

The **+** WITNESS

APRIL 10, 1969

10¢

Editorial

Pollution: -- Whose Responsibility?

Articles

The Kid Steps Down

W. B. Spofford Jr.

Baptism: Public or Private?

Cornelius P. Trowbridge

NEWS: Interchurch Action Guidelines Adopted
at COCU Meeting. Sanctuary in Church Creates
Stir in Diocese of Michigan

SERVICES

In Leading Churches

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FOR CHRIST AND HIS CHURCH

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Story of the Week

**Interchurch Action Guidelines
Adopted at COCU Meeting**

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

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

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

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

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

Changes that will come about

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

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

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

Local interchurch cooperation suggested in the guidelines included:

● Joint programs in which two or more congregations or other local denominational units plan and operate any portions of their ministry or program jointly. Programs might include Christian education, ministries to students, pastoral counseling centers, chaplaincies to local institutions and day care centers, job training and referral agencies and other

specialized programs meeting local community needs.

● Joint staff in which two or more congregations join together in employing program specialists in counseling, education, music leadership or community service.

● Joint use of building facilities in which congregations seek to eliminate costly duplication of religious facilities with their limited special uses, and to promote commonly held space for flexible uses at central location.

● Cooperative or larger parishes, which link congregations for common programs and ministerial leadership, usually under the direction of a parish council.

● United ministry or cooperative ministry during which the congregations retain minimal ties with their denominations.

● The federated church, in which two or more congregations join in a structure in which they maintain their separate denominational ties and membership roles and yet operate fully as a single congregation as far as all program is concerned.

● Declarations of mutual acceptance. This refers to actions by district or regional church bodies which result in a mutual endorsement of particular local congregations.

● Councils of churches, in which groups of congregations work cooperatively in a variety of program ventures.

● Joint mission agencies or para-council structures.

● Cooperative new church development.

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

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

Hail Guidelines

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

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

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

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

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

Communion Service

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

Blacks Seek Power

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

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

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

Overcoming Obstacles

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

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

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

are implying they recognize each other's ministerial orders as valid.

McIntire and Maddox

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

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

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

DIOCESAN EXECUTIVES ARE ORGANIZED

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

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

The new organization sees as its functions:

● To develop more effective

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

- To provide consultation when requested for dioceses with organizational needs.

- To assist bishops upon request in the selection of capable diocesan executive personnel.

- To provide a primary vehicle of communication and a clearing house of ideas among conference members and dioceses, and with the national church.

- To assist diocesan executives in determining job expectations, standards of performance and evaluation.

- To develop fellowship and support among diocesan executives.

- To provide professional guidance for continuing education of diocesan executives.

The first conference of diocesan executives was held at Roanridge, Parkville, Missouri, in October, 1963. The recently-concluded conference was the sixth such meeting. All six have been more or less loosely organ-

ized by a rotating body called a steering committee. The members of the most recent conference felt the need for a more permanent organization.

Members plan to continue the annual meetings and to schedule a number of regional meetings during the year. Task forces for particular areas of concern are also planned.

Attending the recent conference in Kansas City were 49 executives and four bishops. They met March 18-21 in the center for renewal at St. Paul's School of Theology.

Named as chairman of the new organization was Canon Kenneth Nelson, diocese of Indianapolis. Secretary - treasurer is the Rev. Theodore Jones, executive secretary of the diocese of Pennsylvania.

Other members of the six-man steering committee: the Rev. Richard H. Ash, diocese of Missouri; Canon Noble Owings, diocese of Los Angeles; Mr. Jack Parsons, diocese of Alabama; and Bishop Frederick Putnam, diocese of Oklahoma.

ment as such . . . government is of God, a divine ordinance. It is out of bounds to ridicule it, to seek to make it a laughing stock, to plan a confrontation whose aim is to make the majesty of the law amusing."

"For what other reasons were the identical name tags worn by many people and the whole plan given the widest publicity?" he asked.

"I heartily condemn the whole procedure," he continued. "It was not mature. It was not dignified. It was not of God; for without respect for the law and its officials, there can be no life or order."

Bishop Emrich also criticized the rector for proceeding with the plan without full consultation with the diocese — he was informed at the "last minute" — and reported that some members of the diocese had threatened to cancel their pledges in protest against the incident.

"This would mean," he said "that in order to voice their protest against one parish, they will punish the completely innocent missionaries in the diocese or the ends of the earth. Because of an exaggeration in a part, they will strike at the whole. Because of the activity of a priest—who had done good work in other areas — they will hit the bishop."

The same day that the bishop issued his pastoral, however, the senior warden of St. Joseph's mailed a letter to people of the diocese explaining the church's position.

"Tom Sincavitch served in the United States army reserves," the letter said. "He attempted to resign as a result of his more revulsion against riot control training in the summer of 1968.

"He sought sanctuary of St. Joseph's not in the expectation that this action would in any way avoid arrest, but in an effort to emphasize his moral pro-

Sanctuary in Church Creates Stir in Michigan Diocese

★ Bishop Richard S. Emrich of Michigan was sharply critical of the "sanctuary" given an army deserter in a Detroit church.

The bishop, in a "letter to the diocese" read in all parishes, did not threaten any action against the church or its rector. His letter drew criticism, however, from some parish and national sources, particularly of his view of use of "sanctuary" at the church.

St. Joseph's church and its rector, the Rev. Robert E. Morrison, offered Tom Sincavitch, 27, "sanctuary" after Sincavitch had received word he

was being sought by the army on charges of desertion.

When the FBI raided the church, the 40 to 50 agents found some 40 persons, all claiming to be "Tom Sincavitch," and had to perform an on-the-spot fingerprint check — of Mr. Sincavitch and one of his supporters — to determine the identity of the man sought.

Bishop Emrich, while supporting the right of conscientious objection and civil disobedience, said such objection and disobedience must be done with respect for the government.

"What is out of bounds," he declared, "is to taunt govern-

test. The action was non-violent; he did not resist arrest."

The letter asked the diocese for "patience and understanding for an act of conscience which arises out of the deep troubles of our time."

Rector Morrison said he felt the bishop is "worried a little bit about the pocketbook and not with moral considerations." He told newsmen that he was "in sympathy with the fact that it takes money to run a diocese and a parish, but on some point a man has to stand on what is moral and what is right, no matter what the cost."

Bishop Emrich's letter was criticized by the national office of Clergy and Laymen Concerned About Vietnam. The organization suggested the bishop had an "obvious misunderstanding of the basic issues." "In the current panic over law and order in this country, many

are neglecting to see the real issues: analysis fails, scapegoats are sought, and speedy panaceas put forward. The facts remain."

A group of 50 Episcopalians came to the meeting of the executive council of the diocese at its March 26 meeting to present a resolution backing St. Joseph's and its rector. Bishop Emrich withdrew in order to provide free discussion but before leaving said that he thought approval of the resolution would be interpreted as a negative vote to all he had written in the pastoral.

There was a spirited two-hour debate after which the council supported the position taken by Bishop Emrich in his letter and also, on the recommendation of the urban mission planning committee, voted to continue the annual grant of \$7,000 to St. Joseph's.

So reductions have been made in several areas: aided ministries, college work, service departments. Also the pledge to the national church was cut \$11,057. Cuts in the diocesan program came to \$94,000. Whether some did not give because they do not like the program is not spelled out in Interim, but it is likely since it is happening everywhere.

FORD FOUNDATION made a grant of \$121,000 to the bishop's fund of the diocese of Pennsylvania for work in a ghetto section of Philadelphia. In this section of 22,000 inhabitants, the church has been working with a group called the Young Great Society. Founded by two leaders of juvenile gangs in 1966, the organization was able to stop the street fighting and turn the efforts of the rival gangs to constructive community activity.

Church News Condensed

Edited by W. B. Spofford Sr.

ARTHUR FLEMMING, president of National Council of Churches and former secretary of health education and welfare, has been named a national co-chairman of the committee for a political settlement in Vietnam. In accepting the post, Flemming joined his fellow co-chairman Clark Kerr in a statement urging the Nixon administration to avoid further escalation of the war. Other co-chairmen include Bishop Leland Stark of Newark.

NEGRO STUDENTS at Colgate Rochester agreed to end a lock-in which had closed the interdenominational seminary since March 2. Students were successful in obtaining most of their demands. Key issues were the naming of 11 new black trustees and the granting of a black stu-

dent voice in the selection of new faculty members. There is currently only one black trustee. In ending the demonstration, the Rev. Charles Walker, spokesman for the blacks, said "we felt we could be here forever and the administration might never move. We didn't want to destroy the educational process." He indicated that pressure for greater black student power would continue.

NOW, magazine of the diocese of Missouri, is no more. In place of the ten-times-a-year magazine is a four-page called Interim, issued occasionally. Bishop Cadigan meanwhile has appointed a committee to study the needs and problems of communications. The diocese fell far short of raising its 1969 budget of \$404,261, with pledges as of March totalling \$310,415.

BETHANY SCHOOL, Glendale, Ohio, has expanded its guidance program in several directions and deepened its scope. One of the most interesting and rewarding additions has been the offering of several series of conferences for parents with each series including five meetings. At each meeting, Mrs. Harriet P. Cook, former professor of child psychology and mental hygiene, and now director of guidance at Bethany, lectures for half an hour and then leads a discussion which lasts from an hour to an hour and a half. Parents bring up individual problems and participate in making suggestions of mutual interest. The groups are limited in membership to six and in each case, as could be foreseen, there develops genuine group consciousness, group loyalty, and group personality. The order of subject matter presented and the direction of dis-

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Pollution: Who's Responsible?

OF WILDERNESS, Scapegoats and Conservation was actually the title of a well documented discourse given by the Rev. Arthur E. Walmsley, now on the staff of Grace Church, Amherst, Mass. He began with Hebrew folk culture and traced the attitude of our ancestors toward the natural order down to the present time. This history, as important and interesting as it is, we are obliged to omit because of space limitations. As for the present this is what Walmsley has to say.

There is in America a rapidly growing constituency of Americans who view the conservation of natural resources, pollution control, wilderness and wildlife preservation as matters requiring urgent attention, and the department of the interior as a governmental agency expected to give major leadership to these efforts.

It is encouraging to see the development of this concern, but as a Christian, I do not believe it is complete. Jew, and Moslem, Marxist and twentieth century humanist could probably agree on the need to preserve and make wise use of our primitive areas, to clean up our polluted air and water and land, to prevent the senseless destruction forever of species of wildlife. And, though they might disagree on the order of priority assigned to specific projects, all would probably agree that the decisions include elements of moral or social responsibility as well as technical choices. Yet there is something more needed, a sense of the sacredness of the whole creation, an awe of nature, love and delight in the earth as our mother. Call it a theology of nature. The anthropologist Loren Eiseley looks back to the moment of man's creation, that point in time when he was set free to fill the earth and subdue it and have dominion over all other creatures, as one of dark foreboding for the earth in her beauty. In his words:

"It is with the coming of man that a vast hole seems to open in nature, a vast black whirlpool spinning faster and faster, consuming flesh, stones, soil, minerals, sucking down the lightning, wrenching power from the atom, until the ancient sounds of nature are drowned in the cacophony of something which is no longer nature, something instead which is loose and

knocking at the world's heart, something demonic and no longer planned—escaped it may be—spewed out of nature, contending in a final giant's game against its master."

Not a familiar picture, really, of man's place in the order of things. For the long history of man has shown a theological prejudice against nature in its untouched state. Now, as we hurtle through the heavens on this little planet, an increasingly crowded spaceship earth, whose air is polluted, whose forests cut, whose green fields are paved with asphalt, her rich resources plundered, men will have to come to revere and cherish this home, this planet which bore us, for if we do not the great whirlpool will at last suck us too into its black and bottomless maw. We lack a true theology of nature; the long history which began in biblical times is incomplete. Such a theology of nature is not a hobby to be pursued by a few birdwatching conservationists; it is one of mankind's urgent pursuits.

Action is Urgent

I SHALL CLOSE by making some recommendations. A theology of nature — or anything else for that matter—if it means anything, must include clues for implementing its clear implications.

● Because issues of conservation and control of pollution are not options for the few but sheer necessity for the survival of the planet, we must be willing to spend money on their behalf, and join civic organizations which lobby for necessary legislation and insure that it is enforced. (A list of such groups is appended).

Let me cite one specific, close to home. Efforts to reduce the pollution level in the Connecticut River are proceeding if at a slow pace. In a few years, this great river which flows through our valley can become a valuable and diverse area of natural beauty and recreation for the growing population of this region. Its banks are surprisingly undeveloped today. Or it will become an exploiter's paradise, marked by mile after endless mile of tawdry buildings, neon lights, and cheap commercialism. It is clear that the decisions about the river's future will be shaped by those who care the most — and work hardest.

● Men who have done much for the cause of

forwarding conservation on the federal, state, and local levels must be given recognition and support. I refer to such men as the recent secretary of the interior, Stewart Udall, who has just formed an international agency concerned for these matters, and such senators as Edmund Muskie of Maine, who has been indefatigable in presenting issues of conservation in the Congress. Along with the issues of international peace and the humanizing of our cities, the battle to save the planet will become, I believe, the major political struggle of the next decades.

● Finally, the men of science and technology must come to see the issues of nature in a new light. Just as corporate enterprise has come, in a few short years, to understand that it bears responsibilities in the social order — in such matters as employment, the tensions between black and white, the rebuilding of our cities — so the control and use of nature can be seen no longer as an open hunting license to exploit nature. If man's power through science and technology has increased without limit, so has his responsibility.

For if we do not learn that lesson, we shall discover too late that the scapegoat for our sins against nature is man himself.

FOR FURTHER READING:

Udall, Stewart, *The Quiet Crisis*, Holt, Rinehart and Winston, New York, 1963. An excellent history of the development of concern for conservation in the United States, and the crisis faced in this nation today.

Nash, Roderick, *Wilderness and the American Mind*, New Haven, Yale University Press, 1967. A scholarly yet readable account of the American attitude towards wild country over the past three and a half centuries.

Eiseley, Loren, *The Firmament of Time*, New York, Atheneum Press, 1962. Poetic and deeply disturbing account of how man's views of nature and of his own nature have changed with the advance in the study of geology, anthropology and biology, by a scholarly anthropologist and naturalist.

Nicholson, Marjorie Hope, *Mountain Gloom and Mountain Glory*, Ithaca, Cornell University Press, 1959. Not a "popular" book, but important for anyone who is interested in tracing the intellectual revolution of the 17th C. with reference to nature and esthetics.

ORGANIZATIONS INTERESTED IN CONSERVATION:

The Appalachian Mountain Club, 5 Joy Street, Boston, Mass. 02108

The Wilderness Society, 729 Fifteenth Street, N.W., Washington, D. C. 20005.

The Audubon Society, 1130 Fifth Avenue, New York, N. Y. 10028.

The American Museum of Natural History, Central Park West at 79th Street, New York, N. Y. 10024.

The Sierra Club, Biltmore Hotel, 44th Street and Fifth Avenue, New York, N. Y. 10011.

The Kid Steps Down

By William B. Spofford Jr.

Bishop of Eastern Oregon

WE STARTED to watch them in the old days when the first platoon was playing and turning the name Yankee into a symbol and a power. The names are not forgotten . . . Ruth, Gehrig, Lazzeri, Hoyt and Pipgras; Huggins and Col. Jake Ruppert. They were succeeded by the second group who were not as devastating with the "five o'clock lightening" for which everyone waited about the seventh inning. These names were headed by the graceful Jolting Joe, followed by King Kong Keller, Tommy Henrich — a converted softball player—, Bill Dickey, Red Rolfe and Flash Gordon, together with Ed Barrow and Joe McCarthy.

There were many pennants thereafter, but the class was never the same. Except for the Kid. We remember him the year he played for the Kansas City Blues, when McCarthy thought he ought to get some seasoning and some relaxing away from the pressure of being a overly-publicized rookie. That was the year that "Say-hey" Willie Mays was with the Minneapolis Millers.

What a team those Blues were — Mantle, Mickey Owen, Vic Power, Cal Segrist. Collectively, they had about nine players over .300 and most of the team, later, made all star teams in the majors. But they finished fourth or fifth since they didn't have a pitcher who could reach home plate in less than two bounces. Every night game ended about 18 to 16 and about 2:30 a.m. But it was fun to watch them when they played the Millers because everyone knew that, in center field, on either side was an immortal.

Now Mickey Mantle has retired. He finished up with a life-time average under .300 but he carried the team, in the good years and in these latter days when, under the doctrine of Mutual Responsibility and Interdependence, the Yankees have been trying to see how the other half have had to live. His legs, I am told, were torture racks for the last decade at least, but there he was, finishing it all the way in center field and then adding a bit more at first base, where he competently did the job.

So he's retired, as men must. The legs go first, Stan Musial said. Mickey's legs went the second year he was in the majors but most of us forgot that. We knew he was the bread-and-

butter player, just as Whitey Ford was the "stopper" of the pitching staff.

Last Memorial Day, driving north to Massachusetts, I turned off the turnpike, remembering that there was always a double-header on that occasion. The Yanks were playing the Senators, which didn't sound like much excitement. But I went and sat in the bleachers, between a Bronx Jew and a Harlem black, in a mood that this homage had to be paid. Our discussion covered the topics which had been current back in the thirties — was Bill Terry or Lou Gehrig the better first baseman; the stupid choices of the managers as to relief pitchers — shades of old Pat Malone who, in the twilight of his career, could always be counted on to come in from the bull-pen, throw one pitch and lose the ball-game with a "gopher ball." — and whether Charley Gehringer was a better fielder than Joe Gordon. The democracy and love of the bleachers has always been one of honest Agape and Koinonia, and so it remains.

Anyway, I only stayed for the first game. The Kid went five for five — two home runs, a double, and two singles. He hadn't done it in twelve years. And it was great! But when he was running out that double it was obvious that this was the end. But it was a moving couple of hours, and in it was packed a lot of thanks and memories.

So this is the way the world ends. But, at least for this season, Willie will still be running out from under his cap in center field. We know that the football monsters are now the favorites, and they get the adulation previously reserved for the baseball great. They're good but, for some, they can't really replace guys like the Mick.

Baptism: Public or Private?

By Cornelius P. Trowbridge

Retired Priest of Delaware

MANY OF THOSE whom, at my age, I call the "younger clergy" — i.e. fifty and under — have been sold a bill of goods about baptism. They have been taught in seminary that all baptisms should be public. This teaching is based upon the assumption that only in this way can the importance of baptism be emphasized and that its true nature, as a service of the church, be distinguished from a social occasion which preceeds a cocktail party. So, in many parishes, so-called public baptisms have become mandatory and on

the average of once a month a new crop of babies are welcomed into "the whole family of the church" instead of into their own families.

How does this procedure affect the parents? It means that their child must appear at the church at 9:15 or 11:00 regardless of its schedule. If the baby cries they are embarrassed in the presence of a large congregation as they would not be if surrounded only by family and close friends. It means that the god-parents, who often must come from a distance, have to be on hand on a Sunday morning instead of at a more convenient hour.

How does this procedure affect the congregation? It means, and this is particularly true of its older members, that they must stand for fifteen minutes for a service in which there is very little opportunity for them to participate and in which, frequently, they cannot see or hear what is going on.

Finally, how does this procedure affect the clergy? It forces them to inject what many feel to be the least inspiring of our services into the middle of the morning service, thus interrupting the flow of worship and lengthening the time of the service. Also it prevents the clergyman from giving a short homily on the meaning of baptism and explaining to the parents and god-parents the responsibilities which they are assuming. It has been my experience that a brief preparation of that nature has been much appreciated.

At a family service, once or twice a year, when the children are present and can be invited to stand in a circle around the font where they can see and hear what is happening and have it explained to them in terms they can understand, a public baptism is most appropriate.

In a very real sense all baptisms which are held in the church are public. One does not need an engraved invitation or be an intimate friend of the family to attend. Often members of the congregation, when they learn that a baby is to be baptized after the morning service, feel free to remain and take an inconspicuous part in the service. What difference does the size of congregation make? Is a service less valid because it is attended by twenty people instead of two hundred?

A baptism can and should be a very important event in the life of a family. I believe that parents have a right to have it planned as a separate service rather than having it inserted as a minor part of a longer service.

CHURCH NEWS: —

(Continued from Page Six)

cussion has varied from group to group, but in general the areas penetrated have been the bases of good mental hygiene, the various categories of problems, intelligence, the purpose and interpretation of various kinds of tests, and discipline.

THE EVERETT H. JONES Episcopal Advance Fund with a goal of \$1,775,000 was formally launched at a special council March 22 of the diocese of West Texas. Some 500 delegates, alternates, and visitors met in St. Mark's Church, San Antonio, to hear plans for the campaign which will honor the episcopacy of Bishop Everett H. Jones, who retired Dec. 31 after 25 years as diocesan. One of the primary features of the campaign, the second E.A.F. since 1960, will be a revolving loan fund of \$885,000. With \$150,000 in a similar fund established by the first E.A.F., a total of \$1,000,000 will be available for low-interest loans to establish new churches and to aid growing congregations. Another large item is \$400,000 earmarked for land acquisition in the fast-

growing southern and central-western part of Texas. Land values in the metropolitan areas of San Antonio, Corpus Christi, and the Rio Grande Valley have risen rapidly in the last 20 years, and it is hoped strategic purchases can be made now before inflated prices make location of new missions too costly. Largest gift planned to be used outside the diocese will be \$100,000 proposed for construction of a cathedral for the diocese of Okinawa. Bishop Edmond L. Browning, is a native of West Texas.

C OF E STRATEGY for further training of clergy after ordination was recommended in the final report of the theological education committee of the advisory council for the church's ministry. It not only stressed that post-ordination training

was one of the church's most urgent needs today, but linked its value with ecumenical developments. It also suggested that study for the ministry should take place over six years, with the final three taking the form of "in-service" training.

A COADJUTOR for Massachusetts will be elected at a special convention on June 7. A committee is receiving names and will report not later than May 17. Consecration is planned for this fall with the coadjutor succeeding Bishop Stokes as diocesan in December, 1970.

ARCHBISHOP RAMSEY of Canterbury ended his 31-day tour of the Caribbean with a sermon in the Georgetown, Guyana, cathedral pleading for Christian unity. During his tour he visited nine countries.

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-- People --

WALTER H. GRAY retires as bishop of Connecticut on April 30, 1969. He will continue to live in his present home in Hartford and to be an active member of the House of Bishops, as well as to hold a number of positions in the state and elsewhere. He presides at a communion service at the Hartford cathedral April 20. Simultaneously similar services are to be held in the 200 other churches in the diocese when a pastoral letter from the bishop will be read. That afternoon clergy and lay representatives of all the congregations will come to the cathedral for a service of thanksgiving for Bishop Gray's episcopate. This will be followed by a public reception in honor of Bishop and Mrs. Gray. Besides the many position, both religious and secular, that he holds in Connecticut, he has served in many capacities in the Church nationally. As a member of the Executive Council he headed a committee to study the world mission program and prepared a report with recommendation which provoked wide discussion. He proposed the Anglican Congress in Minneapolis in 1954, attended by bishops, clergy and lay representatives of the 325 dioceses throughout the world. He has also been chairman of major committees at Lambeth Conferences in 1948-'58-'68.

NOEL N. SOKOLOFF is minister of the ecumenical church in Dublin, N. H., not Durham, N. H. as we stated in our last issue.

JOHN HOWARD MELISH, rector emeritus of Holy Trinity, Brooklyn, N. Y., died March 23, in his 94th year. The story of his battle with the vestry over the activities of his son, Bill, for peace, civil and labor rights, etc., is well known to at least our long-time readers. Dr. Melish backed his son, who was assistant at the parish, and both clergymen were eventually ousted on the order of Bishop James DeWolfe, but not until the matter was brought into court by supporters of the Melishes. All through Dr. Melish's long ministry he was a battler for unions, peace, better housing, old age security, political reform and he never hesitated to speak from the pulpit on these and other controversial subjects. In 1926 he served on a committee to investigate a textile strike in Passaic, N. J. and some years later Mayor Fiorello La Guardia appointed him to a committee to investigate a strike in a Brooklyn department store. Bill Melish was long out of the parochial ministry but was recently installed rector of Grace, Corona, by Bishop Sherman, diocesan of Long Island.

FREDERICK B. JANSEN, former associate director of program for the diocese of Michigan, is assistant professor in the school of social work at Wayne University.

JUNIUS CARTER, who was cracked down on by an ad hoc group as a trouble maker for his work in the racially torn Hazelwood section of Pittsburgh, as reported in this column of March 27, was named Man of the Year in Religion by the Jaycees of the city. Making the award was Donald C. Burn-

ham, chairman of Westinghouse, who praised Carter's work in housing, coop marketing and black unity as contributing to human renewal.

RANDOLPH C. MILLER, Episcopalian who is a professor at Yale Divinity School, is on a 14-member committee to discuss Catholic membership in the NCC. Staff people for the meetings are Episcopalian Cynthia Wedel, executive secretary of the division of unity of the NCC and Msgr. Bernard Law and Fr. John Hotchkiss who are executives for the Catholic bishops committee for ecumenical and interreligious affairs.

ROBERT GRANT, professor at Chicago Divinity School, is to give lectures at Seabury-Western, April 21-22. His subject is "Christianity in Roman Britain."

RICHARD F. TOMBAUGH, Episcopalian member of the ecumenical campus ministry team in St. Louis, is to direct a program called "values" with the part-time help of professional consultants. The program begins with a "think game", used by industry and government, when 15 people tackle the "community land use game" which hopefully will enable them to come up with correct decisions involving urban planning, land development, taxation, transportation, employment and construction. Nine denominations are in the picture with the Executive Council of the Episcopal Church putting up \$20,000 over a three year period.

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