

The **+** WITNESS

DECEMBER 12, 1968

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FOR CHRIST AND HIS CHURCH

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Story of the Week

American Deserters are Visited In Stockholm and Paris

By David M. Gracie

*An Urban Missioner for the
Diocese of Pennsylvania*

The author travelled to Paris and Stockholm at the end of October to visit American deserters in those cities. He went with a delegation of sixteen peace movement people under the auspices of Clergy and Laymen Concerned About Vietnam. His impressions of the trip follow:

★ The film maker Francois Truffaut was asked how he would make an anti-war film. This is his reply:

War should not be shown as an accepted fact, inevitable, imponderable, an act of God, but rather as a human decision, made by a small group of men. One should show how and why they declare a war, thus immediately causing the spectator to doubt the necessity of making war or of going to war. After having shown those who gave the orders, one should show those who receive them, and their reactions (the simple soldiers). One should sketch in some particular cases: the soldier who commits suicide, the one who mutilates himself in order to be discharged, the one who asks to be hospitalized so as not to fight, the one who volunteers for all the dangerous missions and marches forth to meet the enemy singing his national anthem, and, finally—his

portrait would constitute the essential one of the film — the modest individualistic deserter, who tries to convert no one and who, purely and simply, refuses war.

Further, this film ought to be called *Le Refus*. So, our deserter proceeds in advance of the war, step by step, as the cities are destroyed he hides, changes his route, always alone, he walks, he moves forward. Along the way, naturally, he comes across corpses, and perhaps abandoned and wounded children, whom he could help to survive. But he does not even look at them, for he knows that the least gesture not devoted to his own protection would be fatal for him and would make him, if not a hero, at least a "man of war." Thus he advances, he walks ceaselessly to the end of his ideas, to the end of the war. It seems to me that a film made in this spirit would have a chance, if not of pleasing the public, at least of causing it to reflect that war is an outrage.

FILM: Book 2, Films of Peace and War, editor Robert Hughes, Grove Press

Such a film should be made as a monument to the Unknown Deserter of all wars, although it is perhaps too somber to

stand by itself. We also need to remember the good soldier Schweik, that very funny malingeringer, and Yossarian of *Catch-22*, whose act of desertion amounts to a comic rendition of the Resurrection. In the trip to Paris and Stockholm I met their counterparts. Take, for instance, the young man from a small town in the south who had been a misfit since boyhood because he didn't hate niggers. He ended his career in the military by re-enlisting for four more years of service, then taking the re-enlistment leave and bonus to go to Sweden.

How does man react to the insanity of war? We have a lot to learn about man and his potential by taking the deserters seriously — and light-heartedly. As a minister meeting deserters I was open to learn all I could. Pacifism, both somber and hilarious, I understand. The real tension I experienced was in meeting the young men who had left the war zone but couldn't feel content to leave the war. These were the young men of the American Deserters Committee, who actively encourage the desertion of others and preach the necessity not of peace but of victory for the NLF. They object to the idea of the individual deserter. They stand for a political community. In terms of Truffaut's parable they hear the cries of the wounded war victims and will help them even if it means

changing sides in the war. For some of them it can only mean changing sides in a war which they conceive to be the result of the operation of a system which breeds war. That system has to be defeated. As Fanon says, colonialism is built on violence and can only be dealt with violently.

Here is Bill Jones of the ADC, writing in the deserters' publication, "The Second Front":

Today in our world man's vital activities have become a force of man's alienation and slavery. And in order to correct these evils, action must be taken. And it is being taken by the enslaved people of the world. They are struggling to create a new system of justice and true equality out of the old time-worn corrupt one. But in order to do this successfully they must defeat all the forces of stagnation and reaction. The only way to defeat these forces they have found is through violence — violence, meaning the application of material means to cure material ills, a violence directed against institutions of repression and reaction, and their instruments and representatives not against individuals per se. And is not, indeed, this violent indignation of alienated people one of the highest forms of love? The love of human brotherhood which refuses to abandon one's fellow man to the scourge of a hell on earth? It is comparable to a competent surgeon who must excise a malignant organ to save the life of his patient. And those concerned with man's spirituality must participate in the operation or be seen for what they are — "hypocrites, whited sepulchres, and the people will vomit them out of their mouths."

We the American Deserters Committee in Sweden have seen clearly our duty faced with the situation of the world today. As members of the U.S. army we

were the prime instruments of these same forces of repression and reaction, and we have excised ourselves from this malignant body. We saw our function and refused to carry it out. We answered a higher call of the people of the world who were crying for help from their brutal oppressors. We have chosen sides in the struggle and abide by this choice, and lest we be accused by bigoted minds of cowardice, let them know that we shall continue to act, and that our actions will continue until our enemies silence us with their guns. Our numbers are growing, and as more answer the call, the forces of stagnation and reaction will have less power in the body of humanity. The surgery can then be made as bloodless as possible and the life of mankind will progress further toward justice on earth.

It is important to note that Bill was influenced by the Catholic Peace Fellowship earlier in his life and that he joined the army as a medic. His development is the best example one could find of a shift from pacifism to commitment to the liberation struggle. He "refuses to abandon his fellow man to the scourge of a hell on earth."

So I discovered that the rationalistic detachment which enables one to view war as folly and leads one to delight in the behavior of a Schweik was not enough to deal with a Bill Jones. Nor is the irrational Resurrection hope sufficient, a hope which causes delight and joy in the discovery of Yossarian alive and well in Sweden. I saw pacifist deserters get up and leave the political meetings because the discussions weren't relevant to them. I saw other pacifists include the political activists in their love and tolerance and try to hang in with them. I experienced personally the searching attack launched by several deserters on the positions of the

three ministers in our group. They wanted to reject us because the Church had brainwashed them. They wanted to accept us because maybe we were different — but pacifism wouldn't establish our difference, only sanction for righteous violence would.

Reason, faith and practical love in a world of revolution and counter-revolution—how do you resolve their demands? For a time I had resolved the problem with a kind of situational pacifism. The U.S. is a counter-revolutionary force, therefore it is reasonable, faithful and practical to be a pacifist in the U.S. White people are the oppressors, therefore it is all of those good things to preach non-violence to white people, as Stokely and others have suggested. But it isn't that easy nor that neat.

"Put up your sword!" "I am come to bring a sword." There is a contradiction in the tradition and in the way it is applied. The just war position honors the brave anti-colonialist forces throughout the world. It is also used to honor aggression by the great powers. Pacifism honors the unknown deserter. It can also dishonor one's fellow man, "abandoned to the scourge of a hell on earth".

At the end of a sermon, if this were one, I would invoke God and ask for his guidance. That always sounds like a cop-out. But in this case it is not. It is more in the nature of a breakthrough. One deserter told us he had come to Sweden to find God. I found that mildly amusing at the time. But I think this very secular minister found God again in Sweden in a contradiction.

FOR THOSE WHO FILE

THE WITNESS dated December 5, 1968 was Vol. 53, No. 42. For those who file copies please make the correction at the top of page three.

Function of Mission Personnel Gets Going-over by Experts

★ The current North American foreign missionary force is the largest in history, income for mission work has gone up but the position and function of missionaries is increasingly questioned, according to data reported and evaluations offered at the triennial meeting of the division of overseas ministries of the National Council of Churches, which has 33 Protestant and Orthodox constituent Churches.

David Stowe, head of the division, listed a total of 33,270 missionaries from the U.S. and Canada in other areas of the world.

U.S. church giving, Protestant and Roman Catholic, for missions rose from \$170 million to \$299 million between 1960 and 1968, he said.

He noted that during that span NCC and Canadian Council of Churches-related mission agencies increased their income from \$92 to \$127 million.

Fundamentalists Make Gains

During the 1960-68 period, Stowe said, there was a shift away from ecumenical mission forces toward more conservative, evangelical and fundamentalist representatives overseas.

A 6.5 per cent increase in missionaries for NCC and Canadian Council member Churches was reported in the eight years while the Evangelical Foreign Missions Association was said to have experienced a 28 per cent rise.

The NCC executive suggested that the lower rate of increase in council member Churches reflected some of the serious questions being asked about the functions of missionaries in more liberal circles.

"A curious situation exists

wherein 'mission' and 'missionary' became increasingly accepted vocabulary while the prototype figure becomes increasingly unacceptable," Stowe stated, "or at least written off as a proselytizer, imperialist or colonialist."

According to recent tabulations, mission boards having ties to the National and Canadian Councils had 41 per cent of the income for all overseas ministry programs from the two nations, and sent 32 per cent of the missionaries, he said.

Evangelical associations had 34 per cent of the income and 43 per cent of the missionaries, he added, and unrelated boards had 25 per cent of income and 25 per cent of personnel.

Describing the "continuing secularization of the world," Stowe, a former Congregationalist missionary, said the spiritual forces must do their work in compatibility with a "secular ethos" and in the context of secular preoccupations.

But he rejected secular models for missionaries. "There is no use thinking of them as missionaries at all unless they have an intentional spiritual purpose," he said.

Youth Not There

A blue print aimed at "inventing the missionary's future" was challenged because the drafters failed to consult the generation which will furnish missionaries in the future.

Pokhail George, a native of India who is program director for the ecumenical University Christian Movement, also objected to the document because it was directed toward sending mission personnel abroad instead of accepting missionaries from other lands. The outline

was drawn up by staff members of the division.

George was a member of the panel which reacted to the statement. He scored "self-styled decision makers" in the mission enterprise. "The future does not belong to you as much as to the young people," he told 300 mission executives. "Perhaps they have something to say to the Church—the students at Columbia and Berkeley and in Paris. Something is terribly wrong with us who listen only to ourselves. It's an incestuous way of making decisions. It's too important to be left to the generals."

Donald Black, associate secretary of the commission on ecumenical mission and relation of the Presbyterian Church, also responded. He described himself as a "mission board bureaucrat" but he agreed with George's position.

"The generation that's going to participate in mission in the future isn't here," said Black, "And their life style doesn't match our structures. We must try to get a stance to respond to this generation." He stressed the importance of ecumenicity in future missionary activity. He put the emphasis on "movement" in "ecumenical movement."

Black stated that "so far we've talked about it, but we must actually make new moves and give it aggressive leadership."

George charged that the restructuring and reorganizing which went on in mission work was mostly "reshuffling the same old people in the same old way. For once in our lives, let's let some outside air in — perhaps the paper would be blown out."

The paper in question raised questions about the stance of mission "decision makers," the focus and locus of missionary activity, support of mission

work, personnel section and ways to deal with changing world conditions. It stated:

"We should be able to see our structure as tents, not temple. Structures are useful insofar as they enable mission. They are obsolescent instruments when they impede moving toward goals. It may be that the most critical factor in our Christian world mission is the nature of our organization."

A somewhat different view from that of George and Black was voiced by the third panel member, R. Pierce Beaver, professor of missions at the University of Chicago divinity school.

He said it was "absolute nonsense" to suggest that home and foreign mission be lumped together. For a "mission on six continents" concept to work, he said, there will have to be a "revolution in organization."

Beaver was also reacting to remarks made earlier by Phillip Potter, associate general secretary of the World Council of Churches.

Potter held that dividing mission work into "home" and "foreign" was a "scandal." He said the priorities faced at home — the emptiness of suburban life, the impact of technology, economic development—are the same which exist elsewhere in the world.

He called for a uniting of home and overseas mission work. Americans, the WCC leader said, emotionally cling to an old image of the missionary in a black hat carrying a Bible and going out to save the passive native who, he said, no longer exists.

"We now must not only talk about healing in Asian and African communities," stated Potter, "but also healing in the affluent society."

Schomer Likes Attacks

The reluctance of critics of religion to blast certain "bearers

of hope" and some ecclesiastical "holders of power" indicates a yearning "not for the death but for the rebirth of religion" in the U.S., an ecumenical executive said.

Howard Schomer, head of the department of specialized ministries, said the most trenchant criticism of religion comes from inside the Churches and is spread by a "purely profit-oriented, but by no means anti-religious press and other public media."

Former president of Chicago Theological Seminary, Schomer stated that attacks on the Church are basically healthy signs. He said that what happens to the faith of Churches and the morals of people seems to matter to millions of Americans, in contrast to the situation in western Europe.

"By and large, critics do not regret that religion is still around," he said, "but demand that it become more influential in the life of the people."

He listed specific expressions of religion under attack, but noted there were some exceptions.

Called "dead," said Schomer, are: preaching, Sunday school, youth movements, Christian colleges, seminaries, the city parish, the rural church, the suburban church, the ministry, missionaries, denominations, church federations, the social gospel, pacifism, liberalism, neo-Orthodoxy, the Bible, Christendom and God.

Left "unscathed," he continued are incognito groups of Christian students and laymen, a few night pastors, some community developers, an underground of Christian revolutionists in the shanty towns of Latin America and U.S. ghettos and avant garde religious broadcasters and journalists.

On "reprieve" are some professors of theology "seated on firmly endowed chairs, and the

sizable Praetorian Guard of ecclesiastical bureaucrats garrisoned in the various denominational and conciliar fortresses."

Schomer reckoned that the unreadiness of critics to blast "these bearers of hope and holders of powers" shows the desire for religion's rebirth.

He cited four crucial concerns which are raised by criticism of the Church: man's place in the universe; the identity of Jesus Christ as the resource for staving off humanity's destruction and advancing man's existence and the relevance of the Church in accomplishing that goal.

After struggling with these questions, the Church faces the choosing of a "model for theology-in-mission," said the speaker.

His conclusion was that the Church can deal positively with the questions raised, giving meaningful dimension to man's existence through Christian faith.

To accomplish this, said Schomer, the mission of the Church must be exercised on many levels at once. "Theology-in-mission must help the reclining conservative to sit up, the sedentary liberal to stand, the marching radical to run, and the fluttering experimenter to soar. Our fellowship will have to be resilient, tough and daring."

BISHOP POWELL DIES IN BALTIMORE

★ Bishop Noble C. Powell, 77, retired diocesan of Maryland, died Nov. 28. He was head of the diocese from 1943 until his retirement in 1963.

In 1964, the bishop received Loyola College's Andrew White medal for "his long service to the spiritual welfare of the people of Maryland and his active interest in ecumenism." Loyola is a Jesuit-maintained Roman Catholic institution.

Bishop Powell had also been active in Maryland social action.

EDITORIALS

Christmas Has Answers

By Jonathan G. Sherman

The Bishop of Long Island

CHRISTMAS comes again. In our desperately troubled world what does this mean? The Prayer Book teaches us to pray: "O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ, grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge . . ."

We associate Christmas readily enough with gladness. Do we associate Christmas also with judgement? Judgement implies careful thinking. It also implies a verdict. Without careful thinking on our part and without the awareness that Christmas is a judgement upon our character and our conduct our observance of Christmas will be distorted, sentimental, sickly sweet and dangerously delusive.

Someone has said that thinking is the activity in which we engage when our minds are blocked. Thinking presupposes a goal. Consider your doctor as he probes for a diagnosis of what ails you. Consider a general as he plans an offensive. Consider your corporation's executives as they shoot for higher profits. These people care about their goals, and they think hard when their minds are blocked.

So, what are your goals? What do you really want? If you had Aladdin's lamp, what orders would you place with the genie? Economic security? A comfortable home, good food, nice clothes, the luxuries that make life rich and interesting — money and the things that money can buy? In your book what does it mean to be "successful"? What kind of "status" interests you? Do you want to be healthy, physically and mentally? Do you care about personal relationships and the intimate response that is known in the act of loving and being loved? What about freedom? What about world peace? These are obviously the goals that motivate many people. But what are your goals? Have you taken the time to list your priorities?

Another question: how can you achieve your goals in view of the fact that everyone else has goals, too? Is there the possibility of reaching a consensus?

Let us go a step further. Can we identify some common blocks to our common goals? Not enough money? Too low a salary? Taxes? Fierce competition? Disease? Accidents? The indifference, hostility, and downright cussedness of some people? Your own feelings of inadequacy? The fetters of an inherited social structure? War? Where do the sources of the trouble lie? What changes must take place if the blocks are to be removed and our goals achieved? Is the task too big for us individually? Is it too big for the human race as a whole? Do we need help from outside? Is there any evidence that help is available?

Christmas answers this last question with a resounding "Yes!" Jesus Christ is God's answer to the problem — "to those who are willing to receive him." God so loved the world that he entered into our situation, identified himself with us in our plight, put his shoulder to the wheel, followed through and won a victory in which he invites us to share. The way he set before us calls for some radical reorganization of our goals. He comes into our world as judgment but he comes also as good news. The Child of Bethlehem is the evidence that we are not alone in our struggle. Help is here. God is with us. He opens up the prospect and the possibility of a whole new world if we are really interested. But he respects our freedom to take it or leave it.

Birth of a Family in a Child

By John Lane Denson

Rector of Christ Church, Nashville

WHEN A CHILD is born into a family, there is great joy and celebration and thanksgiving. And when the date comes around each year, there is more of the same.

When a child is born into a family, there is the proud giving of a name, a name unique for the one bearing it in that time and place and another name which signifies the child's bond with his family, his own. And it is hoped that his identity will grow and flourish and give cause for further pride.

But have you noticed that in the Christian family when a child is baptised, his "family

name" is never mentioned, only his first names, his Christian names, so we say. This does not mean that his family name is not important, but that in this birth, in baptism, he is named anew. He joins a new family — the Christ family.

When a child is born into a family, there begins the continuing celebration of a life and not only a birth. Wise and loving parents try to set examples, make decisions that will show their child that who he is really depends more on the way he lives than on the way he is named.

Christmas is like that. It renews joy. It is widely celebrated in gratitude. But it calls us to celebrate a life, not only a birth, a way to live, not only a way to be named.

When we come to live the Christian life with as much verve and joy as we claim to bear the Christian name, when we come to do the truth with as much energy as we claim to believe it, then the joy of Christmas will surely come full blown into our lives.

For Christmas is not so much the birth of a child into a family as it is the birth of a family — in a child.

A Wanderer's Wonderment

How odd of God
To send His angels
To the poor shepherds!

Do you ever wonder
Why He did such a silly thing?
And they claim He's omniscient!

Christmas seems
A far cry from
The cold, cruel world.

Had God been as smart
As His ministers claim He is,
He'd have sent His angels to

Caesar. Or to
The "in" people of Bethlehem:
To those in the inns.

Or to the VIPs of the army,
Or to the leading prelates
And their fawning yesmen.

How odd of God
To seem so unknowing.
Angels belong among the beautiful people.

Christmas is
A near cry in
The cold, cruel world.

Poor shepherds
Know that,
B.o. and all!

At Christmas, many ins are out
And many outs are in.
Gloria in excelsis Deo!

— By Henry H. Wiesbauer
*Chaplain at State Hospital,
Westborough, Mass.*

Out of the Ashes

By Bardwell L. Smith
Dean of Carlton College

CRITIQUE of the academic institution, not to mention the Columbia putsch of last spring, raises among other things the crucial issue of what role colleges and universities are expected to perform in an era of extraordinary social change. To most within the New Left the educational institutions of our society are hopelessly trapped in the power structure of the culture at large. As with that culture, reform is beside the point. Only total revolution, a razing of the system itself, can produce hope for anything authentic. The cry of "burn, baby, burn" is echoed by Students for a Democratic Society (SDS) who are convinced that only from ashes can a phoenix emerge.

The symbol of the phoenix is not foreign to what is going on. In traditional mythology the phoenix is the paragon of excellence or beauty; in Chinese legend, it is the symbol of good omen or augury. This combined determination to obliterate the old and to trust in what will emerge is central to the revolutionary spirit. As with radical movements throughout history, a tension exists here too between a tough realism over what now is and a brand of romanticism about what can be, a tension allowing for no continuity between what is and what might be. As with any ideology of resurrection, it is only when the old dies that the new may be born. Without arguing the merits of the case, either the malignancy of the existing or the promise of the expected, it is imperative to grasp this tension as it is central to the rhetoric, the strategy, the action, and the design of the New Left.

Unless one subscribes unreservedly to this analysis and rhetoric, the issue remaining is what stance colleges and universities are to take, short of self-immolation, in this kind of world. At one extreme lingers the yearning to re-create the ivory tower image as the one most defensible for higher education. The argument here is that only independence from society, not involvement in society, nurtures man's capacity for objectivity, enabling him ultimately to contribute to the commonweal. Until recently, this has been the dominant image of the liberal arts college.

Throughout the past 100 years, however, while muted in the rhetoric of higher education, there has been another strain which only now has become ascendent. Central here has been the land-grant institution whose *raison d'être* was to serve the surrounding region, traditionally in the areas of agriculture, industry, and the various professions. Upon this base has emerged of late concerns for the inner city, poverty programs, issues of race, war and peace, among other things. While

primarily different in degree from the earlier concerns, there are ingredients now present which are different in kind.

Of these, the most immediately pertinent is whether institutions of higher education can be coerced into taking social and political stands, as institutions. Behind this, of course, is the question of whether or not they should take stands. And, what does taking stands mean? This is a subject which requires extended discussion in the future if colleges and universities are to avoid the perils of irrelevancy on the one hand and becoming captive to ideologies on the other. The romantics of a bygone era are the Circe of one position, while the romantics of some era envisioned in the future are the claimant voices of the other. How does one combine both involvement and independence in the same stance? The way one answers this may not be far from how one avoids the cynicism of reducing everything to ashes as well as the naivete of believing the emergent phoenix could be less than demonic.

Rural Clergy in England Take Stand for Divorced Women

★ With all the signs of a local revolt, 28 of the 32 Anglican clergy in the rural deanery of Middlesbrough announced they would enroll divorced women as full members of Mothers' Union branches in their parishes.

They reported their intention of doing this in a formal signed declaration which, while it did not suggest a revolt was under way, implied just that — the first reported action of its kind in England.

At the five-day conference of the union in London last July, 450 delegates representing 500,000 members throughout the world defeated by a voting margin of 2 to 1, a resolution seeking a change in membership rules to allow admission of divorced women.

It was acknowledged then that there was "a wish by a small minority for the admission to membership of divorced

women" and it was also stated that the final word had still to come from the union's central council, the 250-member governing body which meets twice a year. The Canadian union has already changed its rules to allow divorced women to become members.

In their declaration, the 28 clergymen affirmed their full support for the aims and objects of the Mothers' Union, which require members to uphold the sanctity of marriage as a lifelong relationship. But they added: we believe that the Church does not finally exclude a repentant sinner from participation in the full life of the Church or from any of its activities. We believe that the bishop has the right to receive back into the full life and membership of the Church a repentant sinner, including the divorced or remarried.

We believe that, after being received back by the bishop, such persons should be welcomed into any branch of the Church's activity in full membership.

We shall, therefore, enroll into full membership in the Mothers' Union branch in our parish any woman, divorced or remarried, who has been received back into full participation in the life of the Church by our bishop.

Middlesbrough comes under the archdeaconry of Cleveland which, in turn, is part of the diocese of York headed by Archbishop Donald Coggan.

BISHOP MIZE RETURNS TO AFRICA

★ Bishop Robert H. Mize Jr., evicted last summer from South West Africa by the government of South Africa, has been appointed assistant bishop of Matabeleland with special ecclesiastical responsibility for the Republic of Botswana. He began his new duties this month.

The diocese of Matabeleland,

which includes the western half of Rhodesia as well as all of Botswana, is headed by Bishop Kenneth Skelton. Botswana is a newly-independent nation located between Rhodesia and South West Africa. It is the former British protectorate of Bechuanaland.

HEADQUARTERS HAS NEW EXECUTIVES

* A new feature in the re-organization of the Church's office for overseas relations will be the establishment of four "area desks," providing closer ties between the national Church and the expanding work of the Church abroad, including the Episcopal Church and other denominations.

In an announcement outlining the new look of the work overseas, Bishop J. Brooke Mosley, deputy for overseas relations, revealed his appointment of four staff members who will play key roles in the new organization.

Those appointed are the Rev. Samuel Van Culin, secretary for Africa; the Rev. William C. Heffner, secretary for East Asia; the Rev. Robert S. Seiler, secretary for South Asia, and the Rev. J. Seymour Flinn, secretary for exchange visitors.

The appointment of a secre-

tary for Latin America and a secretary for interpretation will complete the reorganization, Bishop Mosley said.

The Executive Council staff has never before been organized on a world-wide regional basis.

Bishop Mosley said the appointments would complete the reorganization of the department which he took over September 1, succeeding Bishop Stephen Bayne, who is now deputy for program in the national organization.

Others on the staff include Paul A. Tate, associate deputy to Bishop Mosley, and Miss Mildred Weatherbee, administrative assistant.

COCU COMMITTEE SEES PLAN READY IN '70

* Representatives of nine Protestant denominations expressed confidence that they will have a proposed plan of union for their denominations by 1970.

Members of the 15-member planning commission of the Consultation on Church Union (COCU) held three days of closed meetings in preparation for the COCU plenary session set for next March.

They told newsmen later that they did not believe an actual union plan would be ready in 1969. The consultation earlier announced the intention of having a plan of union not later than 1970.

William Benfield of Charleston, W. Va., said the group's mission is "the most important in modern ecumenical history."

He noted that the planning commission is still doing research on background and study material.

"There will always be some prophets of doom who say it (union) is impossible," another delegate said. "We, more and more, are coming to grips with the issue and feel union is possible."

The executive board of the interdenominational American Association of Women Ministers has urged the consultation to include ordination of women in all deliberations.

Representing 200 members, the board said that any denial of the right of women to the ministry would be a step backward in what is basically a forward movement.

BLACK PANTHERS GROW SAYS PRIEST-ADVISER

* An Episcopal priest, an adviser to Black Panther Huey Newton, said in St. Paul, that the Black Panther party is growing rapidly in membership and in its influence in Negro communities.

"It's a people's party," said the Rev. Earl Neil Jr., formerly of St. Paul, who is on the national advisory cabinet of the Black Panther party in Oakland, Calif. "Its program and ideology are constructive and healthy for black people if they're going to survive in America."

Neil is rector of St. Augustine's in Oakland. The Black Panthers hold their meetings in that church.

The priest said he was "extremely dissatisfied" with the verdict against Huey Newton, 26, founder of the Black Pan-

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THE WITNESS

ther party, who was found guilty in Oakland of voluntary manslaughter in the fatal shooting of Oakland police officer John Frey. He was sentenced to a two-to-15-year prison term.

He held that Newton "did not receive an impartial trial by a jury of his peers.

"It was a compromise verdict that was handed down; just a part of a conspiracy in the racist power structure of Alameda County and the state of California, a conspiracy to destroy Newton and the party," Neil claimed.

He denied charges that the Black Panther cabinet is made up of hoodlums and that the organization is paramilitary.

STUDY SHOWS WHY STUDENTS PROTEST

★ Radical left student organizations have almost doubled in three years but the percentage of student activists have not increased, according to educational testing service.

The independent research agency surveyed 860 colleges and universities. Richard E. Peterson who headed the project collected data from deans of students.

Two per cent of the 6.7 million students in schools of higher education belong to radical groups. Another 8 to 10 per cent, the report said, strongly sympathize with the "move-

ment for social change" and are "capable of temporary activation depending on the issues."

Although a minority, radical groups have a substantial impact on administrations, according to Peterson's research.

The Vietnam war was listed as the key issue motivating student protests. Other issues, in order, were dormitory rules, civil rights and student participation in college government.

In 1965, the issues were civil rights, campus food and Vietnam. Peterson reported that activism is more common at large public and independent universities than at small schools, and less prevalent at sectarian and career-oriented institutions.

Students for a Democratic Society was cited as the major voice of the radical student left.

Thirty-eight per cent of colleges surveyed had Vietnam demonstrations last year; 34 per cent had protests over dormitory regulations and 29 per cent over civil rights on campus and off.

Student calls for greater participation in campus government provoked protests at 27 per cent of the schools. One of every four experienced demonstrations against selective service. Reaction to recruitment for government jobs or positions with such industries as Dow Chemical caused dissent at 20 per cent of all colleges.

Peterson described the radical student left as a "minority phenomenon." In interpreting

the findings, the researcher said: "Citizens outside the academic world tend to be hostile, abhorring particularly the students' occasional recourse to violence and destruction.

"Given the present mood of the country, a tactic of violence most certainly risks an overpowering backlash. On the other hand, a tactic of relentless pressure on many fronts to expose, modify or eliminate unjust social patterns — politicizing people in the process — holds for this observer great promise."

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