

The **+ WITNESS**

MARCH 7, 1968

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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Story of the Week

Restructure and Tooling-Up Highlight Council Session

By Wm. B. Spofford Jr.

★ It was the late Dag Hammarskold, mystical secretary-general of the United Nations, who wrote: "In our era, the road to holiness necessarily passes through the world of action." Following the mandate of the Seattle General Convention, which established the Crisis in American Life Program, the February 20-22nd meeting of the Executive Council at Seabury House was primarily concerned with restructuring and tooling-up for that world of action.

The major concern, taking the equivalent of a full-day of activity in executive and small-group give-and-take on the part of Council members, focussed on the restructuring of the staff operation of the Church as embodied in the professional and clerical members of the Episcopal headquarters unit at 815 2nd Avenue.

Meeting in vibrant and brilliant sub-ten-degree weather, the members were called to respond to suggestions of a special "Structure Committee", chaired by Bishop Roger Blanchard of Southern Ohio. The response was the burying of the old, and familiar, departmental structure of operation and the establishment of a "task-force" modus operandi. Following acceptance of a statement of principles for

staff operation, consideration was given to the establishment of a Staff Program Group, which is the central idea in the new way of doing things. The S.P.G., whose initials immediately recall the historic Society for the Propagation of the Gospel, is designed to give a more adaptable and responsible emphasis to the executive authority of the Church Militant, much like the general staff operations in a somewhat different, but undoubtedly highly efficient, military field.

The S.P.G. shall be responsible to serve as the central point of decision, coordination and integration with respect to all staff activities related to the general Church program and to propose to the Executive Council strategic directions and the development of new programs. It shall consist of the Presiding Bishop as chairman, the deputy for overseas relations, the deputy for staff activities—who will also have an assistant deputy for liaison and communication in this field — the directors of program units — Christian Education, Christian Social Relations, etc. — and the treasurer and director of communication as advisors.

The S.P.G. shall be accountable to the P.B. and the Council for these goals and functions:

- To assure and achieve

necessary central planning on behalf of the Executive Council

- To function for staff program activities as the central point of decision, coordination and integration of the general Church program.

Obviously, the whole development is the result of modern concerns for responsible programming and efficiency, decision-making and evaluation, clearer lines of authority and to clarify the distinction between the legislative-executive and judicial functions in 20th century institutional life.

As, most recently, the Church has learned to forget "281" in favor of "815", so it will, of necessity, have to stop thinking of "this" department or "that" department in favor of thinking in terms of over-all program and service, and will have to look to headquarters for coordinated and across-the-board action. In truth, the change is really but the formalization of practice which, of necessity, has been already used for a significant period of time, but for which there were no established procedures, guide-lines or clear rationale.

Bishop Blanchard's committee, which was originally constituted to look at the total operation of the structures of the Council and 815, and which finds most of its ideological imperatives in the MRI and the Crisis in American Life commitment—to say nothing of contemporary theories of industrial and educational management — will next

take on the role, functions, responsibilities and procedures of the Executive Council itself. The committee works intensely and with good humor and, when wrestling with organization "can-of-worms," that's the way to be!

The major programmatic decision of the Council meeting was to elect the members of the standing committee for the Urban Crisis Fund, which will advise the P.B. and Leon Modeste, director of the special unit, on the giving of grants. The structure of the committee calls for representatives of various agencies of the Church and, also, seven representatives of the poor. The elected committee, of which Presiding Bishop Hines is the chairman, consists of:

Two representatives of the Executive Council: Dean Gordon Gillett of the cathedral of the diocese of Quincy, Peoria, Illinois, and Mr. Prime S. Osborn, vice president of Atlantic Coast Line Railroad, law department, Jacksonville, Florida; two representatives of the General Division of Women's Work: Mrs. Reginald Winter, director of the Hospitality House, Washington, D.C. and Mrs. Cyrus M. Higley, national chairman of the General Division of Women's Work of Norwich, New York; two representatives of the Union of Black Clergy and Laymen of the Church: the Rev. Canon St. Julian Simpkins, director of urban work, diocese of Rochester, New York and the Rev. Quinton E. Primo, rector of St. Matthew's Church, Wilmington, Delaware.

Also six representatives of the poor: Mr. Harold Hart-Nibbrig, Los Angeles, California, director of the police malpractices complaint center in Watts; Mrs. Josie Sanchez, Los Angeles, California; Mr. Esau Jenkins, Charleston, South Carolina; Mrs. Victoria Gray Adams, Hattiesburg, Mississippi, a key figure in Mississippi civil rights activi-

ties; Mrs. Evelynna Antonetty, Bronx, New York, and Mr. Vine DeLoria, former executive director of the Congress of American Indians and now doing special study at the University of Denver on legislation affecting the American Indian.

The Presiding Bishop was given authority to appoint the seventh representative of the poor, who, according to the guide-lines, is to be a white representative of the rural Appalachian poor.

In other actions, the Executive Council approved a resolution asking staff to explore with policy-setting medical and scientific professional groups the moral, ethical and social issues raised by new developments in 'radical' surgery, such as heart transplants.

Approved a resolution which enable the Church to look at the social insurance system and

suggest revisions to more effectively alleviate poverty.

To extend and more effectively administer public and voluntary health services in the community so that all in need of medical care may receive it.

To affirm that need should be the sole criteria for eligibility for receiving public assistance and that necessary steps should be taken to protect and enhance the well-being, self-reliance and dignity of recipients of all public welfare services.

That studies should be undertaken regarding the establishment of equitable and comprehensive systems of income maintenance.

This latter resolution involved a good bit of debate, and it was introduced by a panel of social workers and recipients of various categories of public and private welfare systems.

\$825,000 Launches Crisis Program

★ The Executive Council launched the special Crisis in American Life program by appropriating the necessary funds for implementation totaling \$825,000.

The special program is an earnest attempt, in the words of the Presiding Bishop, to bring "people in the ghettos into areas of decision making by which their destiny is influenced" and to "encourage the use of political and economic power to support justice and self-determination for all men."

The largest single appropriation was a grant of \$700,000 to the Inter-Religious Foundation for Community Organization (IFCO), a not-for-profit corporation chartered in the state of New York. IFCO is comprised of nine Protestant, Roman Catholic and Jewish national religious bodies and social services agencies.

Other appropriations totaling \$125,000 were: a \$50,000 grant for distribution to emergency programs in dioceses throughout the country; a \$25,000 grant for emergency programs other than those of the dioceses; and a \$50,000 grant to encourage coalitions of religious, business and private enterprise interests, dedicated to the eradication of the social ills and injustices of the deprived areas of this nation.

Bishop Hines described the Crisis in American Life program as a means "by which this Church can take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life."

Cautioning against seeing the solution of the national crisis in financial terms only, Bishop Hines added: "Unless our men, women and young people enlist

in patterns of diocesan, parish, and mission engagement, which involve them personally as well as financially, even the best effort at this level will prove fruitless. What is before us is not primarily a matter of money. Money can help if we take our hands off of its control, giving it because we realize that it is God's and not ours. But if we attempt to use money to 'buy our way' out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienation!"

The grant to IFCO is to be paid on a "three-to-one" matching basis, thereby encouraging other like grants from participating agencies and outside sources. \$200,000 will be paid by the Episcopal Church on March 1, 1968. This must be matched by an additional \$600,000 from other sources before the remainder of the appropriation is granted. The other appropriations were unrestricted grants to be distributed by the Presiding Bishop.

In addition to appropriating immediate funds, the Council took action to establish the mechanics for evaluating and approving or disapproving individual requests for grants. A screening and review committee has been designated as an agency of the Council and will evaluate individual applications according to their compliance with one of three categories: community self-determination on a national, metropolitan or neighborhood level; service to the poor, based on programs designed and controlled by those to be served; training in community leadership. Members of the committee are reported on page four.

All programs which are approved for funding by the com-

mittee must be based on the fundamental principle of assisting the poor to organize themselves to have a full share in determining their own destiny. The programs must be imple-

mented and carried out without regard to race, creed or ethnic origin, and must not be used to support the activities of any individual or group advocating violence.

Necessary Steps for Peace Outlined by NCC Board

★ A revamped U.S. foreign policy based on justice, imperatives for peace and responsible use of power was urged by the general board of the National Council of Churches meeting in San Diego.

Noting the grave peril which war presents in the modern world, the lengthy policy statement claimed assumptions evident in the nation indicate that only one part of the existing international dilemma has been recognized. It was passed by a vote of 100 to 14.

"In our time mankind must find peace or perish," the document entitled "Imperatives of Peace and Responsibilities of Power" declared.

In the present world, the document dealing with foreign policy listed three imperatives essential for establishment of a just peace. These were: placing limitations of use of "military might" in order to avoid nuclear holocaust, nation building and the development of viable national institutions, and the promotion of human rights.

The statement criticized as "over-simplified" a world view that lumps the nations into pro-Communist and anti-Communist blocs.

It acknowledged the United States' sense of responsibility for peace-keeping, but warned that such policy might lead to arrogance or a "false moralism," and it advised against great reliance on military force to keep the peace.

"To an increasing degree the

U.S. takes unilateral decisions concerning the use of its power," it added, saying that the nation becomes "self-judging" and that "self-judgment is dangerous in that the one who judges himself is likely to find his actions good."

Too often, the statement said, the U.S. supports the status quo rather than emphasizing justice in its search for order abroad.

"Justice must come first, and if the status quo stands in the way of justice, power should be directed toward accomplishing needed change," the board members asserted.

The nation's fault, the document continued, is its over-emphasis on military power and under-emphasis on more creative solutions to world problems. "Theories that force is the only power the enemy can understand or that peace is to be secured merely by the cold calculation of how the self-defined interests of nations may coincide run counter to Christian perspective."

Several illustrations of changes in policy were listed. These included:

- Adopt a new policy in Vietnam. The document made reference to a former board resolution asking for an end to the bombing of North Vietnam and steps to secure peace with the National Liberation Front (Vietcong).

- Avoid "provocative" military actions against China, and aim at a reduction of military presence in Asia. Aid to Asia, it was suggested, should "pro-

mote and . . . not thwart, necessary social change."

● Espouse an honorable formula for entry of the People's Republic of China into the United Nations while retaining a seat for Taiwan (Nationalist China).

● Accept existence of East Germany, and recognize the present government of Cuba.

● Permit imports from Communist countries, encourage trade and investments with the Soviet Union and Eastern Europe, including exploring economic collaboration with them in Asia, Africa and Latin America.

● Remove restrictions on visitors to the U.S. from the Soviet Union, and increase co-operation with the USSR in scientific efforts.

The document urged the U.S. government to promote a "new internationalism to supersede the present fractured international community." To achieve this, a more equitable distribution of economic power was advocated.

The demands which justice makes upon the use of power, particularly military power, was not the total concern of the board members in assessing the conditions preventing world peace.

Another resolution, "The Time of Famine" pointed out that world famine is almost here and can be more destructive to world peace than weapons.

"The time of world famine has begun," the statement said. "Seven persons die each minute from hunger and malnutrition. One out of three children now living will carry through life some of the irreversible effects of food deficiency."

It said that "in less than a generation" this problem, largely through over-population and under-development will, if not dealt with, "inevitably lead to

such horrors as mass starvation, perpetual warfare and even genocide."

World Famine Foreseen

The policy statement on famine called for vastly enhanced family planning programs as vital to human survival and urgent to avert massive evils.

Churches, the board asserted, should double "each year for the next three years current overseas efforts in support of wider and more effective family planning."

It asked for a "new and expansive stance on U.S. farm policy, including domestic farm programs which give adequate price incentive to producers.

"New methods of food production have received wide publicity but appear to require long term development and may have narrow usefulness in the 20-year crisis ahead."

Attempts to modernize agriculture in Africa, Asia and Latin America was suggested so the areas might be changed from subsistence production to a more scientific pattern.

"The problem is not a simple one," it admitted. "For the Churches it is an issue of early priority."

Member Churches in the NCC were asked to promote a national conscience on the issue of world hunger, double by 1970 the current average of 1 per cent of total denominational income being spent to combat hunger and place special stress on appeals for relief funds.

The government was urged to create a semi-autonomous international corporation aimed at helping people abroad double food production in 20 years, and to adopt more relief measures.

An appeal to industry in relation to hunger included calls for ventures assisting developing countries, the putting of profits

back into regions where they are made and placing priority on the training and education of indigenous manpower.

During its meeting, the board also approved a policy statement on "World Poverty and the Demands of Justice." Concerned with issues similar to those treated in the statements on imperatives for peace and famine, it emphasized indigenous economic power, the "just aspirations of peoples," trade arrangements benefiting the less developed lands and a vastly increased U.S. aid program.

It was said that all of the policy statements would be brought to the attention of the constituent Churches, international agencies and appropriate officials of the government.

Mexican-Americans

A drive for civil rights for the nation's 10 million Hispanic-Americans was forecast.

Jorge Lara-Braud, a layman who is director of the Hispanic-American Institute in Austin, Texas, said that "in the southwest the Mexican-American is as badly off economically as the Negro and far worse off than the Negro in educational achievement."

"In Vietnam, Mexican-Americans suffer twice as many casualties in proportion to their population numbers," he said.

He predicted that the "neglected presence" of millions of Hispanic-Americans in the U.S. would come to an end.

"A groundswell movement of solidarity among Spanish-American people is increasingly identified," he noted, saying the movement was called "La Raza Unida" ("the united race.")

Lara-Braud said three recent events led to the government. He listed these as the growth of the awareness that "to be bilingual does not mean to be un-

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Action on Great Issues

TWO IMPORTANT MEETINGS are reported in this number, that of our Executive Council and the General Board, the policy-making body of the National Council of Churches.

Both took significant action which will arouse the "Stick to the gospel" crowd, which, as Dr. Krumm said in his editorial last week, is the advice many laymen would give to many clergymen.

The Witness gets its share of letters from these people, which are getting increasingly nasty. One group, which describes itself as "the loyal opposition", spends its time and money denouncing "the socialistic, materialistic, humanistic bent of the 815-Church-hierarchy-paid-professionals."

What to do about it? Stop giving. A document just received puts it this way; "It all boils down to the fact that giving in some way be restored to a voluntary basis, which it is not now. This compulsory taking for the hierarchy and their strange notions of materialism that has crept into the Church and giving to the Church is no good; just think and ponder the fact that one can't place a dollar on a local altar without a cut going to the Diocese for any whim, religious or non-religious, from there cuts going to 815 and it's materialism masquerading as Spirituality and frequently their outright un-American and un-Christian conduct, and probably worst of all, a cut going to the NCC which in pious sanctity moves toward it's political, socialistic, totalitarian ends."

Groups of this sort are all over the country, in all the Churches, recruiting ever increasing members. That they will blast at the action taken at the recent meeting of the Executive Council can be taken for granted.

The \$825,000 which launches the Crisis in American Life program provides that applicants for grants must meet certain conditions: community self-determination; service to the poor, based on programs designed and controlled by those to be served; training in community leadership. Also all programs must be based on the fundamental principle of assisting the poor to organize themselves to have a full share to determine their own destiny.

We rejoice in the action taken and will do all we can to further the program, the "loyal opposition" notwithstanding.

In regard to the meeting of the General Board of the NCC, there is hardly a day that we are not told by some authority that the Church is "not in the world" and is just plain no good when it comes to facing the great issues of the day. Its statement on U.S. foreign policy was more detailed and far-reaching than anything we have seen from any Church group — or any other group for that matter.

When a board of distinguished Church leaders vote 100 to 14 calling on the government to favor the entry of the People's Republic of China into the UN; to accept the existence of East Germany and, surprise of surprises, to recognize the Castro government of Cuba, nobody can say that the Church is not facing real issues.

Coupled with the foreign policy document was a soul-searching document on world hunger which spelled out the responsibilities of a nation as powerful as the United States.

God is in his world — Rejoice, we say — and again we say, Rejoice.

Confession at Mealtime

By George West Barrett

The Bishop of Rochester

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MEALTIME is a bad time for quarrelling. It is not the best time to confess our faults to each other, to display remorse or to tell others how sorry we are for the way we have behaved. Meals are better accompanied by interesting news, plans, ideas — all in an air of companionship, trust and joy, spoken or silent. Of course, trust leads to honest conversation and can move us to seek the understanding or ask the forgiveness of others, even at mealtime.

Assumptions such as these must have moved the Standing Liturgical Commission of the Episcopal Church to provide that in the proposed Liturgy of the Lord's Supper (now in trial use)

the Penitential Order, the Confession, Strengthening Words and Absolution, need be used only on five stated days of the year, with its recitation optional at other times.

Holy Communion — Common Meal

FOR THE HOLY COMMUNION is the common meal of the Christian congregation. Here we gather to remember with gratitude and joy the great acts of God in human history, particularly in the life, death, and resurrection of Jesus Christ. Here we meet to affirm our confident hope of the final victory of the truth and love of God. Here we are fed, not because we are good and deserving, but because God loves and accepts us as we are.

Jesus gave no character tests to the thousands of hungry people whom he fed. He did not demand repentance of his disciples on the night before he died, but gave the Bread and the Cup to men about to forsake, deny or betray him. Nor did the Risen Christ ask Peter any embarrassing questions about past cowardice before feeding him one morning by the lake.

A member of Alcoholics Anonymous once said to me about his experience, "All you need to do is admit that you can't make it alone and must have help. You don't even have to say you are sorry. That comes later."

There are, to be sure, occasions when members of families are so angry with one another, friends so bitter against each other, that eating together would be a farce and a digestive disaster. Peacemaking is first necessary. Nor is it wise to come to the table full of guilt and resentment unresolved. But the necessary repentance and reconciliation are best done well before eating. So the Christian, burdened with heavy guilt or conflict, is well-advised to seek pastoral counsel, even to make private confession rather than join in a public confession, necessarily couched in general terms.

There are times when a whole community, a family or a parish, or as Americans, needs to confess its common sins, such as slums, air pollution, indifference to the poor, or when we need to acknowledge our common involvement in the lostness and brokenness of our humanity as when, even with the best of intentions, we find ourselves using napalm and explosives on other human beings. At such times the Penitential Order is highly appropriate.

Trial Liturgy Strengthens Notes of Joy

FOR ALL THESE REASONS I am glad that the trial Liturgy is enabling us to experiment with a Rite that tends to correct the over-emphasis on sin current at the time of the Reformation, and that strengthens the notes of joy and thanksgiving that characterized the Eucharist in the early, formative centuries, and that echo the needs and hopes of our day of vast danger and immense promise.

Words of penitence and humility are still to be found in the trial Liturgy put in ways that avoid unreal, exaggerated expressions of guilt and remorse, that do not imply that sin is primarily an affront to an angry and indignant God, nor offer cheap grace through a frequent generalized, unfocussed confession of sin, followed routinely by public absolution.

These changes of the proposed Liturgy then, may open us more fully this Lent to the joy of God's forgiveness and to the possibilities of free and responsible moral choices.

Joy and Penitence

Some Comments on Bishop Barrett's Article

By John M. Krumm

Rector of the Ascension, New York

LET US INSIST at once that the bishop of Rochester has with his usual wisdom and felicity made a useful contribution to the discussion now going on in the Church about the New Liturgy and more particularly about the most controversial aspect of the proposed new rite—the optional use of the Penitential Order except on a few stated occasions.

To come directly, however, to his main point, it is difficult for many of us to agree that "mealtime . . . is not the best time to confess our faults" — at least, not if the meal is the remembrance-meal of Christ's death and resurrection. Our difficulty stems from the conviction that Christian worship has always about it a paradoxical character. It was described by T. S. Eliot in the Archbishop's Christmas sermon in *Murder in the Cathedral*: "Beloved, as the World sees, this is to behave in a strange fashion. For who in the World will both mourn and rejoice at once and for the same reason? For either joy will be over borne by mourning

or mourning will be cast out by joy; so it is only in these our Christian mysteries that we can rejoice and mourn at once for the same reason."

It is true, as Dr. Barrett reminds us, that "we gather to remember with gratitude and joy the great acts of God . . . particularly in the life, death and resurrection of Jesus Christ." But how can we recall those acts without an expression of the tragedy of human failure to respond and to appropriate that love into our own human relationships? To hear him say "this is my body which was broken for you" and "this is my blood which was shed for you and for many" cannot help but strike the ear of the grateful worshipper with a sense of how greatly we have betrayed that love and denied that graciousness.

The bishop says "there are times when a whole community . . . needs to confess its common sins". One might ask whether there are any times when there is not such a need for a community that calls itself Christ's Body and yet so sadly misrepresents and betrays him?

Office Deficient

I AGREE that there are many problems about how to express that joy and that penitence together in a single act of worship, but I no more believe that one aspect of the tension between joy and penitence can be made optional than I believe the other one can. For this reason many of us find the present Penitential Office in the Prayer Book deficient in its unrelieved mood of guilty grief.

In many ways, as Dr. Barrett says, the 1928 rite lays too much emphasis upon sin and in language which is exaggerated and too emotional. But is it wise to leave to the discretion of each priest the matter of whether or not any given Sunday is the proper time to confess the common sins which the bishop eloquently enumerates in his article: "slums, air pollution, indifference to the poor"? Is each eucharist too often to "acknowledge our common involvement in the lostness and brokenness of our humanity, as when . . . we find ourselves using napalm and explosives on other human beings?"

Of course, the use of a common confession and a general absolution are fraught with dangers, and quite apart from the question of the regularity of the use of the Penitential Order, the bishop's article is wise in pointing out these dangers. Confession must not be thought of as a pre-requisite for forgiveness — a pious work which entitles one to access to Christ's table.

Christ's love and forgiveness are the pre-requisite for confession, not the other way around. Because he loves us so freely and unquestioningly, we feel the burden of our neglect and repudiation of him so sharply.

Dr. Barrett also uses Bonhoeffer's phrase about "cheap grace", suggesting that a General Confession may become "unfocussed" and therefore unreal and routine. We cannot quite see why his adjectives have any logical connection with each other — "frequent, generalized, unfocussed." He himself recognizes "generalized" sins — sins which we commit as a Church, as a nation, as a world. Why must they be "unfocussed"?

It is the task of preaching and teaching to see that they become sharply focussed. Why is a formal General Confession any more likely to suggest "cheap grace" than the occasional words of penitence that have now been added to the already too long general intercession? So although we find the bishop's article highly useful and wise as a guide to our preaching and teaching about the meaning of confession, we cannot see that it really proves the point about the wisdom of only optional use of the Penitential Order.

The specific requirement of such a Penitential Order in the guide lines laid down by the Inter-Anglican committee seems to us to carry great weight. Why our Liturgical Commission has chosen to ignore these guidelines is still not altogether clear. The bishop of Rochester for all the helpfulness of his arguments has not proved his case.

Crisis in the Cities

ARTHUR S. FLEMMING, president of the National Council of Churches and former U.S. secretary of health, education and welfare, urged Church people to tell their congressmen what they want them to do, as "Congress continues to turn its back on the crisis in the cities."

He told the General Board members that it was "incomprehensible" to him that as the nation approaches what may be its "hottest summer," Congress seems to be in a mood to cut back on urban relief measures.

"I have no doubt", he said, "that we face the most serious internal crisis in my lifetime."

NCC GENERAL BOARD: —

(Continued from Page Six)

American," the civil rights struggle which led Hispanic-Americans to "dream impossible dreams," and the grape pickers strike in Delano, Calif., during 1967 which brought the realization that "civil rights is something far larger than the tragic struggle of black versus white."

The Hispanic-American Institute which Mr. Lara-Braud heads is a Protestant research group seeking to study and interpret Hispanic culture.

He predicted there would be some 22 million Hispanic-Americans in the U.S. by the year 2,000.

"Today we are at once on a path of collision, confluence and cross-fertilization," he said. "The outcome will depend to a large extent on those who knowingly or unknowingly share in Christ's work of abolishing inhuman laws and rules, uniting both cultures, and building together a house where Christ may live through his spirit."

He said that "La Raza Unida" does not imply some Hitlerian master race idea, but "the blending of all the families of the world into a new race."

It was the church, Mr. Lara-Braud noted, which had allowed him to be enriched by the Anglo-American world and retain his "Mexicanhood." "In the church,

I was shielded from the worst forms of prejudice," he said. "It was not until 1949 that I was thrown out of a Texas restaurant for being a Mexican. But by that time I was strong enough to take it."

"La Raza Unida," he concluded, has not lost faith in the law, "but we may have to raise some dust in order to be heard."

ACTION ON VIETNAM IN MASSACHUSETTS

* A resolution adopted by the convention of the diocese of Massachusetts voiced "distressed and anguish" concerning the Vietnam war and invited "all people of the world to join us in prayer and dedication to the elimination of all armed conflict in the world."

The resolution was proposed to the convention by John B. Tillson of Christ church, Cambridge, a veteran of world war two and a father of three sons, one in Vietnam and two others of draft age, one of whom is a conscientious objector.

Earlier, the convention rejected a resolution which appealed to President Johnson to order an immediate cessation of bombing in North Vietnam. The disapproved resolution also urged the president to order negotiations with all parties, including North Vietnam, the National Liberation Front (Vietcong) and South Vietnam, and to maintain a determination to provide social and economic help to the Vietnamese.

Other resolutions approved by delegates advocated protection for the rights of dissenters who protested within the framework

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THE WITNESS

of the constitution; urged stronger and more harmonious racial ties; and demanded a "rooting out" of gansterism which "preys on the small."

Bishop Anson Phelps Stokes declared himself in accord with Americans "who are coming to a consensus that the war (in Vietnam) is wrong, that the basic issues are social, economic, political, and are not military."

The bishop stressed, however, that the church "bore a cross" in Vietnam. He noted the anxieties of "the hitherto unthinkable fear of the possible American defeat" and probability of a repudiation of "our assumptions as Americans, westerners and believers in freedom."

Declaring that the "deeper we are involved, the more uncertain seem our goals," Bishop Stokes asked, "suppose we do win militarily, what will be the price to ourselves and to the world?" And, he added, "how can the church take up this cross? If she avoids it, she is simply not with her people who face it and not with the people of the world who face it."

Delegates voted to increase minimum wages for clergy. The minimum salaries for priests in 1968 will be \$5,800 and \$6,000 in 1969. Deacons of the diocese will receive \$5,500 in 1968 and \$5,700 in 1969.

PRESENTMENT SERVED ON BISHOP MINNIS

★ Presiding Bishop John E. Hines said that he has been notified that Bishop Joseph S. Minnis of Colorado has been served with a presentment prepared in accordance with the Church's canons. Bishop Oliver J. Hart, retired of Pennsylvania, who is the president of the Church's court for the trial of a bishop, has also acknowledged receipt of the presentment.

Under canon law the court must be convened between April

20 and August 20 to try Bishop Minnis at a time and place to be set by Bishop Hart. No date for trial has been set.

The presentment cites alleged breach of his ordination vows by Bishop Minnis. Under canon law a presentment by a board of inquiry is similar to an indictment by a grand jury in civil law.

The convener of the board of inquiry was Archdeacon J. Ralph Deppen of Chicago.

Prior to the action by Bishop Hines a committee in Colorado asked Episcopalians to support Bishop Minnis and asked for contributions for his defense if he came to trial. Nature of the charges have not been made public but the committee says that "they are specious and do not warrant the action proposed."

Those making the charges state that they refer to personal conduct and not to administration of the diocese.

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