

The **+** WITNESS

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Story of the Week

Clergy and Laymen in Washington Promote Peace Effectively

By Alva Tomkins

Minister of Chicago Presbytery

★ "I go to bed every night feeling that I've failed that day because I couldn't end the conflict in Vietnam", President Johnson said at his news conference the week of the Washington Mobilization of Clergy and Laymen Concerned about Vietnam. This may be pure happenstance, or it may be because of the hearings before the Senate Committee on Foreign Relations, or it may be that the President knows even worse news than he reveals to the public. The Clergy and Laymen who went to Washington for the prayer vigil in front of the White House, and to interview their Senators and Congressmen, tried to effect a change in our foreign policy, using their best available weapons; testimony and example. Our friends among the Senators told us that we should continue what we are doing, only more so. One Senator told us to never forget that a professional politician is increasingly election-conscious as election day nears, and prophesied that if this war is not terminated before April of 1968 we will have a new President next term.

Whether it was providential that we went when we did, and at the time it seemed so as the

witnesses before the Senate Committee of Foreign Relations were keeping Vietnam in the headlines, it certainly was great good fortune to miss the snow and cold which came but a few days after we left, and hamstrung almost every type of transportation. Some 2300, mostly men, paid a registration fee of \$12 for the Mobilization, whole planeloads coming from Illinois, Minnesota, California and Oregon. Although the final figures were not available, persons came from 45 states, of many denominations, seminaries and colleges. Perhaps one tenth wore clerical collars. Less than one tenth were women, some in Roman Catholic garb. The rabbis were prominent in the leadership, as were the bishops, both Catholic and Protestant. Chaplain William Sloane Coffin performed masterfully as master of ceremonies, and Professor Robert McAfee Brown was the main architect of a position paper which, amazingly enough, was voted without debate (*Witness*, 2/9). Richard Fernandez was given credit, correctly we believe, for doing the leg-work, telephone-work and office work indispensable to pulling the Mobilization together. While none of these names and faces may be entirely new in the ranks of the peace movement, it is a new

roll call, different from the Korean war, and especially from world war two.

Very few who attended this Mobilization lived within commuting distance of Washington, so those who extended the invitation guaranteed sleeping space, but not a bed. But for this inducement, many might not have had the financial courage to make the trip. This meant that the neighboring churches became flop-houses for the duration. For example, I was assigned to the Lincoln Memorial Congregational Church at 1701 11th Street, an inter-racial church in an inter-racial neighborhood. No one told me where to sleep, so I laid my borrowed sleeping bag on a place in the aisle not far from the baptismal font, where there was a rug, and where the floor had a gentle slope. As far as I was concerned, this left little to be desired.

The man just in front of me would not be so generous for all he brought from Florida was a blanket, not even any pajamas.

MORE ON PEACE

DR. TOMKINS, who served an inner-city Presbyterian Church in Chicago for many years, is presently the minister of two Methodist Churches in Wyoming County, Pa. We are grateful to him for his first hand account of the mobilization. Frederick Sontag, Episcopal layman, was to have had another first hand report in this issue but his story was delayed in the mail by the storm and will be featured next week.

A man behind me came from Texas, and brought along an electric iron, to iron his blue shirt. Places were taken on a first-come, first-served basis, and soon all of the level floor, in the choir loft, vestibule, side rooms and gymnasium was covered with weary flesh. What came to my mind was a remark made by one of my college professors: "If all the students who have fallen asleep during my lectures were laid end to end on the floor they would—be a darn site more comfortable than they were in their seats."

Bevel Takes Charge

Then, all of a sudden, unannounced and unrehearsed, came one James Bevel. He shook everyone and shouted, "Everyone up! We are having a prayer meeting for the Children of Vietnam. Up Up!" This was almost more than my pajama-less friend from Florida could bear: "I'm a Unitarian!" he shouted. But Bevel, who is one of Martin Luther King's lieutenants, was in no mood for ecclesiastical hair-splitting. He has been in jails in Mississippi where people are not divided by denomination, but by race. Mr. Florida reluctantly took a seat on one of the front pews, and wrapped himself in a blanket. It was just as well he did, for just then three women appeared, who had also been sleeping on the floor.

The prayer meeting was unique, for there was no mention of prayer, it was all Jim Bevel. But having said that, it was one of the most memorable hours that any of us ever lived through, for Bevel certainly rates a place in any list of the most unforgettable-characters of our time, and he has lived through the last ten exciting years of the civil rights struggle, particularly in the south. This has not robbed him

of his priceless humor, or his faith in the way of non-violence. He believes that Love is the answer, in Vietnam as well as in Alabama, and has felt a call to go to Southeast Asia. His "prayer meeting" went on for an hour, and his extreme non-violence evoked the old response "but how about if some one breaks into your house and rapes your wife?" To which the speaker replied, "I know. It did happen in our home, but I still love!" By this time, others beside the Floridian, could think of only one thing to do, so about 1 a.m. most of us went straight to sleep.

It is tempting to relate other fascinating sidelights of this Mobilization. Politics makes strange bedfellows, according to an old saying, and this mobilization quickly generated a deep feeling of camaraderie.

Came the dawn, and everyone gravitated to mobilization headquarters in the New York Avenue Presbyterian Church, where we received our instructions for the day: prayer vigil at the White House; conferences with our Senators and Congressmen; and heard the plans for the "Service of Witness" in the evening, with leading Bishops, Rabbis and Ministers. Everyone was also assigned to three briefing sessions on Vietnam the next morning, with a final session at noon on Feb. 1 at which Senators Wayne Morse, Ernest Gruening, and Eugene McCarthy would speak.

Many New Recruits

The New York Avenue Presbyterian Church is famous because Lincoln worshipped there, and has since retained great fame because of such preachers as Joseph Sizoo and Peter Marshall. Those who attended the mobilization will remember the hospitality of the present minister, George M. Docherty, and

his gracious wife who had coffee-and available at all hours. In that edifice, and at that time, one of the famous prayers of Peter Marshall seemed singularly appropriate: "O Lord, give us the courage to stand for something, lest we fall for everything". Most of us made the trip to try to prevent our country from "falling for everything" and to call attention to some men, high up in our government and in the U.N., and in church leadership, who "have the courage to stand for something".

As the people drifted into the bustling headquarters on January 31, it was soon evident that this was a new group: this was not only the veterans who had fought involvement in the Korean war, or world war two, for these delegates must have been very young when Hitler was alive. There was great rejoicing among the veterans in the peace army that so many new recruits have rallied.

The prayer vigil at the White House gate was impressive in numbers, and was conducted quietly and in order. We naturally hoped that the President would be impressed with us, and would be intelligent enough to discount those who demonstrated against us.

After walking in elipses in front of the White House for one hour, we all marched up to Capitol Hill, for what may have had the most lasting effect of our visit. As we had delegates from 45 states, and as no Senator refused an audience, probably every Senator who was in town was interviewed, usually for one half hour. Most delegates saw their Congressman as well, and selected groups saw key people in the State Department and in the White House. Our excellent position paper, which was worked out by a committee of which Robert

McAfee Brown is the Chairman, was left with every legislator. Senator Morse said it "should be in the hands of every citizen in the United States." He also said "You should come to Washington more often and make more noise." As there were large delegations from most of the states, the Senators were likely to be very respectful, especially to those in a profession which includes public speaking. Within the Senate we found many men to applaud; Senators Ernest Gruening of Alaska, Wayne Morse of Oregon, Eugene McCarthy of Minnesota, William Fulbright of Arkansas.

While we were in Washington the newspapers were giving good coverage to the hearings being held by the Senate Committee of Foreign Relations, of which Senator Fulbright is Chairman. The first two men to be interviewed were George Kennan, authority on Russia, and Edwin O. Reischauer, former Ambassador to Japan. Both were very articulate about the mistakes our government has made in foreign policy. They confirmed the delegates in their own estimates of the course of events, and made them ready to cheer the blistering denunciations of Senator Gruening, "In the name of peace we are butchering thousands: any change would be for the better"; or Senator Morse, "It would have been better if Goldwater had been elected, for the Congress would never have voted him the funds"; or Senator McCarthy, "Machiavelli was less bold and arrogant than the spokesmen for our government: a man from the Pentagon is speaking of the right of a government to lie to the country": —not to mention Senator Fulbright who has written a whole book on "The Arrogance of Power." And these men are all

from the President's own party!

The position paper of "Clergy and Laymen Concerned about Vietnam" begins "A time comes when silence is a betrayal" and one of the punch lines is "We know that millions of Americans share the anguish we express, and endorse the alternatives we propose. If they have been silent heretofore, we plead with them to speak up now, and pledge them our support. If they have spoken earlier and felt no resonance of public re-

sponse, we plead with them to speak again, so that together we can create the new groundswell of public outcry that will force a reappraisal and a new direction".

Anyone the least bit interested should write to Clergy and Laymen Concerned about Vietnam, 475 Riverside Drive, New York, N. Y. 10027.

Of all attempts to stop wars which have been made in recent decades, this has the greatest chance of success.

Louisiana Convention Approves Report of Special Committee

The following report of a special committee appointed by Bishop Girault Jones of Louisiana was approved at the convention of the diocese, meeting at St. Mark's, Shreveport, January 25, 1967. Members of the committee were Bishop Jones and Bishop Iveson Noland; the Rev. Richard R. Cook, the Rev. Lawrence Plumley, Dean Richard Rowland; Laymen James W. Carr, Harry B. Kelleher, A. Brown Moore, Francis W. Scott, Lawton T. Stevens, Foster Walker, Vernon W. Woods and Joseph D. Smith, the editor of the report.

Comments on the report and the action taken at the 1967 convention of the diocese by the Rev. A. Dean Calcott, is on page eight.

★ On the last day of the 1966 session of the convention of the diocese of Louisiana, a convention delegate requested "that the bishop appoint a committee to attempt to work out a reconciliation of all parties within the diocese." The suggestion came as a result of the sharp cleavage which has developed within the diocese in recent years.

In early February the bishop, in collaboration with the bishop coadjutor, appointed a special committee to explore ways and means of recovering that harmony which the diocese of Louisiana sorely needs. Three clergy and seven laymen were named. The committee has met

four times, with excellent attendance and free discussion.

What is the basis of the cleavage that has sorely affected the Church in the diocese of Louisiana? The specific differences among our people can only be understood and appreciated when they are considered against the background of the enormous social, political, and economic changes we have experienced. Who among us has not been confused, perturbed or concerned?

This committee appreciates that a large number of Episcopalians of this diocese believe that a distinction between Church and state should be observed and that they have been displeased by certain pronouncements and actions of the National Council of Churches and by the Executive Council of our own Church. Protests have been made by individual parishes and missions, in resolutions of diocesan conventions, in debate and action at our General Conventions. The serious cleavage within our diocese, and also within some others, springs from how such displeasure and protest should be registered and made effective. With all Chris-

tianity searching for reconciliation and understanding, it is inconceivable that we will permit this breach to widen and worsen.

Within its objective of narrowing or closing the breach, the work of our committee was concerned with four general areas:

(1) Developing an understanding of the thinking of individuals, parishes and missions which led to our present state of cleavage.

(2) Determining the extent of our present agreement which could provide a common ground on which to reunite.

(3) Establishing open communication to bring into focus areas of agreement and aid to developing alternate courses of action to resolve our difference of opinion by holding discussions within the committee itself, with other elements of the diocese and with our provincial representatives to the Executive Council of the Church.

(4) Providing a recommendation to the diocese which would permit reconciliation without major sacrifice of principle or conviction.

After several meetings this committee believes that much common ground has been established, communication channels have been opened and acceptable recommendations have been developed. These actions and recommendations follow in detail.

In its first meeting, your committee sought to define and understand the viewpoints represented. We reviewed complaints made about the NCC and our Executive Council, discussed the mission and oneness of the Church, and had prepared a report of progress by the diocese of Louisiana and its representatives in opposing activities of a political nature of the National Church and the National

Council of Churches. The committee agreed that there existed much misunderstanding within the diocese for various reasons. Primarily, it is a failure to understand and appreciate the position of those holding different opinions partly due to a lack of communication.

Our second meeting, in early June in Shreveport, provided an opportunity for the committee's members to meet with representatives of the Shreveport-area parishes. The committee has considered a resume of the St. Mark's memorandum on Church political activity during 1965.

The third meeting of the committee, also held in June, was in New Orleans and involved the New Orleans clericus. There was a lengthy discussion of the Church role in contemporary life; of the beneficial, non-controversial work of the National Council of Churches; of our individual responsibility as Christians and Episcopalians. In executive session following this meeting, the committee began to manifest a general confidence that reconciliation could be achieved without the sacrifice of principle or conviction.

So that we might know firsthand of the work of our Executive Council of the National Church, and of its consideration of the controversial issues before the committee, an audience with members of the Council from our province was requested. Bishop George Murray of Alabama and Mr. Prime Osborn of Jacksonville, Florida met with the committee in late November in New Orleans. Their report of our Executive Council's discussions and actions was encouraging. Their advice and suggestions are incorporated in the spirit of our recommendations to this convention.

What are our recommendations? There are three.

The committee is convinced that our differences must be reconciled before irreparable damage is done to our Church and diocese, to our parishes and missions, to individual Episcopalians — to all Christianity. We suggest an open mind; a spirit of love, understanding and tolerance; an adherence to sound principle and belief; and a realization of how much better our talents and energies may be used as soon as this cleavage is eliminated. We ask your thoughtful consideration of our recommendations.

The committee is convinced that the Church must involve itself in life. The determination of when and how is often difficult. We believe that this Church's faith, organization and structure provide the opportunity for involvement, yet with restraint on abuses. In the future we will again do too little, or too much, or both, at the wrong time, but we can always steady on the right course, given time and the opportunity. But at this time corrections in our course can more effectively be made from within by the persuasive influence of individuals, parishes and missions participating fully and unconditionally in the support and work of the Church at every level.

We recommend participation in, and financial support to the limit of our ability, of programs of the diocese and of the national Protestant Episcopal Church.

The committee is convinced that certain actions and pronouncements by the NCC, and the Executive Council of the Protestant Episcopal Church, were wrong or ill-advised, and needed to be called to the attention of all Episcopalians. We believe the Church has the right and duty to speak to its

(Continued on Page Ten)

EDITORIAL

Another Battle in Seattle?

THE WITNESS of May 19, 1966 featured a report about a conference held at the New York Cathedral which was concerned about the possibility of the next General Convention being taken over by right-wing extremists. An editorial in the number stated that it was a distinct possibility, with our reasons for thinking so.

An editorial two weeks ago asked "What's Happening in Louisiana?" so we sought to find out. We asked the Rev. A. Dean Calcote, a delegate to the 1967 convention of that diocese, and we are grateful for his reply found elsewhere in this issue. He refers to the Report of the Special Committee appointed by Bishop Girault Jones, which was approved at the recent convention and which is printed in full this week.

Church-wide attention has been called to the diocese of Louisiana because of the report on the National Council of Churches by a committee of the vestry of St. Mark's Church, Shreveport. They spearheaded a movement to withhold funds from the Executive Council of the Episcopal Church because NCC receives funds voted by General Convention in 1964 for work in areas disapproved by the Shreveport committee.

But lest readers get the idea that action of this sort is peculiar to Louisiana, we can report that we have a thick file of letters, pamphlets, etc. all denouncing the NCC and recommending various things to do about it, from seeing that money is cut off, regardless of General Convention, to a campaign with the power-that-be that NCC lose its status as a tax exempt charity organization.

Mr. Calcote states, correctly, that "within our Catholic and Evangelical heritage there is room for a ministry of reconciliation."

Anybody who has a copy of the Journal of General Convention, 1964, can find plenty of "reconciliation" — "compromise" probably is a more accurate word on this NCC business.

The point of view of the right-wing group we are talking about is well summed up by this

paraphrase of a resolution offered by a deputy of South Carolina:

Membership in the NCC is doing irreparable harm to the unity of our Church because (1) NCC philosophy is not in accord with our faith and order; (2) NCC has engaged repeatedly in political and legislative affairs in a partisan manner, contrary to our practice and custom; (3) NCC has published literature which is subversive of Christian morality, especially concerning the pre-marital relations of un-married couples:

Therefore (1) the Episcopal Church immediately withdraw from NCC and (2) stay out until the general board of NCC assumes responsibility for the actions and pronouncement of all its various departments and agencies; closes its Washington office, which definitely has been used as a political lobby; that NCC will cease activity on political issues in a partisan manner; that when it issues pronouncements on controversial social, economic, racial and other issues, it will do so in the manner recommended by the report of the commission of the Episcopal Church.

This last reference is to the resolutions about NCC which were finally passed by the Convention which say, in effect, that agencies of NCC shall say nothing about anything without official Episcopal Church approval.

The proposals of the deputy were overwhelmingly defeated but it is our considered judgment that they are a fairly mild statement of the point of view of a large number of deputies to the coming Convention in Seattle.

As we stated last May, these people and those they represent, have a continuing phobia about a "communist conspiracy", which in their delusion is so wide and varied as to include all but themselves, it is they who conspire in devious ways to bring down all those who do not heed them or give credence to their delusions. By harrassment, by untruth, by half-truth, by distortion, by deception they attempt to weaken the position of those clergy and organizations that come under their proscription — all those who do not confine themselves to the "preaching of the gospel" according to their limitations upon it.

THE PRESENT SITUATION IN LOUISIANA

By A. Dean Calcote

Staff of All Saints School, Vicksburg, Mississippi

A DELEGATE TO THE 1967 CONVENTION MAKES AN APPRAISAL

THANK YOU for the opportunity to comment on both the editorial of February 2 and the convention of the diocese of Louisiana. If I may begin with a personal note, I would like to explain my relationship to this issue and briefly review the course of events which have lead to this convention.

The dispute between St. Mark's Church, Shreveport, and the diocese of Louisiana began with the publication in the spring of 1961 of the St. Mark's Vestry Report, a document setting forth a lengthy criticism of the National Council of Churches. A group of priests in New Orleans decided to draw up a critique of this Report. I acted as the "secretary" for the group and drafted the initial reply which was then edited by the others. We distributed this in mimeographed form to the clergy of the diocese. This in turn brought forth a lengthy reply by the chairman of the Vestry Committee, addressed to myself and consisting largely of a personal attack upon myself. This was reproduced and sent to the clergy and, I presume, some laymen in the diocese and later to others outside the diocese. We saw little point in answering this since in many ways it helped discredit the sender and the Report. From that point on, I have had no further direct involvement in the dispute except as a member of the convention of the diocese of Louisiana — in which I remain canonically resident.

At every convention during the past several years the vestry of St. Mark's has proposed some resolution which would in effect have stopped the diocese from contributing any money to the NCC through the Executive Council of the Episcopal Church. When these resolutions failed, St. Mark's then refused to accept its "Quota," paying only the minimum "Assessment." This has continued for three years. Several other parishes joined in this move, but usually to a lesser degree, withholding only that

portion of the "Quota" which they thought would go to the National Church.

Possible Action

THERE WERE two possible courses open to the bishop and diocesan convention in meeting this situation. One would have been a forthright denunciation of these parishes and possible disciplinary action, although it is difficult to see what effect this would have had other than to strengthen support for these dissident parishes. A second course of action was to ignore these parishes and yet leave room for the dissidents to return. From the vantage point of hindsight it is possible to debate endlessly which would have been the more effective. The latter course has been followed and has produced some success.

I have written this very long introduction to my comments on your editorial because I think that it is important to put this matter into perspective. I find your editorial both ill-informed and unduely harsh. In no way has the diocese of Louisiana given in to "ecclesiastical blackmail." In fact, it is the failure of this policy which has lead most of the dissident parishes to accept this year their full "Quota" without any reservation. St. Mark's has accepted two-thirds of its "Quota" and only one small rural parish is continuing its withholding policy. Every proposal of these dissident parishes has been voted down during the past several conventions and the diocesan giving to the National Church has continued without interruption.

Certainly the life of the Church in Louisiana has been disrupted in these past few years, and the over-all ministry of the Church somewhat curtailed. The Church in Louisiana is not without its faults and very real problems, but the present attempt to reconcile these dissident parishes does not represent any "trimming of sails" or giving in to blackmail. Rather it is a genuine attempt to restore some sense of unity to the Church in Louisiana, however imperfect the means of restoring this unity may be.

The Report of Committee

THE REPORT of the Special Committee appointed after the 1966 convention is in many ways an ambiguous and confusing document, full of vague generalization and illogical statements. It does, however, affirm the right of the Church "to speak to its people on secular and controversial matters," as long as it does not "speak for its people unless so authorized," presumably through action of General Convention. The one portion of the statement calling for action is that which provides an over-all reduction of the total diocesan budget if the total askings from the individual parishes are not accepted in the year 1967 only.

In practice, this means that the diocesan budget has not been met by some 3%, part of this a result of continued withholding, the greater part a result of parishes unable for purely local financial reasons to accept their "Quota." The diocese will thus fail to meet the National Church asking by some \$4800, but the greater portion of this amount has already been pledged by individuals.

It should be noted that on the day when this report was accepted by the convention an account of it was published in the Shreveport newspaper which interpreted this action to mean that the Special Committee Report provided a way for parishes to contribute to diocesan needs and still withhold from the National Church. A resolution was offered the second day of the convention calling attention to this article and specifically repudiating this interpretation. This resolution was unanimously adopted.

Reviewing this long and unpleasant dispute, it is possible to see many mistakes. There is, however, considerable belief by representatives of both sides that the dispute will die. It may be of some interest to note that this very convention, meeting in St. Mark's Church, has for the first time elected a Negro delegate to the provincial synod. Perhaps this is a portent of those "greater things" in sight for the diocese of Louisiana. Surely within our Catholic and Evangelical heritage there is room for a ministry of reconciliation.

OVERSIMPLIFYING LOUISIANA

By Frederick M. Morris

Rector of St. Thomas Church, New York

THE EDITORIAL in the February 2 issue of the Witness raises very complex questions and it attempts to answer them in far too simple a manner. Are "the established procedures and canonically constituted authority of the General Convention, the Executive Council, the House of Bishops, and the bishop and council of Louisiana" infallible and is unquestioning payment of the quota a fair test of loyalty and catholicity? I certainly support with all my heart the contention of the editorial that racial segregation and discrimination is no "side issue." Nor is the threat of anarchy a side issue. But neither is the question of fallibility a side issue. Nor is the growing bureaucracy of 815 Second Avenue a side issue.

How can a person or a minority in the Church be assured of an honest hearing for honest doubts? How can a person or a minority secure a thoughtful reply or some alleviation of serious doubts and misgivings about the procedures and policies of the Executive Council? Burgeoning budgets, proliferating personnel,

ever-increasing departments and overhead, deluges of printed material, often couched in gobble-de-gook of the latest fashion, with no commensurate evidence of more effective prosecution of the Church's mission, all combine to give serious concern to many church members, including me. How can one be made to believe he is more than a wholly disregarded voice in the wilderness? How can he avoid being lightly dismissed as a chronic complainer? How can he escape epithets of disloyalty or congregationalism or schism? How can he find assurance of an honest hearing?

Reduction in Order

ONE OF THE LATEST developments which causes uneasiness for some of us is the approval by the Executive Council of a committee report calling for an annual budget of \$75,000 a year for a new department of stewardship. One must assume that this is proposed in addition to the MRI staff, in addition to the department of promotion, in addition to the department of

publicity. When the MRI funds and the church and race fund are proving to be sluggish beyond any anticipation, the opportunity is perfect for a drastic reduction of personnel and special services at "815" as a gesture of retrenchment and self-discipline for the rest of the Church. Could it not be possible that some of the failure to be more generous on the part of our membership is due to lack of complete confidence in the spending policies of the National Church? Is it not oversimplification to suppose that there is no problem involved except plain loyalty or plain obedience?

I certainly have no brief for the Louisiana parishes' reactionary attitude on the race problem, assuming, as I do, that for them the real nub of the matter is there. But I am no less ready to question the implication that blind and unquestioning submission to "established procedures and canonically constituted authority are essential to loyalty and catholicity." We are all human. Human fallibility and the possibility of blunder have already and very recently been shamefully evident even among our bishops, as seen in the Pike case. It would be absurd to assume that our Executive Council and the staff at "815" are above such fallibility and blundering.

Anglican Traditions

THE CONFLICT between canonically constituted authority and divinely inspired — I believe — search for *aggiornamento* in the Roman Church has dramatized the necessity for something more than total submission even in high ecclesiastical circles. The evangelical tradition and the herit-

age of reform in Anglicanism does not mix well with the idea of unquestioning conformity to whatever the central authority has to say or to ask.

Perhaps the only means by which a minority or an individual can get a modicum of attention or by which the vast complacency and mistaken confidence of the majority can be stirred or by which the Church can be needled into a more realistic search for reform and renewal of her fiscal affairs is the withholding of funds. This is a language which speaks with firm and irrepressible insistence.

I am conscientiously troubled. It is an agonizing dilemma for one who loves the Church. The easy and peaceful way is to coast along attempting to convince one's self that all superiors know better, that God speaks in clearer tones to those in authority, that humble submission is a virtue, that popular approval is more to be commended as a basis for the ministry than the accusation of contentiousness. The easy way is to remind myself that I have relatively few years left in the active ministry and that I can well afford to leave the worrying to younger people. But the attempt to settle for that easier and more peaceful way has not been too successful and I am deeply troubled by the seeming failure of so many to worry about the problem at all.

The difficulty in Louisiana is not to be answered on the terms the editorial suggests. It raises more than it settles. It precipitates an even higher conflict and reveals an even deeper malaise.

LOUISIANA REPORT —

(Continued from Page Six)

people on secular and controversial matters, but not the right to speak for its people unless so authorized. The circumstances that permitted some of what we considered abuses have been protested and some have been changed. Our bishop voiced "his discontent"; in 1964 the convention of this diocese "protested and deplored" certain activities; our General Convention in 1961 and again in 1964 raised questions about the NCC and instructed our representatives to inform that body

of our concern about some of its statements and activities and our wishes for certain changes in procedure.

That our voice, combined with others, is and has been heard, is confirmed in the heartening reports of Bishop Murray and Mr. Osborn, members of our Executive Council, on their own beliefs and activities and those of the Council. Consideration by that Council of the Church's problems are in better perspective; staff activities of our National Church and the NCC are being monitored more carefully; the authority, direction and

guidance of the Presiding Bishop is more fully exercised. The Executive Council of the National Church has officially informed the NCC that it is not to speak for or in the name of the Episcopal Church, or its members, unless specifically authorized to do so by the General Convention, The House of Bishops, or the Executive Council. The committee was gratified to hear a report of discussion on this subject at the February 1966 Executive Council meeting. The Presiding Bishop "stated that it is his opinion that when our repre-

sentatives have called the attention of the general board or of its executive committee (of the NCC), concerning any proposed action, that this Church has taken no stand thereon, and have sought, in discussion, to refrain those bodies from presenting formal proposals, they are then free, as individual Christians, to vote their convictions in the premises."

The Presiding Bishop, finally, stated his firm position against the identifying of any specific legislation as being the embodiment of "the" Christian position.

We recommend to the convention that gratitude and support be tendered to Bishop Murray and Mr. Osborn for their assistance; that the bishops, the clergy and lay people of this diocese all resolve to better acquaint Louisiana Episcopalians with the work of our National Church and its Executive Council; that this convention carefully and deliberately elect its delegates to the General Convention and provincial synod with full recognition of the importance of viewpoints they will represent and of the serious nature of their deliberations, decisions and pronouncements—to the end that we may be effectively heard on issues of importance to us now and in the future.

This committee further recommends that for 1967 the budget of the national Church and the budget of this diocese be considered as integral parts of our Church's work and that if any adjustments between the total program budget as proposed in September and the total program budget submitted to convention should be necessary, then both that portion which is asked by the National Church shall be adjusted by the same percentage so as to reflect the financial support of all our parishes and missions. This

recommendation is consistent with the principle of the "partnership plan" of stewardship which will be considered at the 1967 General Convention. Under present canons, the recommendation refers only to the program budget or asking. If the diocesan program budget and the convention budget should be consolidated, the total of this unified budget would be adjusted with the budget of the National Church in the same manner.

The committee believes that adoption of this report by the convention may provide a satisfactory solution to our differences. The scriptures which Bishop Jones used to close his 1966 address to this convention is especially meaningful. From the second chapter of the First Epistle of John:

"Brethren, I write no new commandment unto you, but an old commandment which ye have had from the beginning . . . And this is the message that ye had from the beginning, that we should love one another."

This report is respectfully submitted for adopted by this Convention.

NEWS NOTES

Same Team — Same Results: the thousands of mimeographed sheets for the clergy and lay mobilization in Washington were produced at the Methodist board of social concern around the clock by a willing staff directed by Messrs. Dudley Ward, Herman Will, and Rodney Shaw. Other religious groups watched with amazement as the machinery worked 24 hours a day for several days. The press arrangements were handled by Episcopal layman, Frederick H. Sontag, of Montclair, N. J. research, and public relations consultant. All 4 networks, TV and radio, carried coverage of the mobilization, and some 15 AP

and UPI master wire service stories have been located by press intelligence to date. Many local stories were carried, and Frederick Sontag serviced this publication and others on an around the clock, meet your deadline, basis. The Rev. Richard Fernandez and his staff patiently handled hundreds of inquiries and special needs. Church power spoke up effectively in Washington and around the nation through most communications media.

W. Moultrie Moore, newly elected suffragan of N. C., lost no time in cracking at seminars for "training young men in outmoded ways. So most men are not going into the ministry in the first place. And a lot of times the ones that do go into the ministry are not the ones we want."

Bishop Myers took some cracks at the war in his first address as diocesan of California. He called himself a "dove" and said he had "grave moral doubts about our involvement." He also said that he deplored Cardinal Spellman calling it "Christ's war". Secretary to the cardinal later said that the R.C. prelate had never used the expression, and had no idea where Bishop Myers "found the phrase." Actually what the cardinal said in a Christmas sermon in Vietnam described the U.S. forces there as "the soldiers of Jesus Christ", so the bishop of Cal. needs to do no apologizing.

Richard Martin was consecrated a suffragan bishop for Long Island. A Negro, he will function in an integrated diocese, as does Bishop John Burgess in Mass., who was on hand to read the gospel.

Fasts For Peace, initiated at the Vietnam mobilization, were being held in 111 cities across the nation at press time. "Many naturally not recorded yet," Fred Sontag informs us.

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