

The **+** WITNESS

I FEBRUARY, 1971

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Catholic Agency Backs Priests,
Nuns Named in Conspiracy

★ A consensus of solidarity with all oppressed peoples, including six Americans indicted in an alleged kidnap-bomb conspiracy, was expressed by some 500 delegates attending a Catholic-sponsored conference on Latin America.

Based on a "theology of liberation," it emphatically denounced "oppression" by the U.S. government on five specific counts, keying on U.S. "complicity" in Latin American political and economic repression.

Formulated by some 12 representatives of these attending the three-day conference of the Catholic inter-American cooperation program, the statement was the first of its type ever issued in the eight-year history of the annual conference.

It was described as stemming from a "much greater sense of urgency and frustration" regarding oppression on both continents, according to Paul Mayer of East Orange, N. J., who helped draw up the document.

Mayer, a former Roman Catholic priest who is now married, was one of seven "co-conspirators" named by a federal grand jury in the alleged conspiracy to kidnap presidential aide Henry A. Kissinger and blow up federal property.

He told reporters that the alleged plot purportedly led by Fr. Philip Berrigan, and involving his brother Fr. Daniel Berrigan

as a co-conspirator, was just one of five "instances of oppression" named in the document.

Mayer said this alleged plot is directly related to the theme of the conference — "Freedom and Un-Freedom" — because it is just another form of the kind of oppression found in Latin America and to which the U.S. government consents.

The former Benedictine priest, now a teacher at Jewish Theological Seminary in New York, asserted: "It is a compliment to the church, however, that the justice department takes church people serious enough to indict large numbers of priests and nuns."

Besides Fr. Philip Berrigan, two priests, a nun, and a former priest were indicted in the alleged conspiracy, purportedly aimed at forcing the government to curtail war efforts in Vietnam.

The statement, signed by delegates during the final session, pledged the participants to a "morally binding responsibility . . . to share in the struggle of our sisters and brothers to reclaim their full human dignity."

"We acknowledge," the statement continued, "that this can only be accomplished by liberating ourselves from all dehumanizing forms of socio-economic, cultural, religious and political domination."

Pledging each participant to request and accept the "guidance of the Holy Spirit revealed through the signs of the times," the statement declared, "this is not a threat. It is an unalterable commitment to action." It went on to denounce specifically:

- The U.S. government's recent action against the 13 persons indicted or named as co-conspirators on kidnap-bombing charges.

- The "complicity" of the U.S. government in the "systematic exploitation" of Latin American countries seeking political and economic self-determination in their own way.

- The "genocidal" war against the people of Southeast Asia.

- The "complicity" of the U.S. in the "systematic torture of political prisoners in Latin America whose only crime is dissent."

- The "persecution, surveillance, intimidation and denial of human and civil rights to black, Spanish-American and Indian groups seeking equal participation in benefits now denied them."

The statement concluded with delegates declaring themselves "one with Jesus Christ, the liberator, in the fulfillment of his promise to 'set free the captives and bring good news to the poor.'"

"We set our lives against the process of internal and external domination realizing that no man can be free unless all are free."

National Council General Board Takes Important Action

★ While expressing warm interest in securing a wider base of ecumenical fellowship, the policy making general board of the National Council of Churches indicated that it would not sacrifice its traditional role of advocacy to achieve inclusiveness at a four day session.

Official delegates of the 33 member communions which make up the NCC, after hours of intensive debate in plenary session on the proposed restructuring of that agency, called for a plan that would provide:

- the advocacy function of a central representative body
- centralized development of priorities, budget accountability, and program development
- a system which provides for empowerment of minorities, flexible approaches to action and facilitative style of staff leadership
- detailed relationship to world, regional and local ecumenical structures.

The board met for the longest of its three annual meetings, January 23-26. Aiming for a December, 1972 completion of the restructuring process, it also directed that these plans be submitted without prejudice to member communions and their boards and agencies, standing committees of the general board, program boards, departmental committees and NCC staff, state and local councils of churches, non-member churches and any church-related agencies and organized special interest groups who wish to respond.

The meeting was called a "historic watershed" in the life of the council by its general secretary, R. H. Edwin Espy. By indicating their preference for a centralized development of priorities, budget, and program,

the churches began dealing with one of the chief problems of the 20 year old council — that of the inability of the board to back with funds the decisions it makes, he said.

"The Detroit general assembly (December, 1969) was a challenge to the style of life of the council and its member denominations. This meeting was a resounding reaffirmation of the conviction that something like the NCC as we have known it is essential to the denominations," he declared.

Highlighting sessions at one point was an appearance by Congressman William R. Anderson of Tennessee, who spoke of his concern about the legal and moral aspects of the indictment of Roman Catholic priests Daniel and Philip Berrigan, and others.

He accused J. Edgar Hoover, director of the FBI, of deviating from his earlier distinguished career as a law enforcement officer by making public statements in late November which slandered the Berrigans and others without presenting any evidence. "It was a departure from the American tradition that no man is guilty until proven so in a court of law," he charged.

The support he requested from church leaders was made when the board later passed a motion which expressed its concern over successive violations of the right of accused persons to be presumed innocent until adjudged guilty under due process of law.

Naming those accused, the churchmen said: "All of these persons have hitherto been known for their devotion to the cause of peace and serving the poor, and we appeal to our fel-

low citizens not to prejudge them guilty of crimes which have not yet been proven."

The progress of discussions on possible membership of the Roman Catholic Church in the NCC was reported by Msgr. Bernard Law, executive director of the committee for ecumenical and interreligious affairs of the national conference of Catholic bishops. He read an address by Bishop Joseph L. Bernardin, general secretary of the organization, which attacked "ecumenical hypochondria" — the attitude which treats ecumenism as a frail being susceptible . . . to a speedy demise.

"A very helpful antidote to ecumenical hypochondria is a good dose of historical perspective," he said.

The joint committee studying Roman Catholic membership has formed several study groups, whose papers are expected to be put before the Catholic bishops later this year. Not before that point will the Catholic Church officially begin to study the membership question.

A two-year study of the laity, directed by a national committee of laymen, prompted the board to appoint that group as a task force with directions to relate the council's peace and social justice priorities to the objectives outlined by the committee.

The committee had recommended an effort by the church to support the Christian commitment of laymen in their work life.

Frank L. Durke 2nd, assistant director of the urban coalition, was another speaker. He reported on his organization's effort to stir a nation-wide debate on the issue of national priority-setting through the instrument of an alternative federal budget.

The council, as a member of the urban coalition, is participating in this effort by develop-

ing study material for use in local churches. This material reviews national priorities as they are reflected in the federal budget from a Christian perspective, it was reported.

In other action, the board invited church women united — a movement with a constituency of 20 million women—to report at the June meeting on its current study regarding the status of women in the council and in the churches.

In the form of a resolution, board members expressed themselves against vigilantism and lawlessness. Their immediate concern was "the tragic circumstances surrounding the shooting of Hand Adams, Indian fishing rights leader, and the reported continued harassment, intimidation and threats directed against the Indians on the Medicine Creek treaty lands in the state of Washington."

Stating that "violent behavior such as bombings, shootings and the like cannot be tolerated," the board urged the justice department to take immediate steps to protect the lives and rights of the Indians and to "move with haste" to prosecute individuals responsible for vigilantism and lawlessness.

In acting on next steps in the complicated reorganizing or restructuring process, the board asked NCC President Cynthia C. Wedel to name a 15-member committee on future ecumenical structure to carry on the work of the original task force on options which submitted a suggested model for a new kind of ecumenical structure. The board thanked the task force for its long and arduous work over the past year. The group was headed by the Rev. Arie Brouwer, an executive officer of the Reformed Church in America.

Named by Mrs. Wedel to be chairman of the new group is the Rev. Thomas J. Liggett, Indianapolis, president of the

United Christian missionary society of the Christian Church (Disciples of Christ). A number of members of the new group will be drawn from the task force, while others will be new.

The board plans to adopt a new and revised model for submission to the member denominations at its meeting of September 10-11, to be held in New Orleans. The plan calls for a formal response from the denominations which will enable the board later to prepare for the model's submission to the general assembly. The assembly, topmost policy group in the council, will act on the final structure plan when it meets in December, 1972, in Dallas, Texas.

The general board, which meets as an interim policy body three times a year, is presently scheduled to hold its next business session at Atlantic City, N. J. June 11 and 12, but only if there will be sufficient business to warrant it.

NEW SEMINARY PROJECT AT YALE

★ The programs of the Yale University Divinity School and Berkeley Divinity School will be merged in a new approach to ministerial training.

Under the terms disclosed, the Yale corporation will purchase the block on which Berkeley is located for \$1,750,000.

The independent Episcopal institution, which will retain its own board of trustees, will be relocated in the parish hall of a New Haven church.

Yale's seminary will provide the academic course of study for the basic divinity degree while the new Berkeley center will take care of expanded field training to equip young clergymen to better deal with community issues.

Berkeley, which currently has 56 students and eight professors, has long been plagued

with financial problems. The trustees announced last year that they would seek a relationship with another seminary.

Dean Colin W. Williams of the Yale Divinity School, said the merged program will represent one of the most extensive changes in American theological training.

"There's a crisis facing the Christian church today," he said. "Ministers don't get adequate training under the old system to prepare them for conflicts, people and situations that life is all about today, and they're lost."

Dean Michael Allen of Berkeley, will head the field training center. He announced the merger during a sermon at Trinity Church on January 25, in this issue.

The Berkeley center will have 10 professors assigned to it. Yale seminary at present has a faculty of 36 and 350 students.

CHURCH CALLS ON G. M. TO END OPERATIONS

★ The Episcopal Church has asked the General Motors to terminate its manufacturing operations in South Africa.

A letter sent by Presiding Bishop John E. Hines to James M. Roche, chairman of the GM board, said that the denomination will offer a resolution to that effect at the next stockholders meeting of the corporation.

Through a foreign and domestic mission agency, the national church owns 12,574 of the 285.5 million outstanding shares of GM stock. The church's stock, as of Feb. 1, was worth \$1,026,415. It also holds \$440,000 in bonds of the corporation.

The decision is a direct protest to the apartheid policy of South Africa, which many U.S. church denounce as a device of white supremacy.

EDITORIAL

Talk, Race and Money

A NEW THURST in dialogue with men of other living faiths, complete agreement on a program to eradicate white racism and to build a new-found fellowship highlighted the central committee of the World Council of Churches.

Meeting in Africa Hall since January 10 the 120-member policy-making committee countered the institutional and financial crises of the church with speeches, statements, and declarations that should usher in a new chapter of the modern ecumenical movement that had its birth in Edinburgh, Scotland, in 1910.

The committee, which dictates the council's policy between general assemblies, was meeting in Africa for the second time — the first meeting was in Enugu, Nigeria in 1965 — and gave accord to the role of the churches in the search for African unity.

It also met its own financial crisis with a challenge to its member churches and suggested a cutback in program and activity that would not hinder the progress and promise of the mandate given by the assembly in Uppsala, Sweden, in July 1968.

Though a number of churches in Europe, Asia, Africa, Australia and Latin America were received as members, the committee did learn that future progress with the Roman Catholic Church might not be as fast as in the past five years where developments have far outpaced all expectations.

The churches' concern for peace and justice in international affairs was evident in the committee's urgent call to Prime Minister Edward Heath not to proceed with the resumption of sale of arms to South Africa and a call on the members — for the first time — to press their governments for the abolition of capital punishment.

The need for an effective implementation of the UN charter on human rights was highlighted by the committee when it saw evidence of increased abuse of basic human rights. It urged the UN to establish machinery to hear complaints about brutality and violence against political dissenters and minority groups.

More important to the internal fellowship of

the council was a new emphasis on theology in the life and program of the 23-year-old council which was formally founded in Amsterdam in 1948.

Meeting in Ethiopia with legendary links with King Solomon and the Queen of Sheba and which today has a very strong Orthodox Church, this central committee heard more interventions of a theological nature than many of the 23 previous meetings.

Africa Hall, which is the headquarters of the UN's economic commission for Africa and the seat of the organization of African unity, was crowded with delegates, members of the diplomatic corps, journalists and representatives of the Ethiopian Orthodox Church when Haile Selassie I mounted his imperial seat to open the committee on Sunday, January 10.

His speech and those of the acting patriarch of the Ethiopian Church, Abuna Theophilos, and Visser 't Hooft, set the theme for the next 11 days: "A Society Responsible to God as the Creator and Redeemer."

In an effort to help Christians live with their fellow men of other faiths, the committee, at the request of staff, issued an Interim Policy Statement and Guidelines. This gives support for bilateral dialogue of a specific nature and participation in world religious meetings under certain conditions but prohibits involvement in the organizational structure of world inter-religious organizations.

The committee gave preference to world religious meetings that intend grappling with major human problems related to justice, development and peace on regional or world levels.

"Christians enter into all forms of dialogue from the standpoint of their faith in Jesus Christ and their obligation to witness to him," said the committee in its interim policy statement. "Love requires us to dialogue from the standpoint of their faith and commitment."

Unable to solve all the theological issues involved, the committee asked the faith and order commission and the division of world mission and evangelism to give further study to the relation of God's salvation in Jesus Christ to his presence and activity in the whole world and in the lives and traditions of men of other faith and ideologies. They also asked for discussion of

the relation between dialogue, mission and witness, and the way in which dialogue is to be understood and practiced in the context of indigenization.

"New criteria have to be developed for judging what are the responsible ways of expressing the Christian faith in different cultures," the committee said. "Dialogue is necessary to enable Christians to find out both what are the authentic changes which the gospel demands and the authentic embodiment which the gospel offers."

Earlier in the meeting, Stanley J. Samartha, an Indian theologian who is responsible for the council's study on dialogue with men of other living faiths, told the committee that dialogue was imperative for Christians if they are to be obedient to their Lord, and that it must take place in the freedom of commitment to one's own faith.

The criticism that followed last September's decision of the council's executive committee to financially support organizations that are racially oppressed died when the central committee approved the decision. After the longest debate of the 12-day meeting the committee agreed that the decision was "in accord with the program to combat racism which it had authorized 18 months ago at Canterbury, England." It went on record that the WCC cannot be identified completely with any political movement.

Member churches now are being asked to "investigate and analyze" the military, political, industrial and financial systems of their countries, to discover and identify the involvement and support provided by these systems in the perpetuation of racism and racial discrimination in both domestic and foreign affairs.

The invitation of the South African churches for a consultation on joint strategy and action was welcomed and will take place in the near future. Several South African churches said after the executive committee's decision that they could not approve the anti-racism grants until they received fuller explanation.

Noting that the question of violence cannot be fully discussed or resolved in the context of racial issues, the committee approved a study on non-violent methods of social changes which will concentrate on ways and means of preventing "the use of violence by those sustaining the status quo when confronted by non-violent actions and demonstrations." Priority will be given to action-orientated information and reflection

on non-violence and a number of theological and ethical issues will also be examined as part of the study.

Increased demands from member churches for new programs and activities, and a sharp rise in inflation have brought about a financial crisis in the general budget of the council.

In spite of an increase of 19 percent in member church contributions from a request of 33 percent in 1968, the council faced a deficit of \$43,000 last year and a further possible deficit of \$70,000 this year.

1972 will be a crucial year with a possible deficit of some \$170,000 and cuts in program and activity have been suggested. Priorities are now being established to insure that the proposed cutback will not hinder the essential work of the council.

The central committee has asked the member churches to increase their contributions to the general budget by at least 25 percent beginning in 1972, though it is recognized that a number of churches are themselves suffering from a similar crisis.

Concern over a strange indifference to the need for unity among the churches was voiced by the committee. It was earlier told that churches now face dangers of new divisions due to their varied understanding of Christ, the gospel, the church and, above all, in their views of political and social involvement.

Making Men Out of Priests

By Michael Allen

Dean of Berkeley Divinity School

Address at Trinity, New Haven, announcing plans reported in the news pages

THE PRIEST and I were talking, and he turned to me and said, "Twenty years ago I wanted more than anything else in my life to be a priest. I wanted to be a good priest, but now I just want to be a man. I want to know how to feel and how to breathe and love and live. I want to know how to love my wife and love my children. And if I can be a man and still be a priest, then I will be very happy."

And I thought about myself, and I guess I could say the same. Sixteen years ago I wanted to be a priest — a good priest, and now I just **want to be a man.** Maybe it is because I have seen a lot of sorrow, a lot of hurt and injustice

in this world. I have seen too many children cry, too many men wounded in body and in soul. Maybe it is also because I have seen good moments, and I know how blessed they are and how much to be treasured, that I do not want to waste this life being anything but a man — being as fully human as I can.

But it is strange that it took my friend and me so long to learn to be Christians. Because that is what Christianity is about, it is about being a man, being human and sensitive and warm and loving and knowing. It is about living in this world and knowing what this world means. But it means knowing about another world too.

Being a Christian means being a citizen of this world and knowing all its injustices and all its sorrows. Its deprivation and brutalities. But it also means being a citizen of that world which is always growing in our midst, that world in which the poor hear the good news, in which the captives are released, in which the blind can see, and in which there is liberty for the oppressed. Above all that world in which the blind can see the new world growing in their midst.

In England and in Ireland a century or two ago — and even in this country, they used to call the minister parson, that was his title, Parson Jones, Parson Smith — and like so many words we hear but do not hear, we don't know what this word means. We don't know this word is spelled with an e and not an a. It means person — the minister is the person of the parish, the man set apart by the people of this community to find out what it means to be human in this time and this place, and that is always the problem. It is as if we finally get our grip on that new world and then throw it away. Every generation, every nation throws it away, and we start all over again to find God's world in our midst, to find a humanity we can be and rejoice in being. And instead every generation we destroy the joy, the freedom, their love.

In the midst of this society and in the midst of every other society some men and some women have to struggle all the time to be human, to be free, to be loving. And then to stand in that society as men, as men and women trying to live out their lives before and with their God — and therefor as every other man and woman could live his life too.

What the Church is For

THAT IS what the church is for. It is that collection of people who struggle with their God

to be men. They share the miseries and sorrows of this world. They cause some of those miseries and sorrows. But they repent and again and again they struggle to be free to be human and constantly they ask God's grace to help them in that struggle, to help them be sensitive, to help them be loving, to help them care. And sometimes in the midst of our worship, of our prayer, or sometimes when we sing and dance and rejoice. And sometimes when we hear great music, or read great poetry, we catch glimpses of that new world, that new world with its strangely different view of life. And that new world has a point of view never so fully expressed as in the life of Christ, that strange and haunting man who died rather than stop loving, who obeyed his God rather than his nation, who believed that the freedom of another man's soul was worth more than any gold, than any power, than any sacrifice no matter how great.

And it is that kind of church which needs ministers. It does not need technicians, nor does it really need professionals if you mean by that men who are somehow different and do special things. But it does need men, and it does need women. It needs men and women who have begun to struggle with themselves, not to be priests, not to be ministers, but just to be men, just to be women, and to be men obedient to that other world, that world in which the captives are released, in which the poor hear the good news, in which the blind receive their sight and in which the oppressed are set at liberty. It needs men and women so sensitive to the voices of this world that they can hear beneath those voices, the still small voices of that other world, that other king. That voice is always to be heard among the other voices, and always among the voices of God's people here on earth. And this is the job the seminaries have to do. We haven't done it very well. We have turned out too many technicians and not enough men of God. We have turned out too few men who have learned what it is to be free, who have ever heard the good news preached to them. We have turned out too few men who have received their sight and now can see.

New Approach Needed

WHENEVER I hear priests speak, in church or in church gatherings, and especially at the college of preachers where priests come to preach and be criticized, I hear too many men who lecture about God. They talk about the Bible and about theology and history. And some do it very

well, and some do it very poorly indeed, but few speak of what it means to know and experience God. Very few speak about what it feels like to be a Christian in this world here and now. Very few men preach like your rector — and it is our job to turn out men like him.

There was a time when we could give a man three years in seminary, and then send him out to a good parish as an assistant and trust the rector to train him. And it didn't work very well then, and it certainly doesn't work any better now when there are fewer and fewer places for a man to go as assistant and where more and more he is plunged in to learn for himself.

We have taught him the Bible and we have taught him church history and theology. Sometimes we have taught him to speak relatively well in church — but we haven't taught him what it means to be a Christian man in this world — a man who reflects on the world around him and tries to see it from God's point of view and tries to speak about what he has seen.

Do you remember Peter's sermon on Pentecost? He turned to the crowd and said: "So you think these men are drunk? Let me tell you the truth. They are drunk on the power of the Holy Spirit."

This is the Christian's job every time he speaks — to tell the truth, the truth nobody else is seeing, the truth that lies buried in falsehood and chicanery but is the only truth that will allow men to know where he is going and not to stumble and not to fall. That truth which you and I are called to see is a life always emerging from death, joy coming out of sorrow, hope from despair, success from failure.

New Plan for Berkeley

I GUESS I know about that. I spent eleven years of my life in a parish that seemed to have died, that seemed to be about to close — but that was not the truth at all, very far from the truth. And that is not the truth about Berkeley Divinity School either.

Last year Berkeley seemed ready to close. It seemed as if it had breathed its last, and some people thought I had come in as a gravedigger. And lots of people handed me shovels. And there were moments when I thought so too.

But we are not going to close. We are not going to preach death when we can preach life. Rather we are going to try a new life, a new life that grows up out of our failures and our despair. We are going to try a new life that

comes from not having enough money or support to go on as we have. And we think that new life is going to be exciting, and new, and creative.

We are going to join with Yale Divinity School to create the new Berkeley Center of Yale — a place where we can try to confront young men and women with the world in all its manifestations and shapes and then try to teach them to reflect on what they see, and maybe, by God's grace, to see what he is doing in those situations. Because surely he is acting; and acting in startling ways we do not always see — but must see if we are going to be alive and vibrant men and women.

We are going to join with Yale because it is a great Divinity School; because it has great scholarship; because our men — the men who were at Berkeley, those who will come because we are there, and all those who have come before and will come in the future to Yale, must know the Christian tradition and they must know it well, no Christian man dares be less well educated than his peers, dares know less of his faith than the unbeliever does, there is no excuse for intellectual sloppiness.

But we are also going to Yale because Berkeley and Yale both want to go beyond that scholarship itself to how men and women will use what they have learned, and how they will bring to bear this knowledge in response to the demands of God's people all around them.

What other problems could there possibly be? What else could matter as much as God's people and God's world? And it matters that some of our men be able to reflect on, think about, speak about, and act about that world as God does, and in obedience to him.

So Berkeley Divinity School is going to leave its present property and turn all that land into endowment and then we are going to use that new endowment to pay our faculty and to support them as they lead their students out into the world and help them understand what they find there.

We hope you will give us a home. We want to be in the center of town. We do not want to be removed from it all. We want to say by where we are that we care about the city. We care about its people. We want to be with them, and we want to be with the church. We want to be visibly with the church, so men will know we serve that church and are training men for it.

And we want to be with the Episcopal Church that founded Berkeley, that supports it now, and will go on supporting it.

Elaborate Plans

AND THEN WE are going to set up sub centers in New Haven, in the suburbs, in other Connecticut cities and maybe even in New York where groups of students can work together on similar jobs with a faculty member helping them think about what they are doing, and why they are doing it, and we want them to know what it means to the people with whom they work.

We hope that men will come to Yale and spend their first two years on the hill absorbing what they must of the Christian tradition. We hope they will spend part of that time with us in clinical training in hospitals and jails and wherever people hurt and where seminarians can find their own personal growth. We hope they will spend some time in courses related to field projects. And then in the third year and possibly the fourth we hope they will leave the hill and leave its housing and classrooms and move into the community and never again leave it. And in that third year and perhaps a fourth year we want them to set the style of their ministeries, to find out what it means to be a free man in God's world. We want them to begin the process

of becoming men in this time and this place for the sake of others, for the sake of those people with whom and for whom they work.

Berkeley Divinity School will go on being a seminary of the Episcopal Church with its own trustees and its own dean. I hope I can be that dean, and that I can help Berkeley move into its new future. We will have our own money, and we will go on asking Episcopal churches and Episcopal people and everybody else who believes in what we are doing to support us with the money we will need and with the men we will need even more.

And at the end of five years Yale and Berkeley will ask somebody to come in from the outside and take a long look at what we are doing. If they like what we are doing we will go on doing it, and if not we will change again.

We cannot be sure we will succeed. A man who is sure is a fool. But we will try new forms, and we will do so with enthusiasm. If what we do works, we will rejoice, and if it fails we hope we and others will learn from our failure. But we will be men.

My friend said to me. Twenty years ago I wanted to be a priest — more than anything else in the world I wanted to be a priest. Now I just want to be a man. God grant us the grace.

DEFICIT SPENDING ENDS IN PENNSYLVANIA

★ After several years of operating in the red, the diocese of Pennsylvania has put an end to deficit spending.

The executive committee has informed headquarters that a budgeted contribution of \$388,500 may have to be reduced.

A special finance committee was told to devise ways of making up a \$160,000 difference between what 80,000 Episcopalians have pledged to the church and the \$1,174,000 budgeted for 1971 by the diocesan convention.

\$240,000 to the diocese of New York. The money will assist the diocese in the decentralization of its program and to improve community services throughout the area it serves. He said, "Trinity parish is now going through a period of renewal and restructure, and we recognize the need for updating the institutional processes of the church. "Trinity has a history of innovation and it is with the knowledge of the need for experimental ministries that we gladly offer to help enable the venture

fund of the diocese to get underway." The fund is composed of special gifts enabling the diocese to support experimental ministries and community projects. Bishop Horace Donegan said that the grant would more than double the funds available for local community service programs, and will increase the post-ordination training opportunities for priests in the diocese. The special gift was voted by

- - People - -

JOHN V. BUTLER, rector, announced that Trinity parish, has made a special gift of

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THE WITNESS

the vestry of Trinity in addition to the parish's regular pledge of \$300,000 to the diocese.

A. B. B. MOORE, the new moderator of the United Church of Canada, spoke of his conviction there is need of his denomination's merger with the Anglican Church of Canada. "It's the only sort of church for the world we live in now. I think we're reasonably close to decisive action, despite what I hear took place elsewhere in Niagara Falls this week." This was an apparent reference to the action of Anglican bishops, who before their church's general synod, passed a resolution objecting to any timetable or deadlines for union. Moore was joined at his press conference by the newly-elected primate of the Anglican Church, Bishop Edward W.

Scott, who agreed that union was necessary. Both leaders forecast union within 10 years.

CARL MCINTIRE has purchased the Cape Kennedy Hilton, its convention center and three other buildings for a proposed religious, educational and retirement development. He plans a four-year liberal arts college, a freedom center and Christian conference, and a retirement facility. Local sources say a Jerusalem museum may be developed. The purchase of the buildings, obtained from Shuford Mills, and Cevesco, was not revealed but a local newspaper said reliable sources placed the figure as high as \$25 million. Included in the purchase are buildings formerly used by the Chrysler Corp. and Boeing Aircraft. In addition to the 200-room Hil-

ton Hotel, built in 1967, the purchases include the Palms East, a motel facility which the McIntire organization will develop as apartments. Since Cape Kennedy has been hit by economic recession and cutbacks in the U.S. space program, city officials are apparently pleased by the prospect of the McIntire enterprises.

CHARLES R. WILSON has been appointed as consultant in planning for the diocese of Bethlehem by Bishop Lloyd E. Gressle. For the past three years he has been the strategic planner for the Episcopal Church with offices in New York. He will now be dividing his time between the diocese of Bethlehem and his work as a consultant to other dioceses and organizations in the fields of planning and management.

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