

# The **+** WITNESS

FEBRUARY 24, 1966

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## Story of the Week

# Uping Budget and Delta Ministry Chief Concerns of Council

By E. John Mohr

*Witness Editorial Assistant*

★ The Executive Council expeditiously adopted the annual budget, approved the partnership principle, and changed the method of appointing missionaries when it met Feb. 8-10 at Seabury House, Greenwich, Conn., but held extensive discussions reflecting current political and economic tensions as related to the National Council of Churches.

The latter arose from a communication to the Presiding Bishop from a council member concerning the participation of the Mississippi Delta ministry in the break-in at the Greenville airforce base, and another from a parish saying it would withhold part of its missionary giving because of opposition to what it considered to be "direct political action" on the part of NCC.

Among the 8 absentees at the meeting of the 41-member body were the two vice presidents. Bishop Bayne was recovering from a virus infection, while Warren H. Turner Jr. was under treatment for what Presiding Bishop Hines called "the jitters". Although the discussions touched on many areas there appeared to be a tacit understanding not to raise the issue of U. S. involvement in Vietnam.

Council income from all sources in 1965 exceeded expenditures by \$726,028, making it possible to use \$468,554 of this balance for the 1966 budget, which totals \$13,462,404, a sum within the limits directed by the 1964 General Convention. The remainder of the excess income, \$257,474, was set aside as a fund for future program needs. The 1966 budget compares with \$12,904,639 for 1965 and an actual expenditure for that year of \$12,285,501.

In addition to the amount carried over from 1965, estimated income for this year includes \$11,825,997 from the quotas of dioceses and missionary districts; \$200,000 from UTO; \$850,000 from trust fund income; \$96,853 from undesignated legacies; \$21,000 miscellaneous. The UTO figure is a reduction of \$100,000 from last year in accordance with the plan of using this money for special projects rather than the regular operations of the council.

The sum from undesignated legacies in the budget is used for interest on the mortgage of the Episcopal Church Center. The total from legacies is expected to be larger, but, under resolutions now in effect, any excess will be restricted to capital purposes outside the budget.

Amounts allotted to various

departments cannot be readily compared with 1965 expenditures because in the 1966 figures items formerly listed separately have been grouped under other headings, and the administrative costs have been budgeted on a pro-rata basis with the departmental allotments.

Out of the total budget almost half, \$6,123,753, goes to the overseas department; home receives \$3,586,713; education \$747,842; social relations, \$445,653; promotion, \$803,636; research and field study \$154,266; women's work, \$238,205; laymen's, \$75,264; presiding bishop's office—a new classification, this includes the suffragan bishop for the armed forces, which last year was budgeted for \$210,811 — \$693,024; MRI, \$100,000; subsidy for the Episcopalian (monthly magazine), \$169,048; world relief and inter-church aid, \$225,000; other, \$100,000. Departmental budgets, such as overseas, include substantial amounts given to projects in other churches.

The treasurer, Lindley M. Franklin Jr., reported that the receipts on 1965 pledges from dioceses and missionary districts came to \$11,237,106, against the total of \$11,194,889 pledged. The total mathematical quota for all jurisdictions for 1965 was \$11,566,017, and this would have been the amount pledged if all jurisdictions had accepted their individual quotas. Of all the dioceses and domestic

missionary districts 5 pledged more than their mathematical quota and paid in full, Bethlehem, Delaware, Tennessee, Ohio, and Southern Ohio; 5 pledged the quota but exceeded it in payments, Pittsburgh, Virginia, East Carolina, North Carolina, Iowa; 1 pledged less than quota but exceeded it in payments, Easton; 63 pledged the quota and paid in full; 7 pledged less than quota and paid in full; 3 pledged less than quota but exceeded the pledged payments; 7 pledged less than quota but paid pledges in full; 2 pledged the quota but did not pay in full; 1 pledged less than quota but did not meet the pledge.

### Partnership Plan

The council endorsed the partnership plan of giving affirmed at the 1964 General Convention and associated itself with the recommendation of the joint committee on the partnership plan to implement it at the 1967 convention. The recommendation was brought before the council by the chairman of the committee, Bishop Burroughs of Ohio. Under the plan quota assignments to the dioceses would be replaced by voluntary pledges, the same principle in turn applying to parishes with respect to their giving to the dioceses, the objective in all cases being that each would give to others at least as much as it keeps and spends on itself. At present parishes give 13%, and dioceses 28%, to others. There was some discussion in the council seeking to clarify the relationship between partnership and stewardship, Canon Howard Perry, chairman of the promotion department holding that the latter could be looked upon as the means of obtaining funds while the former provides a method for distribution. Hugh Laughlin, of Toledo, chairman of the finance department disagreed with this analysis, taking

the view that the partnership principle was itself a motivating factor. There were questions as to the extent to which funds should be expended to promote the partnership plan inasmuch as General Convention may not actually adopt it in place of the quota system. However, \$30,000 was included in the budget of the promotion department to arouse support for the plan in the church, and a resolution offered by Mrs. Osborn for an additional \$75,000 for promotional purposes was referred to an ad hoc committee which was requested to develop plans for submission to the June meeting of the council.

Reporting for the home department, Bishop DeWitt of Pennsylvania, the chairman, offered a resolution requesting all domestic missionary districts to apply for diocesan status at the next General Convention. Under the canons all 8 of them, with the possible exception of Utah, are now eligible for this status, unless the canonical qualifications were narrowly construed. Mrs. John Foster, chairman of the overseas department requested that consideration of the matter be held over until a study could be made to determine whether overseas districts should also be encouraged to seek diocesan status. Canon Charles Guilbert, the council secretary pointed out that in 1964 a proposal to eliminate all canonical distinctions between dioceses and missionary districts was referred to the joint commission on the structure of General Convention because of the complicated legal procedures involved. Bishop Corrigan, director of the home department, felt that Bishop DeWitt's proposal would accomplish the same result without waiting for elaborate canonical changes since the districts were presently supporting the episcopal establishments in their areas.

On motion of Mr. Loughlin the matter was put on the calendar of the June meeting.

### Mr. Crump's Telegram

Actions regarding the NCC Mississippi Delta ministry and the break-in at the deactivated Greenville base resulted from a telegram sent by Charles M. Crump, member of the council from Memphis, Tenn., to Dr. Hines early in February. In it Mr. Crump reported that a Memphis paper had reported that Suffragan Bishop Paul Moore of Washington, chairman of the Delta ministry commission, had admitted that the ministry had participated with other groups in planning the action, which he deemed improper. Although the Executive Council is not directly involved with the Delta ministry it gives financial support to it from the church and race fund. Reporting for the social relations department, to which the message had been referred, Bishop Marmion of South western Virginia, its chairman, said that a discussion with Bishop Moore had revealed that while the ministry had participated in the conference of some 700 poor people at Edwards, Miss., they themselves had decided to take the action as the only way of bringing pressure on the federal government to come to their aid. As a result of unemployment in the area 6,500 families have been evicted during the past few months and at the same time local authorities have impeded the distribution of food obtainable from federal sources.

### Deplorable Conditions

Mr. Crump said that while he did not question the economic conditions described the report bore out the contention that the Delta ministry had participated in an illegal entry and seizure of property. He offered a resolu-



tion deploring the actions of the Delta ministry officials in "planning, sponsoring and carrying out an unlawful breaking, entering and seizure" of government property, requesting that a current study of the ministry inquire into the occurrence and name the persons involved, and that the NCC, which sponsors the ministry, give assurance that there be no repetition of "unlawful acts" by the ministry or the NCC commission on religion and race, of which Dr. Eugene Carson Blake, the new secretary of the World Council of Churches, is chairman.

### **Bishop DeWitt Speaks**

Charles Bound of New York, responding, said it "is inferential that the Delta ministry provided leadership", and that if illegal acts had been committed the U.S. attorney general should prosecute for them. Bishop DeWitt, expressing gratitude to Mr. Crump for affording the council the opportunity and bringing such matters under its scrutiny, said that in the circumstances of the times this kind of situation must be expected. He quoted portions of a pastoral letter of the House of Bishops expressing concern about the new poverty in the midst of affluence and the moral issue which this presented, about the fact that people in distress are often "without power to change their situation", and asserting that the "war against poverty" must be turned into a "war for the poor." This war, Dr. DeWitt added, like war in general is "not always neat, not always nice; but to this war we are called".

### **Poor are Competent**

The Rev. Birney W. Smith, of Galveston, Tex., after making a reference to the illegal acts which preceded American inde-

pendence, said that the actions in Greenville were themselves a response to the unlawful withholding of relief on the part of Mississippi officials, and that the people there were in fact seeking the enforcement of existing law. Bishop Corrigan said that while he also valued Mr. Crump's contributions to the consideration he was in error when he said that the underprivileged people were not capable of conceiving or planning these actions without the assistance of such agencies as the Delta ministry. Dr. Corrigan held that they should be encouraged, believing, as he did, "in their competence."

Mr. Crump then amended his resolution to delete references to unlawful acts.

### **God a Segregationist**

Bishop Coadjutor Murray of Alabama made the point however, that most white people in the south go to churches where they are taught that God is the original segregationist, so that they feel justified in using the violence to uphold God's law. To condone the breaking of law, which he felt to be the question here, was therefore a two-edged sword.

Subsequently Bishop Burrill of Chicago offered a substitute resolution which would have urged that all governmental agencies provide such relief as would have made the incident avoidable. He held that it was difficult for the council to sit in judgment on a distant situation, and that the prime concern should be for the welfare of the people.

### **Final Resolution**

After further discussion and motions to amend Mr. Crump requested Bishop Hines to call a recess so that a modified resolution could be worked out

between himself and Bishops Burrill and Marmion. When this was brought in it deplored the occurrence in Greenville, urged governmental agencies to relieve the "unfortunate" conditions there, and asked the NCC to inquire into the incident and "the underlying social and economic causes". Mrs. Harold Sorg, of Berkeley, Calif., while making clear she did not approve of, and did not participate any more than was necessary in, illegal acts, said that there was a tendency "to 'deplore' small transgressions and say nothing about 'deploring' the large transgressions". The suggestion of Mrs. Donald Pierpont to substitute "deplorable" for "unfortunate" in describing the conditions of the poor in the delta was accepted, and as so worded the resolution was passed without dissent.

In the course of the discussion Mr. Crump had said that he himself was not opposed to those who supported the Delta ministry and similar works, but that he was concerned lest the church suffer because of the council's involvements and misunderstanding about them.

### **NCC and Politics**

Related questions and attitudes were brought before the council in connection with the letter from St. John's parish, St. John's Island, S. C., objecting to NCC political stands. Prime F. Osborn, of Jacksonville, Fla., held that people like the St. John's vestry wished to see a stronger application of a resolution adopted in the 1964 St. Louis General Convention relating to the NCC. In it the Episcopal Church delegates to the general assembly and the general board of NCC were "urged" to "seek to restrain" NCC agencies from "influencing specific legislation" on which this church had not taken a

stand. Problems arise in attempting to implement the resolution since the delegation has no veto power over the NCC or any part of it. Bishop Hines said the St. Louis resolution had been put into the minutes of the NCC general board. He felt that after having done whatever may be possible to seek restraint the delegates had to be guided by their conscience when being confronted by particular questions. Mr. Osborn could not cite any specific instance of a contravention of the St. Louis resolution, but there had been some activity in relation to the repeal of section 14 (b) of the Taft-Hartley act.

### Views of PB

Dr. Hines said that if the resolution were to be interpreted so narrowly as to make the Episcopal Church delegation an instructed one there would be little point of their presence at NCC meetings. Mr. Crump was of the opinion, however, that if any issue about "specific legislation" came before the general board, for example, this church's delegation would be bound to vote against it irrespective of the merits.

Seeking further clarification after the luncheon recess, Mr. Osborn propounded a hypothetical question regarding actions of the delegates. To this the Presiding Bishop replied that it was his own view that the St. Louis resolution would not be contravened if an NCC functionary testified before a congressional committee on relevant Christian principles, provided he did not maintain that a particular bill was itself the only way of applying of such principles. Mr. Osborn was content with this declaration and requested that the St. John's parish vestry be informed of it.

In response to a request from the Episcopal Society for Racial

and Cultural Unity for assistance to dioceses where racial crises may arise Dr. Marmion submitted a program report prepared by the department outlining the services now available through its divisions and other agencies. The program paper was approved with the elimination of specific references to ESCRU originally contained in it. Additionally the department recommended that the 1966 church and race appeal be raised from \$100,000 to \$150,000 to support an augmented urban program. This was referred to the finance department, on whose recommendation the council made an immediate appropriation of \$50,000 from the new fund for future needs, since it was doubtful that the appeal would bring in sufficient response to cover the extra amount. Last year the appeal brought \$84,070, to this being added an annual allocation of \$25,000 from UTO.

### Missionary Appointments

Missionaries will hereafter be appointed by the Presiding Bishop, as president, after recommendation by the director of the department concerned with the appointment. The new system, proposed by Mrs. Foster for the overseas department, takes the place of one originally adopted in 1943, under which an appointment committee with varying membership made the designations.

The council also:

Made an appropriation of \$28,000 from undesignated legacies for the purchase of land for a farming and educational co-operative project at Lake Izabal, Guatemala.

Contributed \$10,000 for expenses of the WCC conference on church and society.

Gave \$14,000 from undesignated legacies for a staff residence at St. Christopher's mission, Bluff, Utah.

## LATER DEVELOPMENTS ON DIVORCE LAW

★ There have been later developments in the proposed revisions of the New York divorce law since Luman Bruner wrote the article on page ten this week.

Charles Tobin of the state's Catholic welfare committee has since stated that bishops of that church would accept some reforms. This prompted Senator Jerome Wilson, chairman of the committee that drafted the bill, to tell the press that he was "heartened by Mr. Tobin's recognition of reality."

## A.M.E. CHURCH JOINS UNION CONSULTATION

★ The African Methodist Episcopal Church, a Negro denomination with some 1,250,000 members, has become the seventh full participating member of the consultation on church union, it was announced.

Bishop Robert F. Gibson Jr. of Va., chairman of the consultation's executive committee, said the AME Church will formally start its relationship with the other denominations by taking part in executive committee sessions March 18 at Virginia Seminary at Alexandria.

The next full session of the consultation is scheduled May 2-5 at Dallas, Texas. In addition to the new member denomination, others participating are the United Presbyterian, Methodist, Episcopal and Evangelical United Brethren Churches, the Christian Churches (Disciples of Christ), the United Church of Christ.

In another announcement, Bishop Gibson said that participating churches have agreed to observe April 24 as consultation on church union Sunday, taking part in pulpit exchanges and union study and discussion sessions in all 50 states.

# EDITORIAL

## The Call of Lent

THE LENTEN SEASON calls us to sojourn with Christ in the wilderness and, with the help of the spirit, to gain new inspiration, strength, and courage to be better Christians.

It was in the lonely wilderness, far removed from distractions of everyday living, that our Lord pondered his stupendous task. God had spoken and God must be obeyed. Our Lord, deeply conscious of a call to perform a mighty work, fled to the quiet places to be alone with his Maker.

The call of Lent is a summons to every sincere Christian to seek the quiet place where, following the example of his Lord, he may ponder anew the deeper and loftier meanings of Christian discipleship. Such meditation enlarges our vision, helps us better to discern right from wrong and brings us closer to the mind which is in Christ Jesus.

Even as Almighty God chose the valiant Nazarene to spearhead the mighty movement, culminating in ultimate triumph of the kingdom, so the Lord Jesus has chosen us, members of his church, his body, to help bring about its victorious consummation.

So Lent calls us to retreat from worldly distractions that we may consider anew the duties and objectives of our Christian vocation. Lent calls us to the rest and relaxation of quiet places, our churches, where we may renew our strength and gain clearer vision.

If we so will it, the quietude of the Lenten season may be used to great advantage in resolving some of the inner conflicts which continually disturb and mar every human personality. It was with a great inner conflict that our Lord struggled during those forty days and nights. He emerged physically exhausted but spiritually serene and confident. The flesh was subdued to the spirit, his mind was made up. He had discerned and repudiated the subtle snares of Satan. His understanding of his God-given mission was clearer and he was ready to place his feet firmly on that road which led to the world's redemption.

Following our Lord's example we, too, can use these forty days and nights to bring us peace of mind if we enter into them with the steadfast purpose of finding a clearer meaning to our

Christian discipleship and a still higher source of motivation.

Our Lord told his disciples, "If you love me you will keep my commandments." The Christian life is a life of discipline. As our Lord was obedient to the will of Almighty God, so he expects us to obey him if we would be his followers. Lent calls us to consider more deeply how we better may obey and serve the Lord Jesus.

For moderns the word "discipline" is almost anathema. But discipleship definitely implies discipline and so does the Lenten vigil. Our dislike for any kind of restriction, even though self-imposed, has made the Lenten season unpopular with many and has debilitated our discipleship. But the discipline to which the Christian submits is not a super-imposed dictatorship. We aspire to keep our Lord's commandments because we revere him and he has earned our love, respect, and devotion.

Lent can be a restful vacation with the Lord Jesus that we may know and understand him better. Our ability to appreciate and enter into this seasonal discipline depends upon how much we truly love our Lord.

No matter how we may attempt to take the hardness out of "discipline", especially in connection with Lent, it always will remain a word of solid rock, defying any attempt to camouflage it. The call of Lent is like a school bell which summons us to the classroom to learn more about the job which our Lord wants every Christian to do.

The story of the temptation, the gospel for the first Sunday in Lent, is a drama which portrays the perpetual struggle of all mankind. The three temptations indicate the ways by which our Lord seemingly might have fulfilled his mission without self-sacrifice and without the cross. The same temptations come to every sincere Christian. But the Saviour of the world refused to follow dead-end paths which the spirit of selfishness pointed out. He discerned the subtle deception of the powers of darkness and bade them begone. He chose the life of unselfish service to become the servant of all, and the way of unswerving loyalty to truth to become the redeemer of mankind.

Lent calls us once again to consider with more intensity that way, truth and life to which our

Christian discipleship commits us. It calls us to ponder anew how we more faithfully may do the work which Christ has given us to do, in truth, in beauty, and in righteousness, with singleness of heart and mind, to the glory of God and for the benefit of our fellow men.

# THE MODEL PRAYER OF JESUS

By Robert Nelson Back

*Rector of St. Luke's, Darien, Connecticut*

## THE FIRST OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"OUR FATHER, who art in heaven, Hallowed be thy Name."

"Our Father . . ." Our Lord, in the prayer he gave his disciples as a model, addressed God as "Father." The fatherhood of God was taught by Jewish rabbis before the birth of Christ; there is nothing new in our Lord's calling God, "Father." In fact, there is nothing new in the entire model prayer. All the ideas in the prayer were familiar to pious Jews. Christ took the many insights of Jewish thought, simplified them, gave them new order, and best of all gave them the power of his divine personality. What he said was fresh and new because what he said was the thoughts of great men who had gone before him put into simple, thrusting terms.

The real inventor is not the innovator but the man who collects and selects known ideas and puts them into simple constructive patterns. Marconi, for example, contributed nothing new when he discovered wireless. His task was to collect and select ideas suggested by men who had gone before him. Yet he was the real inventor because from collection and selection something new emerges.

The ideas in the model prayer were not new with Jesus; yet the prayer was new because the ideas were given force by arrangement and personality.

"Our Father . . ." God is best understood in terms of familiar family relationship. God is our father in the same way our earthly fathers are fathers to us. God loves us; he provides for our wants; he completes the family circle; he judges us.

A father judges. That is perhaps the most difficult job a father has. He must stand off

from his children and with some degree of objectivity judge them. He judges, not because he enjoys the role of judge, but because he must for the child's growth. When the child lies or steals, when the child is selfish or overbearing, the father judges, he reprimands, and he punishes — punishes for future goodness and not for past badness.

"Our Father . . ." — this is how the family thinks of its father. One child does not say, "My Father," and so shut out the other members of the family. The child, gathering the other members of the family to him, speaks of "Our Father . . ."

### God Loves All

GOD is our father; he thinks of all his children — not just you and me. He loves us — you and me — not one whit more than the man across the street who does not even go to church. That is a fact about God we must understand: he rewards us for our goodness, but our goodness does not affect his love. The true father loves the problem child as much as the model child, perhaps even more if this is possible. That is the reason the father makes such a fuss over the prodigal son and seems to neglect the good, stay-at-home boy. That is why the finding of the lost sheep causes all the angels in heaven to sing while the other ninety-nine who carefully kept to the fold seem to be ignored.

God loves all his children. It was once proposed that as an experiment in a London hospital one ward should be prayed for and another ward not prayed for. Then clinical tests could be made to determine the value of prayer. This is the supreme insult. God is not to be mocked. He is "our Father," the God of the patients in the un-



prayed-for ward as well as in the prayed-for ward. Intercessory prayer, prayers for other people, certainly does good, enormous good, but the result of prayer is not to be measured by clinical test. Good health is not always the result of prayer; neither is poor health always the result of not praying.

"Our Father . . ." These words are a tribute to Joseph, the carpenter of Galilee. Joseph's son had such an opinion of him that he did not hesitate to call God by his name, the name of everyday, common experiences. Jesus called God "Father." If the word had been spoiled for him he could not have called God by that name.

### Some Difficulties

THERE IS always difficulty in thinking of God in human terms. A human father is fallible; he makes errors and he has faults. His judgment and his actions are fallible. He may be an uncouth and undesirable person. Some men hesitate to call God "Father" because their own fathers were impossible people. Fatherhood at its best is like God. But even fatherhood at its best is inadequate.

We try to be fathers to our children, but we quickly recognize our own incompetence. In trying to be good fathers, however, we do learn something important. We realize the difficulty of the task and appreciate quite fully the problems our own fathers faced with us. Our fathers failed us — often they failed us miserably — but we are not critical now. We know the nature of the job, and we know its pitfalls. Inadequate though our fathers were, we only pray we can be as good fathers to our children as our fathers were to us. Mark Twain left home when he was in his teens. Returning some years later to visit his father, Mark Twain said he was happily surprised to discover how much the "old man" had learned since he had been away. Our experience brings understanding, and above all it brings appreciation.

In thinking of God we have to use terms we know something about. We call God "Father," yet we know full well the inadequacy of human fatherhood. Even at its best it is inadequate. Our human best is always inadequate, and our human best is often something we are ashamed of.

Beatrix Potter, an English writer, has given us the story of Peter Rabbit and the other members of his family: Flopsy, Mopsy, and Cottontail.

It is the best of all her writing. You would think she would be proud of having presented Peter Rabbit to the world. But she was not; she was so ashamed of *The Tale of Peter Rabbit*, the best thing she ever wrote, that as an old, stuffy lady she devoted her life to perfecting her shooting and gained a reputation as an expert rabbit hunter.

We are often ashamed of our best. We are proud of the honors in life that come undeserved, and we brag about them. But the honors we deserve, the ones we have actually earned by doing our best, we do not cherish. We do not cherish them because no matter how good the job was we know it could have been done better. We know, deeply, how inadequate even our best is.

"Our Father . . ." Lest we dwell too long on this human relationship, the model prayer hastens to the next phrase, "who art in heaven . . ." We go beyond humanness now. "Our Father . . ." — here God is among us and we think of him in homely terms. "Who art in heaven . . ." — here God is lifted beyond the mortal scene; he is placed where he belongs, apart from us — "our Father" yet our Holy God.

### Where is Heaven?

EVERY CHILD wants to know. Heaven is where God is. If God is here heaven is here; if God is there heaven is there. Heaven is God's home, and the home of all who love God, and God's home is where God lives. If this is vague it is vague only because we have not experienced the presence of God. Emmanuel Swedenborg claims that "every man is received in heaven who receives heaven in himself while in the world, and he is excluded who does not."

Heaven is the mystery of life. What it is like where God lives? We cannot answer the question because "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him . . ." Mystery though it is, still "God hath revealed (it) unto us by his spirit." We wonder and shall continue to wonder about heaven. Like the little girl who whispered to her new-born baby sister, "Tell me what heaven's like before you forget," we always want to know. Whenever we feel closest to God, when we have assurance of his presence in our lives, we have our best knowledge of heaven. Life brings to us ecstatic moments which are a glimpse into heaven.

Heaven is where God lives. He is apart from us and our earthly commonplaces, yet we belong to him and we shall return to him. We shall be in heaven, too, with God, "Our Father . . ."

"Our Father, who art in heaven, Hallowed be thy Name . . ." The prayer ascends in its understanding of the magnitude of God. "Our Father . . ." The prayer meets us where we live. We know about fathers. It moves on, "Who art in heaven;" we do not know much about heaven, yet we have tasted of it. "Hallowed be thy name." Finally we have the holy God whose very name must be revered. We dare not be flip or casual in our relation to him. He is the holy one and hallowed is his name.

### Meaning of Hallowed

HALLOWING the name of God means more than refraining from using it in epithets. Yet we should guard our tongues lest we take his name in vain. Christopher Wren gave careful instruc-

tion during the building of St. Paul's Cathedral in London that a workman heard swearing on the job should be immediately dismissed. "Thou shalt not take the name of the Lord thy God in vain . . ." The ancient Jews would hardly write or speak the name of God so holy is his name.

But hallowing his name is more than not swearing. When we go to church to worship him it is blasphemy to go lightly and unadvisedly. It is blasphemy to sit there and think of worldly and selfish thoughts; it is blasphemy to be there and dilute worship with thoughts apart from the holiness of God. It is God's house and it is dedicated to his worship. To give less than one's self to full worship of him in his house is more serious than using his name in epithet.

"Holy, Holy, Holy . . ."—we say the Sanctus; if we believe it we are struck with wonder and awe. "Hallowed is his name . . ." The name of the Lord God is given to us for reverence and adoration.

## ITALIAN-STYLE DIVORCE IN NEW YORK STATE

By Luman H. Bruner Jr.

*Rector of St. Peter's, Albany, and Chaplain  
of the New York Assembly*

### A FIRST HAND ACCOUNT OF THE SITUATION AS IT STANDS TODAY

NEW YORK STATE is attempting, through its legislature, to liberalize the archaic Italian-style divorce law during the present session. The law, prepared by Alexander Hamilton in 1787 and passed over a governor's veto, has for 179 years permitted divorce to be granted in New York state for but one reason — adultery.

Although there have been fitful attempts to liberalize the law over the years, the last actual change occurred in 1846. In that year, the guilty party of such a divorce was allowed to remarry in New York state.

The stumbling block of the liberalization of the law has been the Roman Catholic Church. There are reasons to believe now that the Roman Catholic opposition has been tempered. Richard Cardinal Cushing said, for example, during the last Connecticut birth control controversy, "Catholics do not need the support of the civil law to

be faithful to their religious convictions, and they do not seek to impose by law their moral views on other members of society."

The declaration of religious freedom, passed by the Ecumenical Council and its subsequent promulgation by Pope Paul VI, also has heartened supporters of divorce law liberation in New York state.

In spite of these expressions of liberalization within Roman Catholic tradition, the New York State Catholic welfare committee issued a communique to the 65 Senators and 165 Assemblymen through its spokesman, Charles J. Tobin, Jr., requesting that the effects of the joint legislative committee on matrimonial and family laws, which has drafted a bill proposing to liberalize divorce in New York state, be laid aside this particular session for greater study.

Senator Jerome L. Wilson, an Episcopalian who

has done a magnificent job as chairman of the legislative committee and who has conducted hearings all over the state, was deeply disturbed by this action. On the floor of the Senate, Mr. Wilson charged that the action by the State Catholic welfare committee was a "declaration of war" against his efforts to liberalize the state's divorce law.

Senator Earl W. Brydges, majority leader of the Senate, a Roman Catholic, and Senator Joseph Zaretzki, minority leader, a Hebrew, both rose to assure Mr. Wilson that their respective parties would not be influenced by lobbyists such as Mr. Tobin, even though he spoke in behalf of the Roman Catholic Church.

### Support Reforms

OTHER FORCES immediately came into being to support Senator Wilson. Assemblyman Percy E. Sutton of New York polled the Assemblymen and discovered that along with the Speaker, the Hon. Anthony J. Travia, they seemed to be in favor of some form of change in the state divorce law. A group of Roman Catholic lawyers in New York City also declared that Mr. Tobin, who represented the conservative State Catholic welfare committee, did not speak for them. The Episcopal diocese of New York, through its department of Christian social relations flatly endorsed in principle Senator Wilson's endeavors.

United States Senator Robert F. Kennedy, arriving in Albany a few days after Mr. Tobin's appeal, also stated that he supported liberalization in New York state's divorce law.

Actually, the timing of the communication from the State Catholic welfare committee was very poor. The very issue of the New York Times, for example, which reported in detail the contents of Mr. Tobin's letter to the legislators, requesting that the present bill proposed by the joint legislative committee be laid aside for further study, also revealed the story of Patricia Kennedy Lawford's divorce from Peter Lawford. The divorce was granted to Mrs. Lawford, a Roman Catholic, after eleven years of marriage on the grounds of mental cruelty. The divorce was granted in Idaho because such a ground for divorce obviously is not possible yet in New York state.

The spokesman for the Roman Catholic archdiocese of New York, interviewed by the New York Times, and in spite of the opposition of the State Catholic welfare committee to liberalize divorce proceedings, said that Patricia Kennedy

Lawford would remain a Catholic "in good standing" in spite of her divorce.

Senator Jerome Wilson's bill has been drafted after extensive public hearings. It would broaden the adultery ground for divorce for New York state to include homosexuality and sodomy and would add four new grounds: cruel and inhuman treatment, abandonment for two or more years, sentencing of a spouse to prison for five years for a major crime, and a mutually agreed-upon separation for at least two years.

### Lawyers Take Stand

THE FINAL REPORT of the Wilson commission will be in early March. The New York City bar association and the New York county lawyer's association have expressed themselves on the issue perhaps as succinctly as anyone could. They have argued that presently the adultery-only statute has bred disrespect for the law. They have pointed out that the present law is undemocratic because poor people can not afford to get out-of-state divorces. New York state, for example, issues about 8,000 a year; but California, with the same population, issues about 50,000 divorces. This simply means that New Yorkers who have the funds go elsewhere. There are about 400,000 divorces a year in the United States, and it is one of the tragedies of our life.

The most precious heritage that a state can have is its citizens. The Assemblymen and Senators of every state are charged more than any other legislative body, however, with the direct welfare of the people.

As chaplain of the Assembly, I am convinced that the legislative bodies of New York state will pass some form of liberalization of the divorce procedure.

The decision of the legislators of New York will be made shortly. They will act as individuals of integrity and certainly not in collusion with a religious group that in the past has given the impression that it has sought to impress its own concepts of morality upon a citizenry which is pluralistic in its beliefs by pressuring the representatives of the people.

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# Is the Church Simply Against Sin?

By David B. Wayne

*Rector of St. Edmund's, Bronx, New York*

LENT is the time of the year when we are especially concerned to turn away from our sins, to resist temptation, and to turn unto the Lord our God.

There is a danger in fighting sin, in resisting temptation. The danger is that we become simply negative, with nothing positive to suggest in place of the sin we have removed.

Jesus tells the story of the man who is delivered of an unclean spirit; but for his story, Jesus takes a unique viewpoint, that of the unclean spirit. The unclean spirit was tossed out, no doubt by great spiritual effort on the part of his victim. Once out, the unclean spirit wasn't able to find any other suitable lodging: all the available souls were already occupied by demons or were resistant to them, take your pick. Finally he came back, just to see how things were at the old place. He found his old place absolutely empty, unoccupied, all neat and clean, just waiting for a taker. Our little demon was delighted. He ran and got some of his other homeless demon buddies, and the whole lot of them moved in to this nice, clean, empty soul. "The last state of that man was worst than the first," and you can believe it.

This is a little story about the danger of negativism, of the church saying only "Thou shalt not," of the church simply being against sin. A primarily negative morality will invite more demons than it dispells.

What is sin? Is it something evil in itself that you can get rid of the way you can get rid of a bag of bad prunes: you take them out of the ice box, carry them down the hall, drop them in the incinerator, and that's it. No. Sin, evil, does not exist on its own. It exists only as the perversion, the distortion of good. God created this world. He created all us creatures in it. He said, "It is good." The energy, the power, the force of life is good; only when it is twisted and distorted does it become evil. A truck is an efficient, powerful machine, made to carry large loads. It is a good thing. But a truck out of control, slamming down a hillside — that can be a terrible evil. Are we then to do away with trucks, forbid the use of automotive power?

There is one very important area of human life that does illustrate the danger of simply being against sin. For these Sundays in Lent our Epistles have warned us to abstain from fornication. One of the seven deadly sins is lust. The seventh commandment forbids adultery. These warnings are proper and important. But does this mean that human sexuality is bad? Is the church against sex? Of course not. But I am afraid that through the centuries even up until now various spokesmen for the church have done their share to give the impression that God doesn't like the fact that he created man male and female.

By fighting against the "sin of the flesh" only in a negative way, stressing only the negative aspects of the church's teaching on sex, without any affirmation of the positive teaching, these negative spokesmen have created a situation like that in the parable: a house cleaned and swept and empty. Was anyone surprised that seven devils worse than the first should come in and take over? Pornography, "dirty word" campaigns; novels and movies and plays almost boring in their concern for carnal sin; the seeming increase in sexual perversion; strained and breaking family life; double-standard morality; teenage abortions. To some extent these evils which beset our society are there because the church and its spokesmen have been heard only as a negative voice against sex.

Pornographic literature is not pleasant material, and it is especially unfortunate that this material is sold to children. But is the church's response to this to be a simply negative, anti-pornography campaign? This negative approach develops the feeling that sex is bad, without value, without purpose, that it is obscene. This is exactly the same feeling the purveyors of pornographic literature cultivate; they make millions out of it.

Instead of supporting anti-pornography campaigns, churchmen need to do more about a pro-human sexuality campaign. We do not cure the evils and distortions by condemning, by shutting the door on the subject. What we need to do, somehow, is to make clear the goodness of sex and the tremendous importance of it for our lives as persons. We are created by God as sexual beings, male and female; and it is in terms of this basic biological nature that we are to fulfill our destiny as man or woman.

Sex is not bad; it is a tremendous God given power for life, for personal expression, for love.



To correct the distortions of this power, we must not attack the power itself. That would be like correcting a bad headache by removing the head. Instead we should help develop respect, admiration, understanding, awe for this power given us by God.

There is a danger in fighting sin; the danger of negativism. But the Christian cannot be simply negative about evil, or sin. For sin is some good distorted and twisted. Jesus Christ comes to give power to the good; to free us from the distortions and perversions, from the falsehoods of our lives.

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## Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

*Professor at Church Divinity School of the Pacific*

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ONE FINE summer day about fifteen years ago I had started an oil painting in my garage studio. It was to be a fine sea-scape in the traditional manner, filled with plunging seas on rocks. I believe it even included a Maine Coast type lighthouse. Being of slip-shod nature I left the painting and the paints on a chair one afternoon when I finished daubing, together with the brushes dropped into a pickle jar of turpentine. When I returned to the painting some hours later something new had been added. Streaks of red crisscrossed the green seas like jagged strokes of lightning; yellow blobs floated like great balloons in the sullen skies; a brown fog swirled around the lighthouse tower.

"Obviously," I said to myself, "this is the work of a Committee! And I imagine my five year old son was unanimously elected chairman."

It turned out there had been five members, with a singular unity of mind and purpose. They were all under six years of age, too. It was quite a dynamic group. You could see the battle of wills that had gone on between the tycoon to be who had commandeered the red paint, and the embryonic strong-jawed club-woman who went in for yellow. There was evident the chatter, random work of the member who dodged in and out between the leaders, having his inconsequential say with small blobs of veridian green, from rock bound coast to far horizon. And in one

corner (the left) was the piddling of a rejected member of the committee. He (or perhaps she), with a high sense of inferiority, had drooled all over a foamy wave with tight frustrated little patterns of raw sienna. You could almost see the dominating members of the committee knocking the little squirt back in his corner every time he attempted to get involved in their loftier plans.

Suffice it to say I never did salvage the painting. The vision somehow, having been cross-hatched and distorted, never returned. But I salvaged a small spiritual lesson. Group dynamics, beyond a certain discernible point is, as we say, "for the birds". There are obviously areas of life where it doesn't work. And one of them is in art. There are several others that can easily be figured out.

And from my traumatic experience of fifteen years ago I have picked up at least a thimble-full of wisdom. In these times of collective bargaining, totalitarian states, organization man, "team play" and group-life conferences, there is still no real substitute for individuality. A man can get himself into the state of mind in which he hardly dares buy a tooth brush without a committee meeting, let alone make an important decision. But as Robert Frost said, "My individuality means more to me than my necessary group".

There is still a need in the world for the Christian man—the individual man whose life, in part, is molded in isolation, and in quiet, and in solitude; informed by the purpose God has given to him as an individual, and faithful to the vision which has come to him not as a member of a committee, but as a person with an individual responsibility to God. This may sometimes require that he should stand against the group,

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## A Reply to the Right

By Burke Rivers

*Rector of St. Stephen's, Wilkes-Barre, Pa.*

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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however sodden, however unanimous, however dynamic it may be and say, "Nuts to you! You have obscured the purpose and the vision given to me, to which I must be steadfast. As far as I am concerned you are adjourned."

## Intercessory Prayer

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

THE ENCOUNTER between Jesus and the Roman captain has always been one of my favorites: In just a few words it tells us a great deal about Christ's response to human need, and the qualities of character which elicit his response.

No two men would seem to be further apart than our Lord and this military officer. One was a teacher, the other a soldier. One was a Jew, the other a Gentile, and a pretty obnoxious Gentile at that, because he represented the hated conqueror. One was a man who renounced the use of force, the other a man of arms. Yet, in this incident these two were drawn together in a moving example of mutual understanding and trust.

There are many facets to this story, not least of which is the breaking down of the barrier between Jew and Gentile. It is difficult for us to understand the violent antipathy of the Jew toward the uncircumcized, but then few of us have experienced centuries of enslavement and persecution. In this instance this is acutely present because the Gentile was a symbol of the conqueror.

The only thing that matters initially is the captain's warm human concern for his servant and his faith that Jesus can do something to heal him. Our Lord's response ignores all the potential differences between them; and as always sees the captain not as a Roman or a Gentile, but as a human being whom he can help.

A second aspect of this story is the mutual thoughtfulness which brings the two together. To the centurion's simple but earnest statement of his servant's condition; Jesus instantly offers to go to the captain's house and heal him. "That will not be necessary", replies the captain, "only say the word and my servant will be healed". Desperate people are not always that thoughtful, because desperation often makes us

more selfish than we are normally. Nor are those who serve their fellows always as willing as Jesus was to put himself out in an emergency.

It is the humility of the Roman which captivates us as it did Jesus. But it is the humility born of giving and receiving orders. How often I observed this during the war years when I knew many officers as friends and parishioners in San Francisco. There is a quality bred into some professional fighting men which makes them far more receptive to the commands of God and the disciplines of Christian faith than the rest of us. Being men "under orders", they often have a more acute understanding of holy orders than other laymen; and more than once during world war two military men would defend me in unpopular stands from the criticisms of lay people.

But the most important thing in this story is the power of intercessory prayer. We do not know whether the palsied servant knew what his master was doing on his behalf. But this did not matter. It was the captain's faith that Jesus responded to, just as it is the faith of many an intercessor that still results in the healing of those for whom they pray.

We cannot ignore the biting comment of Jesus after the centurion had made his speech. He was already under attack from the leaders of his own people. They did not believe in him, nor respond to his gospel. Like members of the "in group" in other times and places, they were in danger of being "out" someday because others did respond and did believe and were the real inheritors of the kingdom.

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## An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

*Professor at Church Divinity School of the Pacific*

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# New Head of WCC is Dedicated To Unity and World Action

★ Eugene Carson Blake, 59-year-old chief administrator of the United Presbyterian Church in the U.S.A. renowned for his leadership in church union and Christian social action programs, was elected as the next general secretary of the World Council of Churches.

Named in an "overwhelming" vote by the 100 member policy-making central committee of the international fellowship of 214 Protestant, Orthodox, Anglican and Old Catholic Churches, the American churchman will succeed W. A. Visser 't Hooft, in what is regarded as one of the most important executive posts in Christendom.

A unanimous choice of the 18-member special nominating committee named last year to produce a candidate for the secretaryship, Blake will assume the position at a date this year yet to be announced.

He will come to the post with a background highlighted by numerous positions of responsibility and leadership. He has been stated clerk of the former Presbyterian Church in the U.S.A. from 1951-58; president of the National Council of Churches, from 1954-57, and in his present denominational office since 1958.

Probably one of the best-known U.S. Protestant churchmen, Blake has gained national prominence for spearheading Church union efforts in the United States and as a leading force in Protestant and inter-religious attacks on racial injustice and poverty.

On the international scene, in addition to his involvement in WCC programs, Blake has been a strong proponent of closer relations with the Roman Catholic Church. In 1964 he was present

with other United Presbyterian leaders in a first visit with a Catholic pontiff by U.S. top denominational officials. They met with Pope Paul at Castel Gandolfo.

## Election Expected

The election produced virtually no surprise. Since last October, his has been the name most publicly mentioned as the likely successor to Visser 't Hooft, who has held the position since the WCC was formally constituted in 1948.

Dr. Blake was named to a term that will last until the general assembly of the WCC at Uppsala, Sweden, in July 1968, when that body can elect him to a new term.

Anglican Bishop John Sadiq of Nagpur, India, at a press conference following the announcement of the election, said Blake was the unanimous choice of the nominating committee. In regard to the election—which was closed to the press and public — the bishop, chairman of the nominating panel, said only that the vote was "overwhelming."

"I believe we came to this decision under the guidance of the Holy Spirit," Bishop Sadiq said.

## Acts Boldly

★ As the WCC steps into a new era of ecumenical involvement and heightened activity in the socio-political sphere, the executive reins will be held by a man already globally known for his dedication to the causes of Christian unity and relevance in the world.

The role in world church affairs of the new executive has steadily broadened. In the council he has held chairmanships

of the finance committee and the inter-church aid, refugee and world service division and is a member of the body's executive and central committees.

Where the outgoing general secretary handled the duties with a highly-regarded competence marked by subtlety and finesse, past actions of Dr. Blake indicate he may bring a new boldness to the office.

A national spotlight focussed on him in December, 1960, when, from the pulpit of Grace Cathedral in San Francisco, he called on Presbyterian, Episcopal, Methodist and United Church of Christ leaders to work toward formation of a united Church "both catholic and reformed."

The sermon spurred formation of the consultation on church union, now a seven-denominational group on the verge of considering an actual merger proposal.

In recent years, Blake has become one of the leading Christian exponents of equal rights and opportunities for all citizens. Together with giving impetus to his own denomination's strong attack on racial injustice, he became vice-chairman, then chairman of the activist special NCC commission on religion and race and in that role was a key participant in the momentous march on Washington for jobs and freedom.

## Civil Rights Leader

During that "demonstration" era in the civil rights fight, Blake could be found both in the highest councils — in Washington meeting with the late President Kennedy — and on the protest scene. On July 4, 1963, he joined an interreligious, interracial group protesting segregation of a Baltimore, Md., amusement park and was among several clergymen who were arrested.

In the current civil rights

phase, Blake repeatedly has called attention to the nationwide nature of discrimination, urging action in northern as well as southern areas, and is among the top guides of religious anti-poverty efforts. In January he was named a co-chairman of a new inter-religious committee against poverty.

A frequent speaker at many churches and colleges, Dr. Blake has addressed himself pointedly to numerous issues facing the church. He made a major statement on the moral responsibility of the church in a secular society in 1960 at Colgate Rochester Divinity School, declaring:

"The problems of the corporate church when it attempts to take relevant moral stands on real moral issues is very much

the same as that of the individual preacher in his pulpit. Nobody complains if he keeps general enough. He will be applauded for general exhortations about love, generosity, peace, unselfishness . . . so long as he doesn't get down to cases . . .

"But every thoughtful preacher knows that his sermons must somehow get down to cases and be applied to individuals and to social groups or else they are reduced to religious entertainment . . ."

### Views on Vietnam

After his election Dr. Blake took part in a discussion on international affairs, following a report. He said that "basically the more successful the U.S. policy seeking victory in Vietnam, the greater will be the

disaster in the long run" (see Witness editorial 2/17).

He stressed that the complexities of the conflict involve not only ideology but questions on race and poverty and said that the fact that the U.S. is a largely white nation using its power in an Asian nation "gives the impression that we who are white have a different attitude towards killing people who are darker."

He stressed that the WCC must express strong Christian concern over the Asian situation.

"We cannot remain silent on Vietnam," he said. "We are interested in peace not just for Christians, but for the whole of humanity."

### WORLD PEACE TOPIC OF NCC BOARD PARLEY

★ The increasing concern of churchmen for world peace will be a major topic at the mid-winter policy sessions of the National Council of Churches' general board, convening Feb. 22 at St. Louis, Mo.

An agenda for the session issued at NCC headquarters includes proposed policy statements on several subjects raised at the world order study conference. These include:

The rights and responsibilities of debate, diversity and dissent; the question of Red China; developments in South Africa, and U.S. relations with Latin America.

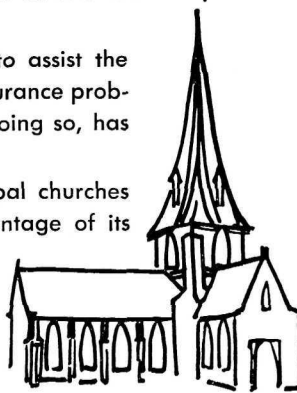
The national leaders of 30 Protestant, Anglican and Orthodox communions also are slated to consider a statement on the welfare of people in an increasingly technological world, review NCC operations, weigh reports in interdenominational relief operations, examine recent developments in Christian education and ecumenical relations and hear plans for 1966 from commission on religion and race.

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Also to be presented to the board is a proposal by the division of life and mission for a U.S. study conference on church and society.

Among special features at the meeting will be an audio-visual presentation by the Department of Youth Ministry on "Youth and the Modern World."

## DISCUSS AREAS FOR COMMON ACTION

★ Possibilities for closer Protestant-Roman Catholic cooperation in meeting emergency needs and providing aid to developing areas was discussed for three days by 30 Catholic and World Council of Churches representatives and staff consultants.

The meeting grew out of initial sessions held last year by the new joint Vatican-WCC working group where it was suggested that specialists meet to examine possible new areas of common action in the field of Christian charity and service.

Held at the WCC's ecumenical center, the meeting was led by Anglican Archbishop Angus Campbell MacInnes of Jerusalem and Msgr. Jean Rodhain of France, president of Caritas Internationalis, the international organization of Catholic social welfare groups.

Special attention was given at the sessions to cooperative effort in the areas of mutual information, joint consultation and planning, theological research, simultaneous appeals and common response to the appeals of others, representation to governmental and intergovernmental agencies and collaboration in actual fields of operation.

## ENDORSE UNION PLAN BY PROVINCE

★ British Columbia Anglicans have given their official approval to the proposed merger of the Anglican and United Churches of Canada. The en-

dorsement came during the provincial Synod.

"The provincial synod affirmed its loyalty to the principles of union," Bishop Godfrey Gower of New Westminster said. Earlier, he had reported to the assembly on the decision taken at the general synod in Vancouver in August to proceed towards union of the two churches.

Union would create a church of six million members. The United Church in Canada has

3.6 million members and the Anglican Church 2.4 million.

Committees from both churches agreed last May, after 10 years of discussions, to a set of common principles covering faith and order which would be acceptable as a basis for union.

"The affirmation of the provincial synod is another step forward towards this merger," said Bishop Gower, who is also chairman of the general synod committee on church unity.

He said the next step is for

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the proposed merger to be considered by the general council of the United Church when it meets in September.

"If the United Church consents to the principles of union then joint commissions with representatives from both churches will be set up," said Bishop Gower. "These commissions will study a variety of subjects, such as doctrine and liturgy, and will report on their findings."

"This is not just an arrangement between two denominations," the bishop added. "This is our concept of the Christian church for the future. We are prepared to offer these principles of union to any United Church."

### MINNESOTA MAY HAVE TO CLOSE CHURCHES

★ The diocese of Minnesota can expect to "lose" 32 churches in the next five to 10 years if its present rate of curtailment continues, delegates to the annual convention were warned.

Bishop Philip F. McNairy said the diocesan program has suffered cutbacks amounting to \$30,000 per year or more during the past three years.

"In three years there have been no new missions begun," he reported. "There are no funds to place men in new fields, no matter how promising they may be."

While the diocese's highly-successful advance fund has money available to lend for construction of new buildings, the diocese can't afford to start any new missions, he said.

"Two metropolitan missions have waited two years for resident leadership which we cannot give them. For the second straight year, we lack in our budget, funds necessary to pay the cost of moving men into fields that fall vacant. Between White Bear and Duluth, an area

of 17,000 square miles, there is not a single resident parish priest remaining."

At least 12 of the 32 churches which may have to close could become independent parishes in the next decade — if given proper support, Bishop McNairy said.

He appealed to parishes to raise the sights of their missionary responsibility and to improve their stewardship.

While the diocese's mission program was being cut back, the parishes and missions of the diocese have spent about 25 per cent more on themselves, he said.

In his report, Bishop McNairy revealed that Bishop Hamilton H. Kellogg and he have agreed to see that clergy are placed in the diocese without regard to race or national origin. An Episcopal-related group picketed the opening of the convention, calling for such placement.

Bishop McNairy, in his report, said Episcopalians should explore the possibility of building new churches with congregations of other denominations and sharing the facilities.

"Joint staffs and equipment might give us skills and efficiency we cannot even visualize,"

he said. "With a single business board to manage and maintain properties, clergy and laity would be free to 'be the church.'"

He said a proposed ecumenical urban training center for the twin cities would provide special skills for ministering to changing neighborhoods in the cities.

To serve communities lacking resident priests, the diocese is considering use of resident perpetual deacons who would draw their salaries through secular work in the town, the bishop said.

### DELAWARE CONSIDERS VIETNAM WAR

★ Delegates to the convention of the diocese of Delaware, after extended debate on a statement on the Vietnamese war, adopted a resolution "acknowledging the complexity of the situation, its far-reaching implication, and our limitations of knowledge."

For these reasons, the delegates said they "do not presume to urge upon our government any course other than that which is its avowed purpose: to permit the people of Vietnam to secure a government by truly free elections and to seek this objective by peaceful negotiations whenever possible."

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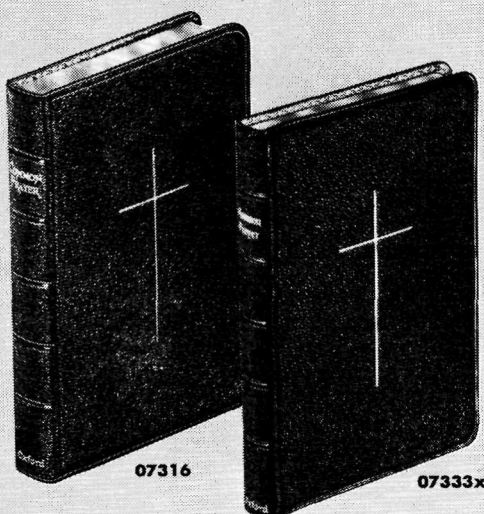
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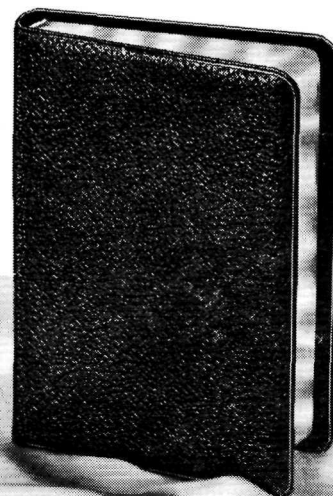
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