

The **+** WITNESS

SEPTEMBER 26, 1968

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Story of the Week

Tensions Throughout the World Concern of NCC Leaders

★ Unabating tensions in the United States and other parts of the world dominated the deliberations of the general board of the National Council of Churches, meeting in Houston, Texas, September 12 and 13.

Czechoslovakia, Biafra, the situation in the Near East, international security problems, the continuing crisis in the nation's university campuses, law and order in urban areas, birth control, and the plight of agricultural workers engaged the attention of leaders from 33 member denominations sitting in consultation as policy-makers of the national federation of Churches.

The board issued a major directive to the National Council to use its purchasing power to encourage its suppliers to practice social justice. In the first of three policy statements passed at the meeting, the board commended "state-regional and local councils of Churches, the NCC's major Protestant and Orthodox member denominations, church agencies and church-related institutions, all Christians and men of good will," to try to influence those from whom they purchase to practice social justice, or if this proves impossible, to take their business elsewhere.

Under the new policy state-

ment, the board took immediate action to support striking California grape pickers by passing a resolution directing the NCC to refrain from purchasing California table grapes and recommending that all church agencies join in this decision.

The Council's special crisis in the nation program, started by the board's special order last February, was extended through 1969 and an additional \$360,000 from NCC member communions will be sought to finance it. The board's decision came after director Charles S. Spivey Jr., reported on the program.

The crisis in the nation is not caused by riots, civil disobedience, marches, and demonstrations, but by white repression of black attempts to gain power, Spivey said at a special luncheon. He called upon the religious community to "make a frontal assault against the rising wave of conservative reaction" in the nation which would delay or prevent the free participation of minority groups in American society.

Arthur Flemming, NCC president, responded to Spivey's address by making specific proposals concerning local councils of churches. Charging that they are "not out on the cutting edge of issues bringing about significant solutions," he advised that

they turn to black clergymen for leadership instead of to "white experts." Denominations must accept financial responsibility for local councils like judicatories do for state councils, he said, and interreligious organizations within local councils should be set up to deal with social action issues.

He also advised citizens to set up local urban coalitions of labor, civil rights, education, business and religious leaders with adequate financing to deal with programs. "I think we're in deeper trouble today than we were a year ago. Increasing polarization between black and white is putting us on a collision course," he warned.

No meeting of any NCC unit shall be held in any city without investigation of the policies and practices of the local police, the board decided.

Council personnel shall determine whether a meeting in that city would be a tacit endorsement of policies which cannot be condoned, or on the other hand a symbolic action or protest with potentially creative results, using the recommendations of the Kerner report on police-community relations as guidelines.

The board also declared itself opposed to capital punishment by passing a resolution which said the NCC "urges abolition of the death penalty under federal and state law in the United States, and urges member denominations and state and local

councils of churches actively to promote the necessary legislation to secure this end."

The first official comment on the university protest movement by the religious community was made by the board in the form of an open letter to its constituent denominations, identifying the causes of the crisis in higher education and underlining areas of common concern between Christians and those who seek change in university life.

Responsibility for much of the feeling which informs students protest was admitted by the churchmen who called the students "products of our homes, churches and schools, where we have taught sensitivity to human rights, the primacy of personal relations, the rightness of democratic processes, the abhorrence of injustice and war, and the importance of hope and commitment."

At the same time, the religious leaders recognized that some of the students themselves were authoritarian and destructive of the best interests of the university and society, and advised Christians to understand them, "even as they are resisted."

In a policy statement on national defense, new approach which sees security more in terms of international community than in competing nation-states was called for by the board, which stated that an increase in military power, within the new international community now coming into being, does not necessarily mean an increase in security.

Commenting on the invasion of Czechoslovakia, the board said the events there served as a tragic reminder of the urgent need of a true and enlightened use of national power in today's world, so as to secure freedom and order whereby not only the Czechoslovak nation, but peoples

everywhere may seek, find and develop their own identity. The church leaders rebuked Soviet Russia and its allies for using military power to subdue the central European nation.

Setting their sights on the current controversy within the Christian world on family planning, the board re-affirmed a need for "radical measures" of family planning to be started immediately at all levels of society and its conviction that "legal prohibitions against imparting necessary information on birth control violate the civil and religious liberties of all citizens, including Protestants."

Concerning the mass starvation now found in Nigeria-Biafra, the board urged President Johnson to continue his efforts toward providing delivery of relief supplies and pledged efforts to secure generous support of the church in this effort.

A report from a three-man

deputation, sent this past summer to the Middle East to survey the tensions there, caused some disagreement on the floor. The deputation reported that Christians in the Middle East are convinced that justice, both on their own terms and on the terms of various UN resolutions, is not being granted to the Arab people and that "Christians in the western world are indifferent to their situation and even have betrayed them."

The report was called "unfair and one-sided" by several delegates, who cautioned that discussions with American Jews should be engaged in before any well-balanced report could be made.

The board also heard reports of preparations for next year's triennial general assembly which will be held the first week of December, 1969, in Detroit. Next meeting of the board is scheduled for next January in Memphis.

Religious Journalism Gets Plug From Canadian Theologian

★ Religious journalism influences the highest councils of churches and has become "an organ of teaching in the Christian church," a noted theologian said at Northwestern University.

Father Gregory Baum of St. Michael's College, Toronto, addressed a seminar — "Toward the Seventies — Issues in Religious Journalism?" on the theological implications of the mass communications media.

Referring to "an extraordinary evolution in religious journalism," Fr. Baum said religion today has become "hard news" and is recognized "as significant."

Formerly relegated to week-end religion pages, and limited

to "conventional column of religion," news of religion today, he said, is "daily news."

"Instead of conventional columns of religion," Fr. Baum said, "we have features summarizing the development in the churches and reporting on frontier thought in religion.

"Most of the major dailies in North America today have a religion editor. It is recognized that journalists writing on religion need special training.

"Assignment to the religion beat is no longer a punishment. Religion editors in the daily press and in the weekly magazines have considerable influence on the thinking in the churches."

He cited Vatican Council II

as "a startling example" of the role played by religion reporters in influencing ecclesiastical thought.

"Without the press," he said, "the course of the council would have been quite different. Thanks to the religious journalism, in which all the major papers were involved, there was a perpetual dialogue between the council and the people."

Secular newspapers today report so much news of religion, Fr. Baum said, "that many religious publications ask themselves if they have still a positive role to play."

He said renewal movements in the churches, particularly within Roman Catholicism, has enabled the journalist to report on controversial issues and ecclesiastical conflicts.

"In the past," he said, "such reporting would have been regarded as anti-religious propaganda. Today, journalists can find priests who disagree with the Pope."

Also, he said, conflicts within the churches symbolize "conflicts going on in other societies," with conflicts in the churches "sometimes more outspoken."

Journalism has a role to play in divine salvation, he said, because newspapers in a major way "introduce people to religious issues," with even unchurched people being aware of churches and their conflicts through the press.

There are twin traps for religious journalism, Fr. Baum said, but much of this is the fault of religious leaders who feel that "what is profound must also be obscure."

The "twin traps" are superficiality and the tendency to put issues in pre-conceived categories. "Often people accuse journalists of being superficial because they — the critics — do not want to face what their

religious convictions mean in the ordinary situations of life," he said. "As to placing events into preconceived categories, this is less dangerous than is sometimes supposed.

"People read different papers and magazines, watch tv and listen to radio programs, and here various sets of preconceived ideas tend to cancel one another. The diversity of views makes people critical."

Referring to religious journalism as an "organ of teaching in the Christian church," Fr. Baum said a case in point was the controversy over birth control in Catholicism.

"Without the press the dissenting position would not have had the power it holds in the church," he said. "But even apart from these special events, contemporary religious journalism involves people in the important religious questions, in the issues of the churches, in the struggle about values."

He said Christianity cannot be taught "as an abstract wisdom" nor communicated by "reciting creeds."

"If the formula is abstract," he said, "then people think of the gospel as information about another world. They think of divine revelation as a heavenly supplement to human knowledge . . .

"God, however, speaks in the situation of life. He enables men to see what is really there and to move ahead toward growth and reconciliation.

"The message of Christ was delivered in a situation of conflict. The life of Christ was news, hard news. Religious truth is authentic only when it is relevant to what happens now.

"From this point of view, religious journalism, despite its ambiguity, is a more effective organ of communication than the pulpit."

As regards the future, Fr. Baum said religious journalism will assume a more important role in the seventies because the church is becoming a "movement" rather than structured societies whose goals and commitments were "determined by ecclesiastical government."

Rather than "association with the various churches, the important element will be personal conviction and involvement. Rather than the decisions of ecclesiastical governments," he said, "what counts will be the thought and the action of ordinary people.

"For this reason the role of religious journalism will become more important. Through the press, radio and television, more than through official pronouncement and encyclicals, will the Christian people discover the nature of the issues that plague mankind and be enabled to commit themselves to the healing of the misery.

"Again, through religious journalism in the widest sense will the church, or the Christian movement, have an influence on the society in which it lives.

"Religious journalism enables outsiders to participate in the great moral issues and to involve themselves along with Christians in the transformation of human life.

"Through religious journalism, many outsiders become insiders because together we participate in the same movement towards growth and reconciliation."

Theobald Predicts Collapse

American culture very likely cannot change in time to prevent its utter destruction, a socio-economist told the seminar of 100 religion reporters and editors.

Robert Theobald said this is an almost certain prospect because "much of our unconscious

analysis is still based on a belief that conditions will remain stable."

He warned, however, that American culture has become irrelevant to its environment, a condition which, he said, historian Arnold Toynbee has termed cause for "inevitable collapse."

"As a rational analyst of the present situation," Theobald said, "I must first accept the fact that the probability of collapse is very high."

He said it "seems probably that the United States will elect a stupid Congress," but that the poor, minority groups and students will not tolerate a continuance of the status quo "in which their valid complaints and problems are ignored."

"If we fail to act, we will not benefit from the potential of the new technologies for freedom," he said. "Rather, we will see the creation of a fascist police state. Such a possibility is already all too visible."

"It rests on all of us to make the real choices evident so that the American electorate can decide, with full knowledge of the true options, whether they want to move into a repressive society or whether they prefer to take advantage of the potentials of the new technologies to create a more human society."

U.S. BISHOPS TO MEET WITH CANADIANS

★ The House of Bishops will hold its 1968 meeting in Augusta, Ga., October 20 to 24, but it will be a meeting with a difference. For the first time in history the bishops will hold a formal meeting in which bishops of another Anglican Church will take part.

They will meet jointly for five days with the bishops of the Anglican Church of Canada, and the normal attendance of close

to 200 will be swelled by the addition of 35 to 40 others from north of the border.

It not only will be an historic first, but the agenda for the meeting promises to be of special significance for both Churches, because it will provide a follow-up opportunity to assess the accomplishment of the Lambeth Conference and the general assembly of the World Council of Churches.

Joint sessions will include discussion of post-Lambeth and post-Uppsala matters, as well as consideration of social problems common to both the Churches, the Anglican ministry, overseas development, questions of intercommunion with non-Anglican Churches and relations with Roman Catholic and Orthodox Churches.

The American bishops also will meet separately to elect a new bishop for the missionary district of Eastern Oregon and conduct other business affecting the American Church. The Canadian bishops also will have several meetings of their own.

TWO CONSECRATIONS COMING UP

★ Presiding Bishop John E. Hines will consecrate two priests, the Rev. Frederick Barton Wolf and the Rev. Hunley Agee Elebash, as bishops during the first week of October.

Wolf's consecration as bishop of Maine will take place on October 4 at the cathedral church of St. Luke, Portland, Me. Co-consecrators will be Bishop Walter H. Gray of Connecticut, and Bishop John S. Higgins of Rhode Island.

Elebash will be consecrated October 2 in St. James church, Wilmington, N. C., and will serve as coadjutor of the diocese of East Carolina. Co-consecrators will be Bishop Thomas H. Wright of East Carolina and

Bishop Hamilton West of Florida.

The bishop-elect of Maine most recently has served as rector of St. Peter's church, Bennington, Vt., a position he accepted in 1959. While in Bennington, he was closely associated with the parish training program of the province of New England, a summer field work program for seminarians.

Bishop-elect Elebash has served as executive secretary of the diocese of East Carolina since 1965. Prior to accepting that position, he was rector of St. John's church, Wilmington, N. C.

LEIGHTON ELECTED IN MARYLAND

★ Archdeacon David K. Leighton of Maryland, was elected Bishop Coadjutor of Maryland in a special convention held in Emmanuel Church, Baltimore. He was elected on the third ballot.

BISHOP KENNEDY PLANS RETIREMENT

★ Bishop Harry S. Kennedy, 67, of Honolulu for almost 25 years and bishop of the Pacific for nearly as long, will retire about January 1, on the advice of his doctor.

"The years of travel through the Pacific have taken their toll after 25 years," the bishop said, "so Mrs. Kennedy and I feel this is the right thing to do at this time. I am requesting the House of Bishops to approve my retirement as close to January 1, 1969, as possible."

His successor will be elected by the House of Bishops which will meet October 22-24, 1969. Honolulu clergy expect Bishop E. Lani Hanchett, the suffragan, to be named ecclesiastical authority for the nine-month interim period from Bishop Kennedy's retirement until the bishops meeting.

EDITORIAL

Good Bye, Latin

A FRIEND of mine, who has done a most conscientious and effective job in having his parish give the Trial Liturgy a fair test, has nevertheless said privately that he thinks the people who wrote it had wooden ears. I have heard others say they wished that Mr. W. H. Auden could be commandeered to rewrite it.

This is just the problem, however. Mr. Auden's specialty in style is Anglo-Saxon. He creates balance with subtle alliteration. The only noticeable alliteration in the present Prayer Book is on page 49, where "changes and chances" was used to try to preserve the Latin pun "via et vita." Even here, something was lost. We now have a fine emphasis on the capriciousness of events; but we have lost the implication that life itself is a journey. The one alliteration I have noticed in the Trial Liturgy stands out like a sore thumb: it is the offertory bidding. The alliteration is neither subtle nor profound, it seems to me. "Offerings" and "oblations" are practically synonyms; and "labor" is part of "life." It seems like using four words where two would have done.

Latin style consists of creating balance by the use of very subtle rhythms. Even translations of Cicero and St. Augustine show traces of its magnificent sounds. The mediaeval Church adapted it to accented languages. Miles Coverdale and Thomas Cranmer were brought up on these rules of composition, and it was second nature to them to follow them. Somehow this second nature disappeared in the seventy years that followed the Prayer Book, perhaps because of the Prayer Book, and its Englishing of the services and offices. "Therefore can I lack nothing" in the Prayer Book becomes "I shall not want" in the King James Bible. To find out why the first is good, and the second example bad, read the chapter, "The Prayer Book as Literature," in Lowther-Clarke's "Liturgy and Worship."

It well may seem silly to object to changes in the sound of our services, on the basis of mere style, or feel. But the language of the Prayer Book is a basic, primitive, universal kind of English. It is understood by the people in every province of the Anglican communion, no matter how differently they may pronounce it. If every

province creates its own revision, English dialects will become separate languages, as Spanish and Italian did.

Efforts to create a language both contemporary and dignified, both relevant and reverent, cannot be accomplished in one generation. Some of the attempts in the Trial Liturgy are unfortunate. Sometimes a not-generally-understood old word is merely replaced by a not-generally-understood new word.

Timeliness is a treacherous goal, often attained at the cost of timelessness. In 1661, the saintly Richard Baxter offered to produce, on short notice, an updated Prayer Book. The result is now ridiculously outdated.

Some things are too big for one person, one committee, one province; or even one denomination. It is easy to work at cross-purposes. New Roman Catholic services in English address the Deity as "You." This is due to the French hesitation to use the second person singular in formal language. It is reserved as a friendly form of address for children and servants. The French will not "tutoyer" God. In the Trial Liturgy, on the other hand, we are bidden to say "You" to each other, and "Thou" — the old second person singular — to God.

My older Roman Catholic friends complain bitterly about the loss of Latin in their services. I cannot accuse them of preferring unintelligibility to infelicity: they knew perfectly well what was being said in Latin. And any Protestant can understand the anomaly of being given more participation in the service, but not being allowed to participate in the decision that more participation should exist. At least we shall be asked to vote; and we can all hope that the vote will be representative, accurate, and conclusive.

Stephen Leacock told of an English bishop who told the faculty of McGill that the study of Greek had made him what he was. The hearers thought so too; and they thought it was very British and sporting of him to admit it. Perhaps I am merely defending an acquired taste; the vote should show it.

Times change; and fussy niceties must disappear. I even know a most admirable bishop who pronounces "saith" to rhyme with "brayeth" instead of with "bread," and no one seems to notice. One of my grandsons could identify half

a dozen kinds of dinosaurs before he could spell cat. I am told this is normal; most school children know dinosaurs but cannot spell.

Something has to give. Perhaps someone has to give way. Possibly it is I, and I am impatient to find out. While I think the standing liturgical committee moved much too far, and much too fast, the vote itself cannot come too soon for me.

— Hugh McCandless

Rector of the Epiphany, New York

My Thing!

By Roger Blanchard

The Bishop of Southern Ohio

THIS SUMMER, from June 1st until the end of August, I had to do what, in the vernacular of the young of our time, is known as “my thing.” If I understand what they mean “my thing” is that which gives meaning to my existence, expresses my “reason for being”, or to put it into theological terms “finding fulfillment in my understanding of what God wants me to do with my life.”

Well, as best I can describe it “my thing” meant for me; “trying to deepen my understanding of the sickness that pervades our city; hovels for houses, unfit for human habitation, the hopelessness of the poor, lack of employment or motivation to seek it or the possibility of job advancement, inequality of educational opportunities and of recreation centers, the widening gap of credulity on the part of blacks regarding the concern of those in power, particularly the police!

Oh, you know the symptoms of the sickness of the city, not just our city, but of all cities, a sickness that calls forth in our day, that haunting plaintive cry of our Lord as he looked out over his beloved city of Jerusalem

“Oh, if you only knew the things that belong to your peace.”

Yes, this was “my thing”, what I had to discover and know, what I had to stay home to do, rather than attend the Lambeth Conference.

Lots of Good People

WHAT DID I LEARN? A great deal! About housing and education and jobs and recreation and attitudes, and about the people who live and work in the ghettos, and even more about the way a city goes about meeting some of these problems! But best of all, I came to know a lot of people, people I probably would never have

come to know, really dedicated people who have deep concerns about their fellow human beings — the mayor — the city manager — the safety director; those involved in city planning or development, dozens and dozens of volunteers from all walks of life seeking an answer to the question “What can I do?” and, very important, the people who live in the ghettos, black and white, the president of Avondale community council, the head of united black community organization, the executive for Appalachian ghetto work. Believe me I treasure these new relationships.

I must say that for one who spends and has spent most of his life in the Church and with Church people wrestling almost exclusively with Church business, even when it was directed toward the world, yet always from a churchy point of view, this summer provided a new stimulating experience. One never to be forgotten.

Yes, for one whose orientation has largely been focused on ecclesiastical institutionalism, to be thrust rather abruptly and thoroughly into a worldly institutionalism, into the so-called secular social order, through a city hall office and into many of its departments, and involvement in the manifold social agencies, public and private, of the community, this summer has been most enlightening and will undoubtedly provide an excellent foundation for functioning more responsibly in the future as bishop of the diocese.

God and Our Neighbor

BUT PROBABLY the most important result of these experiences is found in the fact that I have been driven deeper and deeper into study of the Bible and its message and meaning for our time; into a more extensive and intensive prayer life than I have known and experienced for many years.

This may sound like a very strange thing for a bishop to confess to his people, but all I know is that the more I became involved in the affairs of the world the more was I driven to the affairs of the spirit. As never before have I come to realize that the sheer massiveness of the sickness that overwhelms man on every side demands the help of God, working through men everywhere.

To couch my own experience in the language of theology, the more I sought to love my neighbor the more was I compelled to turn to God for the insights, understanding and the power to achieve this.

Or let me try again to make explicit the meaning of my summer experience. Take the cross! It is a crossing of two pieces of wood, one horizontal and the other vertical. Often in describing the way of the cross we describe our relationship with God as that represented by the vertical, that is, the upward thrust of the spirit; and we describe our concern for man, our love of neighbor, as that represented by the horizontal, the outreach of man to man.

In recent years there has tended to develop a polarization between the vertical and the horizontal. Some in the Church have insisted that the whole life of the Church must be the way of the vertical, must concentrate all its effort on the development of the spirit, provide the gifts of the spirit to the faithful who come to the church which they have bought and built or sustain with their gifts, where they may find comfort and peace, as individuals in the company of the like minded in a life of prayer, communion and fellowship. Yes, in these days of change and turmoil all about, in the market place, the club and even the home, they insist that the Church must remain the last eternal refuge of security, the way of the vertical thrust from the cares of this world to the peace of God.

No I'm not exaggerating! This is the way of many and in our days of distress more and more have adopted this position. Some of whom are leaving the Church while others stay on, many in confusion and despair, crying, weeping for the Church of the loving Jesus, the Jesus they learned about as children, tender and compassionate, the Church of the vertical thrust!

Into the World

BUT THEN there are those, clergy and laity, who in more recent years have sought the meaning of the gospel in following the Christ out into the world, working to make his presence known in the pursuit of better housing for all, more adequate education for all, more jobs regardless of color, recreational opportunities for all, alleviating poverty, seeking civil and welfare rights for blacks and whites, for all the children of God; the hungry, the naked, the sick and those in prison, seeking to reveal the living Christ in service.

This is the horizontal way of the Church, with the arms of the Church reaching out and out until they seem to come into a full circle embracing all mankind as they join with all others in Christ, all creeds and colors.

At times these followers become so busy with their plans and schemes and programs that they seem to remain on the horizontal, content solely to serve humanity on the flat plane of secularity. So wrapped up in the concern for others are they that often they seem to neglect, if not forget, their dependence on the vertical, seem to forget the fact that there could be no horizontal thrust lifted up to reveal the Christ were it not for the vertical, seemingly forgetting his injunction that, "if I be lifted up I will draw all men unto me" — held high, worshipped as the source of power.

True, but still they rightly insist that there would not be a cross either without the horizontal. Of course, for both are imperative! Both constitute the way of the cross, each is indispensable to the other.

Dependence on God

NOW LET ME conclude by underlining a conviction that became clearer and clearer to me as the weeks of the summer unfolded; that the only way I could possibly carry out the horizontal — that is

love my neighbor
be a servant

depended more and more on the realization of my complete and utter dependence on one God, upon the gifts of the spirit as my daily bread, that which God promised to give as we promise to follow his son into the world.

So? What happened to me this summer as I got to do "my thing" — find the meaning of existence in the heat of '68?

I discovered once again, and I trust I'll never forget, that the servanthood which I have proclaimed as the way of the Christ and have sought to witness to, daily, is still valid: is the way, but only as I give myself more and more to worship of Almighty God, seek to deepen every aspect of the spiritual life, study more and more the word and the way of God revealed through the centuries. Yes, the way of the Christ is based both on the horizontal and vertical, but the horizontal is possible only as I recognize that the mission and ministry of the horizontal is made possible only because of the power of the vertical through the gifts of this spirit.

Yes, this is what I experienced this summer as I got to do "my thing" and I share it with you in thanksgiving!

SPECIAL CONVOCATION IN SOUTH DAKOTA

★ Bishop Conrad H. Gesner in consort with the executive council of the district of South Dakota, called a special session of the convocation which convened in Sioux Falls September 6-7, for the purpose of considering matters pertaining to changing conditions in nation, state, and Church. Four study papers had been prepared in July for distribution to the parishes and missions on the following themes: the mission of the Church, particularly in South Dakota; Church and society; freedom and authority within the Episcopal Church; the total ministry — ordained, lay, and new forms. These were written respectively by the Rev. Gordon R. Plowe, Bishop Ogilby, the Rev. H. L. King, and Mr. Norman C. Gross.

The convocation considered these four topics in small workshop groups and then sat as a committee of the whole for further discussion and open debate before the convocation was called to order. The Rev. David R. Cochran of Fort Yates, N. D. and the Rev. H. Boone Porter of the General Theological Seminary, New York, served as consultants.

Actions taken included resolutions on these subjects: abolition of capital punishment; commutation of the death sentence of Thomas White Hawk (9/19); renewed study of the religious, economic, political, social and medical needs of the Dakota people and redirecting and restructuring the Church's ministry to meet these needs; more laymen to serve as chairmen of district committees. Convocation was also strongly urged to give greater support to South Dakota's Church camp, **the laymen's movement**, and the district's budget, and was encouraged to participate whole-

heartedly in the second period of trial use of The Liturgy of the Lord's Supper, September 15-October 31.

NEW YORK DIOCESE TO REORGANIZE

★ Plans for a major reorganization of the 90,000-member diocese of New York were made public in a sermon preached at the church of the Epiphany, New York, by the Rev. Richard Gary, coordinator of a special study group named two years ago to recommend changes.

Gary said reorganization was needed to rid the diocese's 196 parishes of "excessive parochialism" and to tie the upper level administrators more closely to the parishes.

"Every index of church program" he said, "shows a marked decline in the last two years, except for finance." Gary cited "wide-spread indications of confusion and disaffection among the membership and the leadership of the church."

Under the proposed reorganization, which will be voted on by a special diocesan convention in December, groups of congregations would form inter-parish councils. "Clusters" of the inter-parish councils would form three separate regional councils, which would then tie into an over-all diocesan council.

Twenty years ago, Gary said, it was important to have strong, central agencies of the church to stimulate and guide its growth, but now that situation has changed.

He claimed the diocese was organized "vertically," with little or no contact between the top administrators and the parishes.

If the proposed reorganization is approved by the special diocesan convention, it must then go to the regular convention in May for final ratification and implementation.

SPECIAL APPEAL FOR WEST AFRICA

★ A special nationwide appeal for Nigeria-Biafra relief has been announced by Presiding Bishop John E. Hines to be held in Episcopal churches during the period of October 1 to October 8.

The goal of the appeal, Bishop Hines' statement said, will be \$200,000 to provide a fair share from the Episcopal Church in participating with the World Council of Churches in its drive for \$3,000,000 to aid the victims of war and starvation in West Africa.

The special appeal was agreed upon by the bishops of the American Church while meeting during the Lambeth Conference and is in conformance with action taken by the general assembly of the WCC at Uppsala, Sweden, which called for increased relief assistance, the establishment of an airlift and the development of "mercy corridors" for the delivery by air of food, clothing and medical supplies.

The funds will be administered by the WCC division of inter-church aid, refugee and world service, which is cooperating with Caritas internationalis and the international committee of the Red Cross in moving supplies to the needy areas.

Bishop Hines said the appeal will not only provide food and medicines but will also pay the expenses of medical-nursing teams. The first team consisting of seven members already has been sent to West Africa.

Church world service, an agency of the NCC, also recently airlifted shipments of high-protein food, dried eggs, dry milk and medicines for Biafra from New York by way of several trans-shipment points from where they were flown by night-flight to Biafra.

- - People - -

BOSBYSHELL, WILLIAM A., former graduate student at the U. of Fla., is intern at the Episcopal Counseling center, Tampa, Fla.

BRUCE, JOHN, former vicar of the Resurrection, San Antonio, Texas, resigned to study for a doctorate in marriage counseling at the U. of Minn.

CAMPBELL, ALAN, former vicar of St. Matthew's, Edinburg, Texas, is training to be a hospital supervisor at Baptist Hospital, San Antonio, Texas.

CROCKER, BYRON, formerly at the Advent, Brownsville, Texas, is assistant rector of St. Mark's, San Antonio, Texas.

EASTMAN, THEODORE, has resigned as executive secretary of the Overseas Mission Society which has closed for lack of interest in overseas work. He has not announced his future plans.

GOTTLICH, SAMUEL G., former vicar of the Redeemer, Mercedes, Texas, is rector of St. Andrew's, Seguin, Texas.

GREEN, C. GILFORD, former curate of All Souls, Miami Beach, Fla., is curate of St. Philip's, Coral Gables, Fla.

HENNIES, RONALD, former assistant at St. Luke's, Kearney, Neb., and chaplain at the state college, is rector of St. Luke's, Buffalo, Wyo.

HEWITT, ROBERT G., former dean of Trinity cathedral, Omaha, Neb., is rector of Grace and St. Stephen's, Colorado Springs, Col.

JOHNSON, RALPH F., former curate of All Souls, Miami Beach, Fla., has resigned to study at the U. of Miami.

MASSEY, HOYT B., former vicar of St. Christopher's, Orlando, Fla., is rector of St. John's, Tampa, Fla.

PUCKETT, CLAY, former rector of St. John's, McAllen, Texas, is rector of St. Mark's, Houston, Texas.

REYNOLDS, GEORGE L. JR., formerly a member of the executive

council staff, is rector of Christ Church, Glendale, Ohio.

SMITH, CHARLES was installed as national director of the Church Army on Sept. 20 by Presiding Bishop John E. Hines.

STONE, JAMES F., formerly at the Messiah, Gonzales, Texas, is vicar of St. Christopher's, Portland, Texas.

TOWERS, ARLEN, former rector of St. Andrew's, Seguin, Texas, is now vicar of the Resurrection, San Antonio, Texas.

CHURCHMEN TO PROBE DISORDERS IN ST. PAUL

★ President Arthur Flemming of the NCC, Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis, and the Rev. Denzil Carty, rector of St. Philip's Episcopal church, are members of a six-member committee investigating racial disorders in St. Paul.

During the disorders, four police officers were wounded, about 15 persons were arrested, an undetermined number of persons were injured, several businesses were firebombed and hundreds of windows were broken.

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