found some of the edges of their inherited racial prejudice wearing off. It was a wholesome experience to many white Americans to be a member of a minority race, where our pink skins, blue eyes — like fish — and light

hair set us apart among a crowd of colored people, with normal dark eyes and black hair.

Moreover pride of culture became eroded by a recognition of a surrounding culture more mature, and far more ancient than our own. The Chinese, though not without racial prejudices and cultural pride, did accept us, "barbarians" though we were, as Christian brothers. They even welcomed us to their homes, and of course we welcomed them as honored guests to ours. Though separated for many years many Chinese remain our dearest friends to this day.

Looking at the Tag

LET US EXAMINE more closely this tag of "western imperialism" which has been attached to the missionary enterprise. A recent article by Searle Bates a former member of the Union Theological Seminary faculty, in *Christianity and Crisis* entitled "The Fate of Christianity in China" shows this attack as a planned devise of Communist propaganda in its determination to destroy the Chinese Christian Church. He quotes from a pamphlet by Li Wei-han, a high-ranking member of the Chinese Communist party, in which he reveals the plans for the destruction of the Christian Church in China. The Roman Catholics are to be attacked because of their allegiance to Rome. In an intensely nationalistic China this was very effective. Other Christian Churches were to be dubbed as an expression of "western imperialism." With imperialism, and especially American imperialism, as the favorite whipping boy in Chinese propaganda, this association should be most damaging. It has proved to be, not only in China, but even among the friends of Christian missions who have swallowed the bait without seeing the line attached.

I am all for the revival of the spirit of mission. Without this spirit the Church is not truly alive. By all means examine anew the theory of mission and by all means purge as far as possible the mistakes of the past, the feelings of condescending superiority, all desire to dominate others, all sense of self-righteousness, and strive to return to the truly Christian spirit which has impelled the Christian outreach in all ages.

The gospel, the good news, is not something we have thought up, it is the gift of God, a treasure of such great worth it cannot be kept hidden in the ground but must be freely and humbly shared. We don't have to be apologetic about this willingness to share. "Freely ye have received, freely give."

Toward Meaningful Worship

By Albert B. Starratt

Rector of Emmanuel Church, Baltimore

JESUS CHRIST did not suffer on the cross in order to make it possible for Episcopalians to establish routine forms of worship in which they participate as a rather dull habit inherited from childhood and continued as something that you have to go through in order to hear a sermon — assuming, that is, that the sermon is worth hearing.

Now don't go on the defensive, gentle reader. I'm sure that the above paragraph doesn't apply to you. But you are only one among many. It is all those other people that we clergy worry about: people who wait in silence, shifting from one foot to the other, for the Canticle to be finished; people who never know what they read in the Psalm; people who think of the prayers only in terms of how much time it will take to get through them this Sunday; people who seldom try to sing a hymn. And added to these there are all those other people who do not often come on a Sunday morning because it feels like a game of "let's pretend" and they aren't interested in such games.

Changing habits, even those that are only a dull routine, is disturbing. If you are used to being bored and half-awake from eleven to twelve on Sunday morning, you will be bothered by changes that interrupt your comfortable boredom. We clergymen know this and it makes it very difficult for us to introduce changes in the way we worship. We can easily justify the routine habits by telling ourselves that we represent a religion of love, and the loving person is one who continuously tries to please others. So why upset our people?

But when we are really honest with ourselves we know this isn't true. The loving person cares for the well-being of others and such an attitude is consistent with displeasing them at times. Common sense tells us that adults who behave as spoiled children are the product of parents who always tried to please them.

So we clergy must have the courage to afflict the comfortable in the attempt to make worship a meaningful and inspiring experience. We may not succeed in doing so by changing the old routines, but we have an obligation to try.

BISHOP JOSEPH MINNIS FOUND GUILTY

★ Bishop Minnis of Colorado was found guilty of having breached his ordination vows by a court of bishops meeting in Denver Sept. 24. He was stripped of his authority and ordered to leave the state by Oct. 15 and to return only with permission of Presiding Bishop Hines.

Bishop John S. Higgins of

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Rhode Island, the presiding bishop of the court, said that Bishop Minnis's physician had testified that his patient was not physically able to stand trial and would never be able to do so. The doctor was identified as Frederick R. Gydesen of Colorado Springs who said that he had prescribed a drug that caused the bishop "mental disorientation and confusion."

Bishop Higgins said the court had taken a "pastoral approach" rather than a "judicial or disciplinary" approach to the case.

Bishop Minnis was ordered to turn over his Church duties to the "proper ecclesiastical authority", in this case Bishop Edwin Thayer, suffragan.

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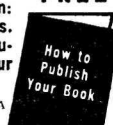
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CONNECTICUT ELECTS BISHOP ESQUIROL

★ Bishop John H. Esquirol, suffragan, was elected coadjutor of Connecticut at a special convention held in Hartford. He was the only one nominated and since he is 68 he can serve as diocesan only four years before reaching the mandatory retirement age of 72.

Bishop Walter H. Gray, diocesan, who is to retire early next year, called the election "a very wise choice" and "a well-deserved recognition of his talents."

CATHOLIC PRIESTS ARE LEAVING MINISTRY

★ At least 463 U.S. Roman Catholic priests resigned from the active ministry in the 8-month period from Jan. 1 to Sept. 1, according to an unofficial survey.

The national association for pastoral renewal, which conducted the survey, said that its figures were undoubtedly incomplete and the 463 men whose names were compiled and verified could be considered only a part of the actual, unknown total.

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-- People --

BECHTEL, RUSSELL A., former pastor of the United Church of Christ, Canton, O., and studying for Episcopal orders, is director of education at St. Paul's, Canton.

COYKENDALL, HARLAN has resigned as rector of Gethsemane, Minneapolis, Minn. as of Oct. 1 but has been given a year's leave as a consultant.

GEE, ALAN H., former assistant at St. Paul's, Baltimore, Md., is rector of St. Bartholomew's, Baltimore.

HATCHER, JOHN, on the staff of Calvary, Williamsville, N. Y., resigned to do graduate work at Vanderbilt U., Nashville, Tenn.

HUMPHREY, RICHARD H., former vicar of St. Mark's, Carteret and St. John's, Sewaren, N. J., is vicar of the Good Shepherd, Pawtucket, R. I.

JACKSON, ELLSWORTH, formerly on the staff of All Saints, Worcester, Mass., is rector of All Saints, Toledo, Ohio.

LANGDON, BRUCE ALLEN, former associate at University Methodist church, College Park, Md., is on the staff of the Cathedral, Wilmington, Del.

MEEKS, HOWARD S., former associate of St. Thomas, Terrace Park, O., is vicar of the Nativity, Manor Park, Del.

PLUMLEY, WALTER P. has resigned as rector of St. Mark's, LeRoy, N. Y., to retire from the active ministry.

POULOS, JOHN W., former rector of St. Mary's, Jersey City, N. J., is on the staff of Christ Church, Lima, Ohio, to work in the renewal program for that city, Van Wert and the region.

RICHARDSON, H. MAUNSELL, former rector of Emmanuel, Cumberland, Md., is rector of Old Wye church, Wye Mills, Md.

SCHENKEL, ROBERT D. JR., former rector of St. Margaret's, Annapolis, Md., is assistant of St. Andrew's, Kansas City, Mo.

STURTEVANT, PETER M., former rector of Trinity, Buffalo, N. Y., is rector of St. Paul's, Kansas City, Mo.

WANAMAKER, DOUGLAS R., former rector of St. Luke's, Coeur d'Alene, Id., is vicar of St. Matthew's, Auburn, Wash.

WIGLE, JOHN W., former rector of the Advent, Orchard Lake, Mich., is rector of St. John's, Youngstown, Ohio.

TENNESSEE YOUTH SPEAK THEIR PIECE

★ Leaders of a House of Young Churchmen of the diocese of Tennessee charged that young people are tired of being relegated to "carwashers and baby-sitters" in their parishes.

Smokey Oates of Hendersonville, president of the state's Episcopal youth, was joined by two Nashville officers of the organization in urging Bishop John Vander Horst, the annual convention of the diocese and local vestries to give representation to youths on all church levels.

The three also disclosed the contents of a position paper called "Youth States Concern," and listed the complaints drawn up by the delegates to the Young Churchmen's assembly.

Among the comments was this allegation: "Despite the many pronouncements, resolutions, reports, ad nauseum, when it comes down to the nitty-gritty of getting the job done, the church has copped out."

To get the "job done," the youth organization proposed:

● Consideration by the church of the morality of the draft.

● Extend the ministry of the poor who are outside of it.

● Use church funds for broad needs rather than for restricted parish purposes.

● Lower the voting age in church structures from 18 to 16.

Oates said that the House of Young Churchmen simply wanted its members "to be involved at our diocesan and parish levels in developing the policies of our church."

EXECUTIVE COUNCIL DISCUSSES WAR

★ The hot subject of war and violence was a special order of business at an afternoon meeting of the Executive Council. World hunger was treated in the same way at an evening meeting.

The council met Sept. 24-26 and will be reported next week.

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