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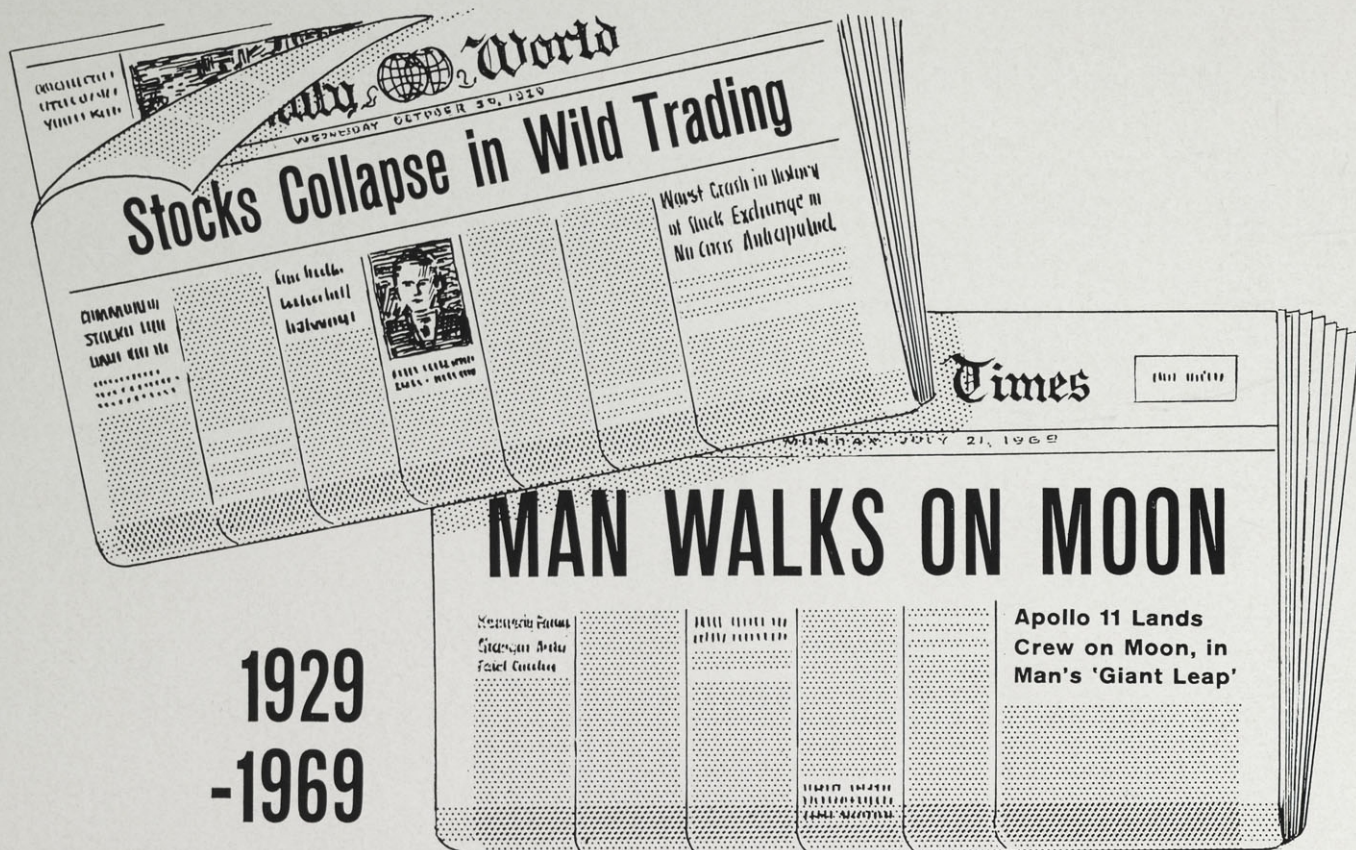
THE Episcopalian

OCTOBER, 1969

SPECIAL CONVENTION ISSUE

After the confrontation.

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What are you doing 1:45 Sunday afternoon?

Before you read further

“A DISASTER.” “MIRACULOUS.” “GOD-AWFUL.” “AMAZING.” All these adjectives would probably fit the Episcopal Church’s Special Convention II at Notre Dame University, South Bend, Indiana, August 30-September 5.

The main subjects were supposed to be Ministry, Mission, and Authority. The 144 bishops, 698 lay and clerical deputies, and 311 “additional representatives” from women’s, youth, and ethnic minority groups who were formally part of the Convention, started on schedule with the Opening Eucharist, Presiding Bishop John Hines’ message to them, and the adoption of the controversial, part-conference, part-legislative agenda (*see August issue*).

All seemed calm. But on Sunday evening, August 31, during a plenary session on Ministry in the Arena of Notre Dame’s magnificent Athletic and Convocation Center, the painstakingly prepared agenda took a jolt. A group of black churchmen with a guest from the Black Economic Development Conference, which in April had perpetrated the now-famous Black Manifesto, took over the meeting. They wanted immediate action by the Church’s national governing body on race relations.

Specifically, they wanted the Convention to face up to the Church’s neglect of the Negro. They wanted representation on the Church’s Executive Council, reaffirmation of the General Convention Special Program voted at Seattle in 1967, and money for black economic development in the nation. They made their demands and turned the meeting back to Presiding Bishop Hines and House of Deputies’ President John B. Coburn.

The story of this confrontation and what happened after it is the story of South Bend/69. The Church is not the same today as it was before South Bend—even if that were possible. This fact is painful—and joyous, depressing—and exciting, tragic—and hopeful.

We don’t think anyone who went to South Bend was satisfied with what happened. And that goes double for the 2.5 million Episcopalians who stayed at home and had to rely on their information second and third hand. It was that kind of a get-together.

In this issue we will try to give you the most thorough, honest, and accurate account of South Bend/69 available.

We will start with a summary of the actions taken (*see page 6*), then move to a narrative and photo account of the day-by-day proceedings in plenary sessions and meetings of the House of Bishops and House of Deputies. We will include a report on youth activities (*page 30*); two of the major addresses (*Bishop Hines, page 40, and Oscar Carr, Jr., page 18*); current information on the Church’s new black leadership and their key organizations (*pages 28 and 29*); and editorial comment by a veteran Convention-goer (*page 43*).

Don’t go away yet. On page 7 we have printed the full text of the key resolutions of South Bend/69. And we’d like to make the following observations in case you don’t make the time to read all of this issue:

1. The Episcopal Church, through action of its Executive Council in May, has rejected the revolutionary language and frenetic ideology of the so-called Black Manifesto. Neither the Executive Council nor the General Convention has, at any time past or present, approved any part of this document. The Council and Convention have voted to recognize that the Black Economic Development Conference “is a movement which is an expression of self-determination for the organizing of the black community in America.” But that’s all.

2. The Episcopal Church, through its Convention and Council, has never paid “reparations” to any group. The subject of reparations was never discussed in Convention. Any report or talk you hear of the Episcopal Church paying reparations to anyone is just plain baloney.

3. The Convention did vote to authorize its Executive Council to allocate not less than \$200,000 “out of funds which it may raise or which otherwise become available” to an interfaith group called the National Committee of Black Churchmen (*see page 29*). This is a voluntary fund over and above the regular mission programs of parish and diocese and the General Church Program. **Not one dollar of General Church Program money or of your pledge to parish and diocesan budgets will be put into this fund.** You can be upset—or overjoyed—at this fact but that’s what Convention voted.

The decision on the \$200,000 was basically an act of faith by the Bishops and Deputies in their fellow black churchmen.

4. The South Bend Convention voted a similar \$100,000 fund for American Indians and Eskimos to be handled by the Episcopal Church’s National Committee on Indian Work. The same ground rules for raising the other fund apply to this one, too.

5. The major confrontation at Convention was not “rigged.” Neither the Agenda Committee, the Executive Council, nor the officers of Convention took any part in planning, or knew in advance, of the disruption on Sunday evening, August 31. The first notice of any kind given any one of these persons occurred less than ten minutes before the black delegation appeared. This notice was given in the form of a request to House of Deputies’ President John Coburn to schedule immediate discussion on an Episcopal Church response to black demands. Dr. Coburn said the subject would come up later and denied the request. Several minutes later the black delegation walked up on the platform.

—THE EDITORS

THE EPISCOPALIAN

continuing
FORTH and

The Spirit of Missions

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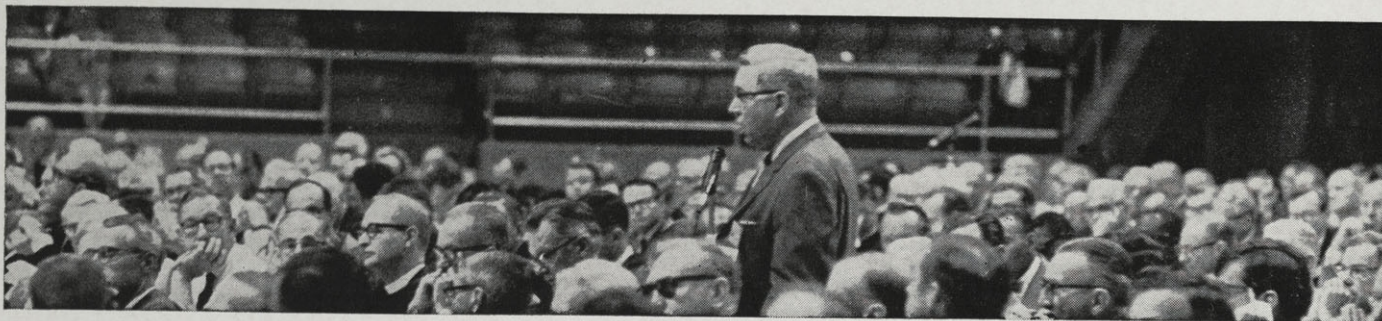
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COVER: House of Deputies President John B. Coburn grasps the microphone and the reins of the Sunday evening Plenary session of General Convention after a dramatic confrontation by black churchmen (see page 12).

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What did Convention do?

Mission

MINORITIES

- ▶ *Rejected* "much of the ideology" of the Black Manifesto. The Convention took no other action on the Manifesto as such.
- ▶ *Did not accept* the concept of reparations. In none of the official actions of the Convention was the issue or principle of reparations mentioned, accepted, or approved.
- ▶ *Confirmed* the General Convention's Special Program as "a primary responsibility," resolved to support and expand it, and approved an outside evaluation of GCSP to ascertain how it can be more effective.
- ▶ *Became* the first largely white denomination to recognize that the Black Economic Development Conference is a "movement which is an expression of self-determination for the organizing of the black community in America."
- ▶ *Reaffirmed* its commitment to the principle of self-determination by minority groups.
- ▶ *Reiterated* that the General Convention's Special Program is the established channel of the Episcopal Church for any national funding of community organizations and that applications for "seed money" for such groups as the Black Economic Development Conference should be submitted to them.
- ▶ *Instructed* the Executive Council to allocate \$200,000, out of funds raised or otherwise available, to the National Committee of Black Churchmen to be used for black community development, provided that NCBC meets the criteria established by the 1967 General Convention.
- ▶ *Urged* dioceses to elect young people to diocesan councils.
- ▶ *Established* mission to Indians and Eskimos as a top priority for the next triennium, and instructed Executive Council to allocate not less than \$100,000 to the National Committee on Indian Work. This new Committee's membership consists of five bishops from jurisdictions with major Indian work, and ten Indians and Eskimos elected in regional conferences held this year.
- ▶ *Refused*, in the House of Deputies, to seat Mrs. Aaron Oliver of Los Angeles as a lay deputy. Final approval of the seating of women as deputies will come before the 1970 Convention in Houston.
- ▶ *Defeated*, in the House of Deputies, a Province IV memorial advocating changes in the General Convention's Special Program.
- ▶ *Set up* machinery to raise \$300,000. Of this, \$200,000 is the amount for black self-determination. The other \$100,000 is for community development among Indians and Eskimos. These will be two distinct funds and will be handled separately. A committee headed by Bishop Charles F. Hall of New Hampshire sent an explanatory letter September 17 to all bishops and clergymen inviting their help with this. [Money may be sent to Treasurer Lindley M. Franklin, Jr., 815 Second Avenue, New York, N.Y. 10017.]

WORSHIP

- ▶ *Amended* Canon 48 to permit reading of Morning and Evening Prayer by ministers of other

churches, but not allowing them to assist in Communion.

► *Authorized* the Standing Liturgical Commission to work with other Christian churches in developing a common mind on certain liturgical texts and basic liturgical structures already shared by the churches.

► *Approved* certain variations and substitutions in the Liturgy of the Lord's Supper for trial use for the balance of this triennium (See June issue).

► *Authorized* the Ninth Province (Caribbean) to begin developing forms of worship, liturgy, and hymnody more appropriate to the culture of the people of Latin America.

► *Approved* trial use in special circumstances of ecumenical wor-

ship, or in special study sessions, of the Consultation of Church Union's "An Order of Worship" subject to the approval of diocesan bishops. (This document is available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202)

► *Supported* the Lambeth Resolutions on Confirmation and heard from Dr. Massey H. Shepherd, Jr. that new proposed rites for Baptism and Confirmation would be ready soon.

SOCIAL CONCERNS

► *Urged* the Church to use all its influence and resources to bring about reform of the penal system and eliminate inhuman conditions which prevail.

The Key Resolutions

Resolved, That this Church reaffirm its commitment to the principle of self-determination for minority groups, as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; and be it further

2. *Resolved*, That this Church, while rejecting much of the ideology of the "Black Manifesto", recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organizing of the black community in America; and be it further

3. *Resolved*, That the application for seed money to enable groups such as the Black Economic Development Conference to fulfil their promise of being expressions of the principle of self-determination be submitted to the General Convention Special Program as the established procedure of this Church for any national funding of community organizations, both on a local and a national level; and be it further

4. *Resolved*, That the Executive Council is instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000 to the National Committee of Black Churchmen, to be used for national black community development, provided that the Executive Council shall first determine that such Committee meets the original criteria established by the General Convention in 1967.

► *Reaffirmed* its opposition to capital punishment, as first expressed by the 1958 General Convention, and resolved that this position be communicated to the proper authorities in all cases of impending capital punishment.

► *Associated* itself with the action of the Missionary District of Okinawa, that the Ruyuku Islands, now administered by the U.S.A., be reunited with the Japanese homeland, and that this action be communicated to appropriate persons in the U.S.A. and the United Nations. These same officials will also be urged to plan with the people of Okinawa for their economic and social welfare, prior to their recession to Japan.

► *Affirmed* the importance of mission to non-urban areas.

► *Approved* the request of the Missionary District of the Virgin Islands to withdraw from Province IX of the Caribbean.

► *Adopted*, in the House of Bishops, a position paper on Drugs (see Nov. issue).

ECUMENICAL ACTIONS

► *Joined* the Church of England and the 1968 Lambeth Conference in endorsing the 1935 report of the Bucharest Conference of Anglican and Rumanian Orthodox representatives (delayed by World War II and subsequent political turmoil). The report is a Rumanian Orthodox recognition of the validity of Anglican orders.

► *Agreed* to our participation in a proposed Anglican Consultative Council which will serve as an interim body to Lambeth Conferences.

► *Declared* the readiness of the Episcopal Church to join with representatives of other Christian bodies in North America to develop an agency for renewal of mission, unity, and faith.

Continued on page 56

An Act of Faith

THERE'S A NEW SPIRIT COMING. We are ready to listen to the world, hear what it says, and then to act."

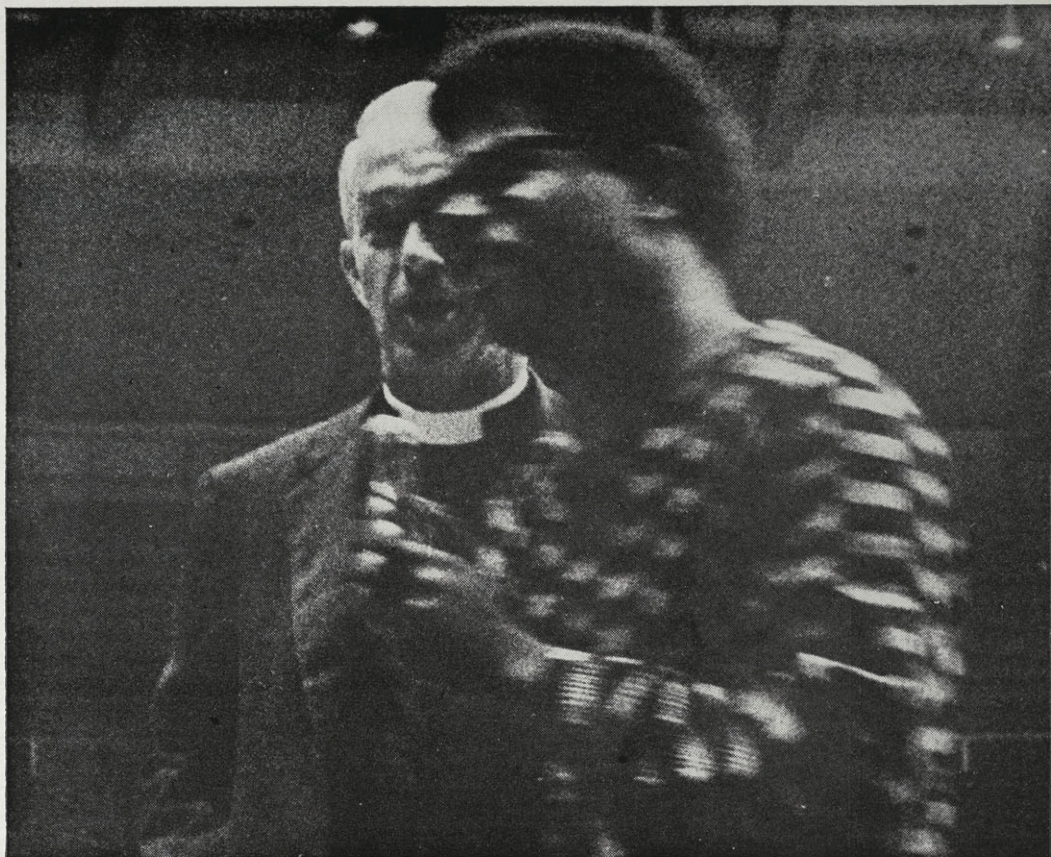
That was the summary given by the retiring President of the House of Deputies, Clifford P. Morehouse at the conclusion of the 1967 Seattle General Convention which authorized 1969's Special Convention II. Held August 30 to September 5 on the campus of the University of Notre Dame, South Bend, Indiana, the Special

Convention was to be, in the words of the Advisory Committee on Agenda, a "unique opportunity for our Church to reflect on some of the sharp, basic issues in contemporary life. . . . Free from the usual business of a regular Convention, we will have time to consider, in some depth, great elements in the Church's life and mission."

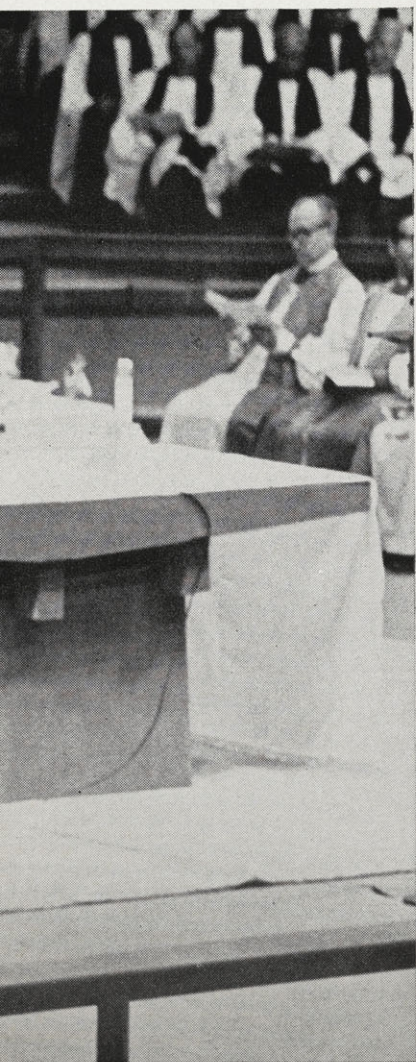
Though anyone who attended Special Convention II might argue that the promise of time was optimistic at best, none but the most oblivious

The host bishop, the Rt. Rev. Walter C. Klein of Northern Indiana, reads the Epistle during Opening Eucharist





Muhammad Kenyatta talks overtime to a restless Sunday night Plenary Session as House of Deputies' President John B. Coburn informs him his allotted time is up.



could deny the presence of the "sharp basic issues in contemporary life."

The anxieties had been gathering since Seattle. Many dioceses protested the legality of the format for Special Convention II; the so-called Black Manifesto had opened new wounds in a Church not yet able to heal the old ones. Other voices of people within the Church — black, young, female, Indian, Latin—struggled for expression. All these frustrations were dropped in the Church's lap at Notre Dame.

The urgency of the situation was shown by a pre-Convention meeting of the Executive Council held in South Bend at the same time special youth delegates were meeting at a nearby camp-site. The Council met to act on the report of a three-month-old committee named for its chairman, Dr. John Coburn, President of the House of Deputies, and newly-called rector of Manhattan's St. James' Parish.

In a full day session on August 29, Council members debated the 83-page report, which implemented the Council's original May response rejecting the Black Manifesto, and voted to send

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An Act of Faith

four key recommendations to the Convention. In brief, those recommendations were: 1) increased representation for black clergy and youth on Executive Council; 2) new nominating procedures for Council membership; 3) support and expansion of the General Convention Special Program (GCSP) and an outside evaluation of the program; 4) affirmation of the principle adopted at Seattle, of self-determination for minority groups, with recognition that the Black Economic Development Conference (BEDC) is a movement of black expression, and that application for "seed money" for BEDC be submitted through normal GCSP channels.

With the Council's recommendations fed into the proposed agenda, the some 1,150 deputies, bishops, and

additional delegates faced the novelty of the Church's first Special General Convention since 1821. As they filed into Notre Dame's Convocation Center on Saturday, August 30, for the Opening Eucharist, these Christian leaders—lay and ordained—probably harbored as many different fears, expectations, hopes, and questions as there were people in the hall. Before the Convention week had ended, Dr. Morehouse's words at Seattle would have been turned from prophecy to reality through an act of faith in response to an appeal from a previously-silent minority.

Join us now in a replay—in summary form—of those hectic days at South Bend. ◀

First Rap of the Gavels Sunday Morning: 9:30

The House of Bishops and House of Deputies meet separately and organize. After prayers, first item of business for each is to vote on going into a Joint Session. Both act affirmatively.

10 A.M.—In Joint Session, the two Houses hear a presentation explaining the agenda alternatives facing them. Bishop David Thornberry (Wyoming) and Lay Deputy Judge Chester J. Byrns (Western Michigan) present the recommendation of the Advisory Agenda Committee for Alternative One, and defend the constitutionality of the part-conference, part-legislative-session format. Dr. John Coburn, Presiding Officer of Deputies, concludes the session, saying in part: "The value of what we do here will be determined by the spirit of how we decide to do what. Do we really want to listen to His voice by listening to other voices, or do we want to press for our own opinions?"

11:30 A.M.—*The two Houses meet in separate legislative sessions to debate alternative agenda proposals.*

In the House of Bishops: Bishop John Craine (Indianapolis), chairman of the House's committee on dispatch of business, talks about procedure on agenda vote, says he will move each alternative in order.

After the first—the proposed agenda—is moved, Bishop William Moody (Lexington) is recognized. "You know how I feel about pious platitudes—I'm against them," he says. "I must oppose this resolution on the grounds that it violates the constitution of this Church. . . . I would applaud a conference of this type if it didn't invade the rights of the two Houses . . . I do not believe we would strengthen our position on social comment if we started on a ground of doubtful legality . . . I have no great fear of the people who are here, but under our law they have no right to be here."

The Bishop of Lexington says the two Houses have too much to do to consider the proposed agenda. He suggests a future general conference or even constitutional convention.

Bishop John S. Higgins (Rhode Island) asks for a show of hands, "straw vote" on the four choices. After a sea of hands rises on the proposed agenda, Alternative One is

quickly voted and passed with only a scattering of noes. This means that the Bishops agree that the first three days of Convention be spent in plenary sessions and work groups, with the additional women, youth, and minority representatives included in the discussions and opinion polls. A Message sent to Deputies states this action and the House of Bishops adjourns.

In the House of Deputies: Hugh Jones (Central New York), chairman of the dispatch of business committee, moves Alternative One. Clerical Deputy Dudley Reed (Springfield) immediately moves that Alternative Three be substituted. This proposes that the Convention recess for three days of conference, "thus eliminating any possibility of thinking this is a legislative body. . . ."

After considerable debate, the substitute loses. Next comes an amendment to One, eliminating the Wednesday morning plenary and work group sessions. This, too, is debated at some length, but when put to the vote, it receives only 222 votes. The Chair rules it has lost. A call for the previous question from Philip Ardery (Ken-

tucky) is followed by one from Edgar Newlin (Lexington) for a vote by orders. The Chair then urges the House to listen carefully to instructions given by Secretary Charles Guilbert on how to use the computer cards for this purpose. "It's not natural knowledge." Some housekeeping details and notices filled the few minutes until the vote on Alternative One is announced: Clergy: Yes 77¼ No 3¼ Divided 7 Lay: Yes 73¼ No 8 Divided 5 Paul Philips (Northern Indiana) asks to be recorded as believing the action just taken is "unconstitutional and uncanonical," and that he will remain "present at the conference under protest."

Secretary Guilbert notes a Message from the House of Bishops on passage of Alternative One. This is now concurred with and the House of Deputies adjourns its legislative session until 11:30 A.M. Monday, September 1.

Sunday, 2:30 P.M.—*Bishops, deputies, and additional representatives meet in the first plenary session. The Convention's "Chet and Dave" team goes into action. Bishop "Dave" Thornberry recounts how the work groups had been assigned—by computer. Judge "Chet" Byrns directs the sixty work groups to the rooms where they will meet.*

Work groups, in the main, get acquainted, many expressing satisfaction with this opportunity for bishops, deputies, and additional representatives to talk face to face in small groups. Some begin to mutter about plenary presentations being repetitive of material already sent to them in the "Green Book."

Sunday, 7:00 P.M.—Plenary Session on Ministry gets under way. Bishop Frederick Warnecke (Bethlehem), chairman of the Board for Theological Education, makes an opening statement and introduces Bishop John Burt (Ohio), chairman of the Joint Commission on the Deployment of the Clergy. Bishop Burt comments that "the compelling need for a more creative and effective deployment policy for clergy in the Episcopal Church is not for the sake of the ministers themselves (important though their



Bishop John Hines asks for a raised hands vote on allowing blacks ten minutes to present their demands. After a tense moment he declares the vote is affirmative.

well-being surely is) but for the sake of the Gospel."

Bishop Burt then relates the history behind this issue and the commission, describes how they approached this subject, and outlines the "Model Deployment Plan" Convention is being asked to study. Mr. Daniel Carroll (Chicago) begins the report on a national Clergy Deployment Office, the one part of the total Model that this Convention will be asked to vote on.

Before anyone quite realizes what is happening, a group of blacks led by Clerical Deputy Paul Washington and Mr. Muhammad Kenyatta, both of Philadelphia, Pennsylvania, walk to the platform. Lights, dimmed for the deployment presentation, obscure what is happening and for a few moments the assembled Convention can only sense some tussling going on as Presiding Bishop John Hines intervenes. Snatches of conversation are heard: Father Washington saying, "Obviously we won't let you continue,"—someone else saying, "Your issues are not dealing with reality."

"We are concerned because black

clergy in this Church face a deployment problem. . . ." Mr. Kenyatta is speaking now. "There is a whole gap in education about racism . . . a whole gap. . . ."

The crowd begins to react, with a few cries of "Throw them out." The Arena hums with low grumbles backed by scattered applause.

Bishop Hines gets the mike and asks the demonstrators to behave themselves while he calls for a show of hands from those who would like to hear the blacks speak for ten minutes. Though the show of hands is difficult to see in the huge arena Bishop Hines gives the demonstrators the vote, saying it was probably a "Sam Rayburn" vote.

Father Washington explains that black people have to set the agenda and that racism has to be confronted. Mr. Kenyatta then takes the mike and in a tight, street-talk staccato begins: "The Black Manifesto is a very simple document really. One part is an impassioned speech for the cause of black and brown people. . . . It was presented by a man who has fought

steadfastly for the rights of women . . . that's right . . . for women.

"This is not a racist thing. We're coming for freedom, for the liberation of all people . . . At a certain point in history there was a charge laid on the Levites to take on the burden of the other tribes . . . that charge still stands.

"Some people are more concerned about curbing hippies than following Christ. . . . They police their conventions rather than ask them to come in break bread and take Communion."

At this point Mr. Kenyatta is reminded that the allotted time for his presentation is over. "The time is up, I know the time is up," he responds. "That's what I'm talking about. . . . The Churches have profited from racism . . . existed on the labor of black people stolen for 400 years. The Church has the responsibility to lead the way in repayment of that debt. I hope things can go down right about the Coburn Committee. BEDC has laid some demands on the Episcopal Church — those demands still stand. I pray in the name of God that you will listen to the brother who is about to speak in the name of Christ."

Father Washington asks that the Coburn Committee report be immediately considered. Dr. Coburn rules this out of order and Father Washington calls for a black caucus.

"The cause which you represent will be assured its most full hearing when it comes before the House," Dr. Coburn explains. He then asks Father Washington to appear at a meeting of the Deputies' Committee on Christian Social Relations, to which the Coburn Committee report had been referred.

As the blacks, and about fifteen white and black supporters who have gathered, barefooted, at the bottom of the platform file out of the hall, Dr. Coburn expresses "appreciation to everyone in this room for the attention you have given to a most pressing matter." Mr. Carroll resumes reading his part of the report on clergy deployment.

A few whites, including deputies and bishops, led by youth delegates, follow the blacks to the Center of Continuing Education across the Notre Dame campus. While the blacks and a small delegation of white

students meet inside, whites caucus on the lawn in the dimming twilight.

"Bishop Hines really gave us that vote, you know," one youth delegate says in obvious appreciation. "Anyone who had eyes to see could tell you that."

Somewhere in the back of the group a voice says, "Bishop Hines has the eyes of faith."

During the discussion a member of the black caucus, Mr. Woody Woodland from Philadelphia, joins the group briefly to say: "Martin Luther King taught me something. If you got love, show it. It's no fun to get up there and see people of goodwill just sit back. I've got a little shame for all of you. You better get yourself together. We see the white church as cold and sterile, not fertile at all, not Christian at all. . . ."

His remarks bring applause and a young white's statement, "We're all in this together—regardless of color."

Discussing what the disruption meant with about a hundred white sympathizers and onlookers, the young people decide they should "get back to those work committees to really rap and explain what happened here."

Few of the work committees deal with clergy deployment this night, though later opinion polls showed only fifteen people opposed to the plan Bishop Burt has presented. Most of the groups, however, use the time to exchange reactions to the "disruption" and try to sort out what the unscheduled speakers have been trying to say.

Monday Morning Talk after takeover

At an early breakfast with the presidents of the two Houses, Bishop Thornberry reports that a majority of last night's work groups favor discussing immediately the issues raised by Kenyatta. The threesome decides to schedule an Open Hearing on this subject as soon as the scheduled plenary session convenes.

Bishop Robert DeWitt (Pennsylvania), chairman of the Bishops' Committee on Social and International Affairs and the Rev. Robert P. Varley (Easton), chairman of the

Deputies' Christian Social Relations Committee, share the platform. Bishop DeWitt recognizes the "historic rivalry between the Houses" and praises this joint effort. Dr. Varley expresses hope that it be "not a caucus of cacophony, but a conference of concern."

Four black speakers present what they see as the business at hand—dealing with the demands of the Union of Black Clergy and Laity (UBCL) and the Black Economic Development Conference (BEDC). The Rev. Joseph Pelham, clerical deputy from Michigan, opens the hearing by recalling the original purposes for Special General Convention II, "to look at and listen to the world the Church is set in today. The agenda as established does not fit the realities."

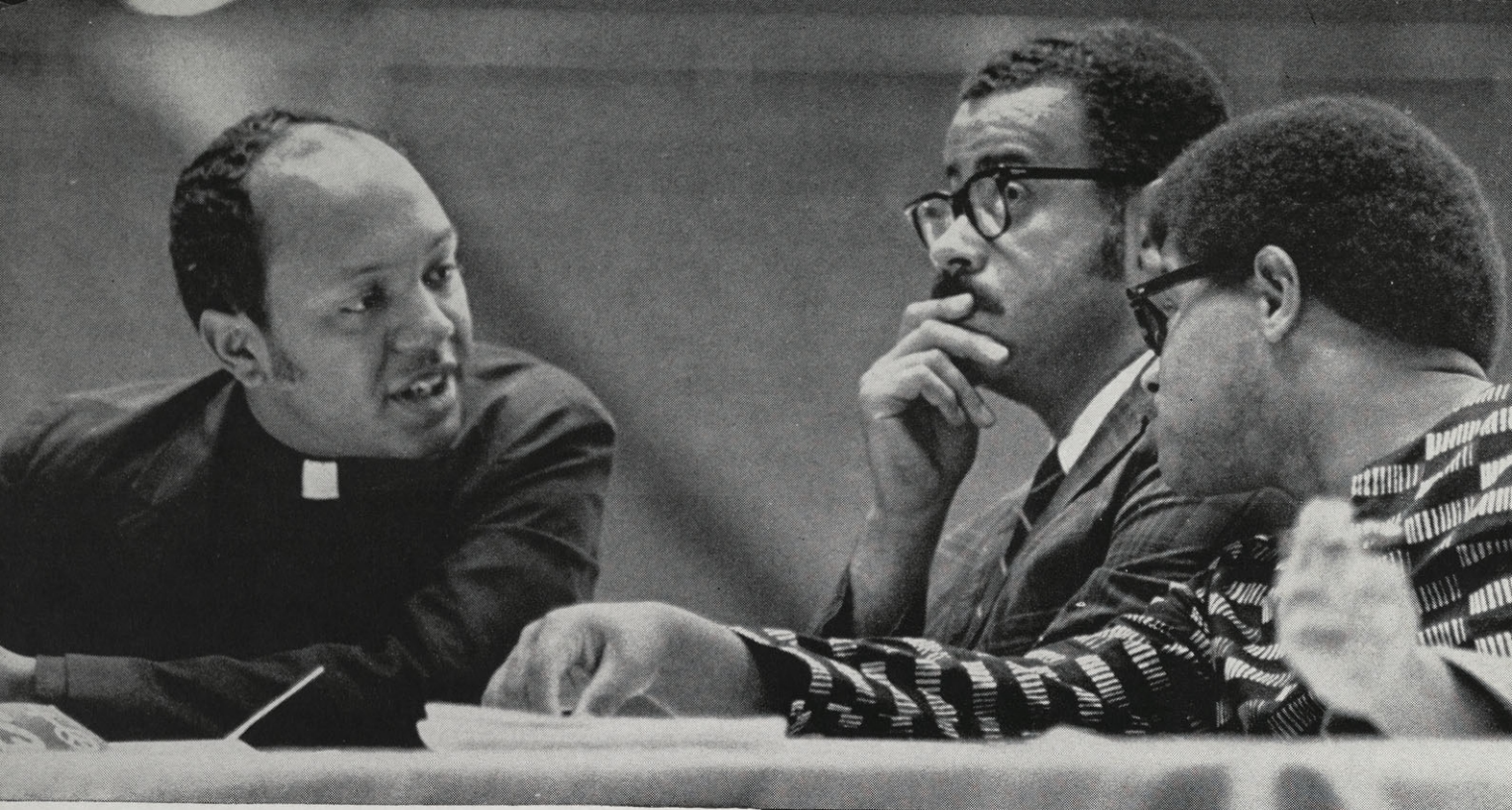
He notes that last night's confrontation surfaced the realities the agenda had hidden; has "broken through the awful deafness . . . Mr. Kenyatta has forced us to turn on our hearing aids."

He outlines the black concerns in the issues Convention will discuss and repeats the issue of black clergy deployment which Mr. Kenyatta had touched on last night. "When you deal with liturgy you should not fail to recognize the unique contributions of the black Church, and when you deal with structural change, you should remember that there is no staff officer at Executive Council whose primary responsibility is for black Church affairs."

Miss Leonora Abernathy, youth delegate from Savannah, Georgia, where she is president of the Episcopal Young Churchmen, briefly describes the June UBCL meeting at Raleigh, North Carolina. There the UBCL adopted a resolution saying it "would not be used" as an inter-

Opposite, top: Muhammed Kenyatta (right) continues to speak during the Sunday evening confrontation after Dr. Coburn (center) has said time is up. Woody Woodland, Kenyatta's aide, is at left and the Rev. Paul Washington (back to camera) watches. Mr. Woodland (below) listens intently as do four members of the Clergy Deployment Committee whose presentation has been interrupted. The Plenary Session of bishops, deputies, and additional delegates (rear) takes in the action.





The Rev. Frederick Williams, UBCL President (top, left) confers with Clerical Deputy Joseph Pelham from Michigan, and Muhammed Kenyatta of Philadelphia, during Monday morning Plenary Session on concerns of blacks. Don Young (right), an unofficial observer from the Diocese of Northern Indiana, takes the platform to say Christ was not involved in social action. Spiro Kypreos (lower right), a youth representative from Florida, spoke in support of demands. Canon Gerald McAllister (lower left) Clerical Deputy from West Texas and a member of the Coburn Committee, spoke against funding BEDC but agreed that the Church has not done enough for black people.



An Act of Faith, contd.

mediary in denominational dealings with BEDC until such time as the denominations had recognized and funded BEDC.

The Very Rev. Frederick Williams, UBCL president, adds, "I think BEDC is the voice of prophecy. I hope the Church can still hear it."

Mr. Kenyatta then reiterates his points of the night before, interpreting the prologue to the Black Manifesto which many churchmen have called Marxist, revolutionary, and unacceptable. "White people have trouble with the Manifesto prologue. In part, this is because you are unwilling to write your own prologue, your own statement of commitment. Clearly anyone involved with the Body of Christ doesn't need any opening statement, any rallying cry."

Mr. Kenyatta explains, "We're not talking about past injustices or guilt. The Church continues to support racism—it is part of the present racist structure. The Church has been an apologist for racism in the past and is in the present."

"Racism has created two Churches—the Church in the revolutionary tradition of Jesus Christ, committed to the business of overthrowing the money changers and the church of the money changers."

"Many people expect the BEDC guys to come here wearing dashikis, waving swords, and eating nuns," he says, and explains that men such as Georgia Representative Julian Bond and Dr. Robert Browne, an economist at Fairleigh Dickinson University, are on the BEDC Steering Committee.

"I call upon people in this institution to join our revolutionary struggle," adds Kenyatta, saying that struggle would liberate the master as well as the slave.

In closing remarks before opening the session to questions and debate, Mr. Pelham announces that the Union of Black Clergy and Laity is asking for \$200,000 for BEDC and that none of the money should dilute the General Convention Special Program (GCSP) or any other Church program. "That route is unacceptable

to the Union and to BEDC," he says, "and the Union will not be used as a buffer."

The hearing is then opened to any speakers wishing to come to the platform mike. Bishop J. Antonio Ramos (Costa Rica) deplores that the Church "tends to ignore racism. Revolutionary forces all over the world are demanding dignity, recognition, and equality. We cannot preach self-determination to the people of the world unless we live it here."

He cites the Protestant break with the Church of England as a religious revolution that people tend to forget. "We live in a very small world," he reminds the assembled Houses. "What happened here is already out in the world. God is speaking through these events. Like the two disciples on the way to Emmaus we are blind to recognizing Christ as He walks along with us. Only as we break bread will we have the unity we proclaim."

In quick succession speakers go to the platform to support or denounce the black demands. They include:

Suffragan Bishop Stuart Wetmore (New York): "... Whatever sum is demanded, we the Church have already spent it and far more for far, far better reasons. ..."

Mr. Seaborn J. Flournoy (Southern Virginia): "... My mother was a Bruce. [If one were to accept the concept of reparations] the British Empire now owes us enough to pay Mr. Forman out of our petty cash funds. ..."

The Rev. James H. Davis (Quincy): "Executive Council should be truly representative of its constituency. If an unofficial group has a voice in the make-up of Executive Council, it is a precedent both dangerous and uncanonical. ... Why shouldn't the American Church Union also have a voice?"

Canon Gerald McAllister (West Texas): "Each one of us has to reach an historic judgment in terms of change and how to go about it. We have not done enough. We have not been sacrificial. We have not led the way. ... We need to respond more significantly, but on the other hand, I am not a revolutionary. I'm ready

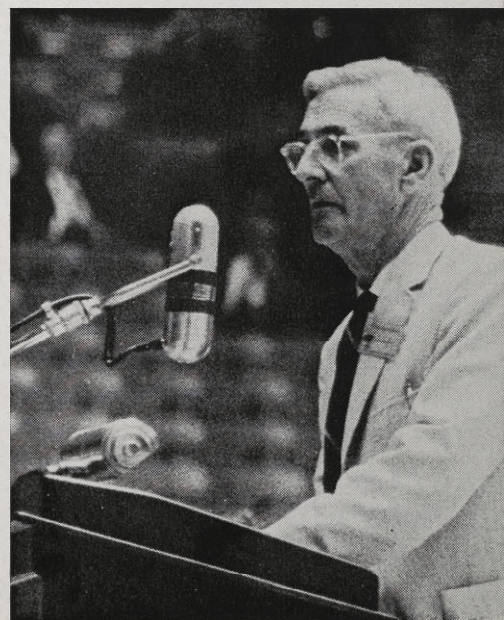
to see this Church different than it is, but I'm not ready to destroy it."

The Rev. Harris Mooney (Eau Claire): I am committed to the rational way ... so he (Kenyatta) disturbed me ... I do not like to see people take things from other people. I went home frustrated because there are times when the rational, normal, usual way to get things done doesn't work. I thought of the times I've been frustrated. ... I urge full acceptance of the Coburn report."

Mr. Don Young (Northern Indiana): "Jesus Christ was not a revolutionary. Christ did not speak the social Gospel. He did not speak to minority groups. Race should be ignored in the Church. ..."

[Editor's note: It was later announced that Mr. Young was not an official delegate, but was attending the Convention as an observer.]

Mr. Spiro T. Kypreos, youth delegate (Florida): "I give thanks to God and thanks to Mr. Kenyatta for permitting us to watch a twentieth century version of the Boston tea party. Many are offended by the Manifesto prologue and call it rude, obscene, revolutionary. But, to the best of my knowledge, words do not kill, do not oppress people. It is our institutions which are rude and obscene and are keeping people op-



Southern Virginia Deputy Seaborn Flournoy, commenting on reparations, says, the British Empire owes us enough "to pay Mr. Forman out of petty cash."

scene and are keeping people oppressed. As a law student, I see reparations as profoundly American, if not Christian. When a person is injured, he can seek damages if he can show cause. Kenyatta comes to you as a court of conscience to seek damages and just compensation."

Mr. William Farley, black youth delegate (Harrisburg) and sophomore at Yale: "The issue is not reparations, but you, your life, your children. If you don't deal with this issue there won't be a Christian Church. Mr. Kenyatta is concerned about you."

The Rev. Don B. Walster (Oregon): "I acknowledge the debt and as a token of my sense of responsibility I pledge some \$1,000 out of my personal funds as a token share of my debt owed under the terms of the Black Manifesto. I will honor it as I do my pledge to the Church."

The Rev. George E. Steigler (Rochester): "We have [always been proud] of our diversity in unity. We point to the Civil War and say here is one communion that stayed together. Now I wonder, did we stay together out of unity or because we just didn't give a damn?"

Mr. Walter Cooper (New Jersey): "Let us not require the Church of God to confess to a sin [racism] that we haven't been guilty of."

Dean Frederick Williams: "Living is a risk, my brothers and sisters . . . We black people have survived the terror—the unfortunate thing is that you white people don't know you are part of that terror . . . You, too, have to survive it."

At the end of the Open Hearing, both Houses go into separate legislative sessions.

11:30 A.M.—In the House of Deputies, efforts to seat additional representative Mrs. Aaron Oliver of San Diego to fill a vacancy in the Los Angeles lay deputation fail, despite efforts of the Rev. Richard Byfield (California). Canon Junius Carter (Pittsburgh) moves adoption of part of the Coburn Committee Report, but withdraws the motion when it is

pointed out that not everyone has copies.

The House adopts a resolution permitting election of a coadjutor for Bethlehem, and then adjourns.

11:40 A.M.—In the House of Bishops, Bishop John A. Pinckney (Upper South Carolina) challenges the legality of the morning agenda change, but is ruled out of order by the Presiding Bishop who explains that it is the prerogative of the presidents of the two Houses, in consultation with the agenda committee chairman, to make such changes. The bishops do not appeal Bishop Hines' ruling.

The bishops deliberate for an hour and a half on the proposed church-

wide mandatory plan for group life and major medical insurance for clergy and lay employees of the Church and then adjourn.

On to Mission

Monday afternoon: 2:30—A summary of the reports from forty-five of the sixty work committees given this afternoon, shows that the Coburn Committee Report totally pre-empted participants' attention. Most "had at it," item by item. Also revealed is the increasing confusion over the different sets of initials: UBCL, NCBC, BEDC, even GCSP (see page 29).

A number of bishops were absent from their groups last night, but the majority of conventioners attended. The heat of the debate was intense, but it is apparent that the opportunity to discuss the race issue in the work groups helped alleviate some tension.

On the way to the Monday evening Plenary Session one participant says, "What's the disruption for tonight?"

With Mission as its subject, the Plenary begins with an announcement by Dr. Coburn of the four speakers of the evening who will each give his own, unrehearsed definition of the term.

First is the Rev. Donald Hungerford (Northwest Texas) who says "The dispute [in the Church] is not over theological unity but over the priority given to race problems in her program."

Mr. Oscar Carr (Mississippi) receives a standing ovation (see page 18).

Prior to the third speaker, Dr. Coburn explains that he had asked Dr. Charles Willie (see September issue) to speak, but since he could not be here, his brother, Louis, minority representative from Alabama, will deliver Charles' speech. "Therefore, I give you the Willies," Dean Coburn announces.



"Hopefully, I'm the last woman the House of Deputies refused to seat," says Mrs. Mary E. Oliver, Los Angeles alternate denied a seat by House vote.

"Thank you, John, and you have," Mr. Willie retorts.

In the closing speech, the Rev. Jesse Anderson, Jr. (Washington, D.C.) says, "those revolting against the Church are not revolting against the Jesus of Nazareth, but against the Christianity now passed off as Christ's . . . One of the greatest myths we have today . . . is that of integration . . . The theme [of brotherhood] is seldom taken beyond that of a token. A token is good to ride public transportation, but not as a life style."

Work committees follow the Mission presentation. A summary of their reports covers four pages of single-spaced typing and evidences the extensive and confused discussion over the meaning of racism. The position of one group was: "In the middle of a tornado, many are preoccupied with the suntan lotion." Another: "The real problem is not in Convention but in influencing the mission back home." And, "No matter what the Convention does, we must be prepared to lose money, people, or both." Several people convey their satisfaction with the growing sense of unity and understanding within their discussion group.

Tuesday morning: 9:30—Summaries of work committee reports are being given to deputies, bishops, and additional representatives at the Tuesday morning Plenary Session when those "sharp, basic issues of contemporary life" butt in again. Some twenty persons from the Episcopal Peace Fellowship file into the gallery of the arena bearing anti-Vietnam War placards. They stand quietly in an empty section and begin reading from *The Congressional Record* the list of names of Americans killed in Vietnam.

The Plenary Session continues without a break until a query from one of the assembled deputies and bishops leads the Presiding Bishop to explain what the group is doing.



The Rev. William Wendt of Washington, D.C., takes his turn reading names of the Vietnam War dead from the Congressional Record in the stands above the Deputies.

Determined to continue uninterrupted, the session ignores the peace group as best it can debating the Coburn Committee recommendations. Comment includes:

The Rev. Charles Lawrence (Lexington): "If this Convention in any way endorses the Black Manifesto or BEDC it will be sure death for fund raising."

Mr. Spiro Kypreos: "I personally find the language of the Manifesto no more offensive than King George must have found the language of the Declaration of Independence."

Mr. Austin Curtis (Michigan): "As a black Episcopalian I have been struggling with myself to think

why I am even here. Let's move ahead and provide a type of country that we want and we must have, and not be fearful."

Miss Pat Taylor, youth delegate (California): "I would like any of you who feel so inclined to repeat the Lord's Prayer with me in memory of the war dead."

Bishop William Frey (Guatemala): "If the price of our [overseas] support were to neglect the real issues of the ghettos and minority groups at home, I would prefer not to have the money. We have to learn to give up our \$40,000 pipe organs . . . which have become obscene in today's world." ◀

A Manifesto from Mississippi

**A Delta cotton planter looks at the chief problem
in his Church with clarity and compassion.**

**Those who heard him at South Bend responded with one of the
longest standing ovations in General Convention history.**

THERE IS AN OLD CHINESE CURSE which says, "May you live in interesting times!" I feel reasonably certain that I could get unanimous consensus that we do live in interesting times. I, however, do not regard it as a curse, but rather as a challenge, an opportunity, and a responsibility.

I am not a stranger to human relations problems, to American racism, to Christian institutions, and to human personality. I deal with the racist daily in my business community. I serve with him in the Chamber of Commerce, socialize with him at the local country club.

I have met the Negro daily—all my life—on the turnrows of a Mississippi Delta cotton plantation and served with an equal number of fellow delegates who were black at the Democratic National Convention in Chicago. For me to propose simple solutions or any real solutions, for that matter—to racial problems would not only be presumptuous, but downright ludicrous.

Regardless of the complexity of the problem, however, racial overtones pervade almost every program decision at all levels of the Church, and it is my considered opinion that an honest confrontation with the racial issue is as great a challenge as the Church faces today.

Certainly the Church must not tolerate what the racist stands for, but it must not abandon him in its attempt to force him to maturity. If I consider myself a child of light with respect to my attitude and practice in race relations, I must ask myself what happened in my life to make me different from the racist. What com-

bination of genes, what freak of historical circumstance and personal association made me different? Even if God laid his hand on me, what credit can I claim, what reason to boast, what right to condemn?

Somehow, I cannot hate the racist because I do not know exactly when I left his ranks—if I ever left them at all. I have seen and known the resentment of the racist, his hostility, his frustration, his need for someone upon whom to lay blame and to punish. I think he is misguided, and willfully disobedient, but somehow *I am not able to distinguish between him and myself.*

My sins may not be his sins, but they are no less heinous. Perhaps I have been too close to this man in the deer camps, at Ole Miss football weekends, in the plantation office, at the country store. Perhaps if I had not heard his anguished cry when the rains didn't come in time to save his cotton, if I had not felt the severity of his economic deprivation, I would be able to condemn him without hesitation. If I had not lived with him in an atmosphere of suspicion, distrust, ignorance, misinformation, and nefarious political leadership, surely my heart would break less when I see him fomenting mob violence in front of his schoolhouse or his churchhouse.

Perhaps I would not pity him if I were not from his loins, but pity him I do. The Church, however, must not pity him. The Church must love and redeem and somehow set him free.

I can also relate to the clergyman, the church professional, who knows that the Church must understand the racist, but at the same time it must not permit

understanding him to mean that its own policy becomes silence or inaction.

No one in the Church is more troubled, more distressed, than the pastor who truly understands, who looks out over his congregation and his city and understands that his people are, at least in part, victims of the bitter crop of time and the inexplicable forces of modernity which they did not plant, whose furrows they did not cultivate, but whose harvest is imposed upon them. At the same time this pastor will know that he has no *choice* but to preach the uncompromising imperatives of the Gospel.

I can identify with the social activist who says he can no longer find a channel within the institutional Church to express the real social implications of his faith. This is the man accused by some of his fellow churchmen of having a "death wish" for the Church, whose espousals of egalitarian philosophy, of human dignity, sentimental humanism, and the brotherhood of man become so doctrinaire that he sacrifices some of his fellow churchmen on the altar of his own inflexible opinions.

Yes, I can identify with this man. Not residing in one of the most progressive states of the Union, I am often accused by many of my fellow churchmen of being this man.

I cannot say that I can totally relate to the black man, because I have not walked in black moccasins. But I can relate to him to the extent that I support with all my being his desire for integration—where some identity of whatever it may be in the Negro community which is unique and good and wholesome will be made a part of American life—rather than his having to become a second-class white man.

I understand the large mass of apathetic and uncommitted churchmen who because of ineffective—perhaps even destructive—"Christian" education and Sunday schooling, had instilled in them a hollow understanding of the Gospel, an understanding which lacks integrity.

I can identify with those who because of total frustration with what they regard as an inefficacious system have opted out. That thought has crossed my mind, too.

All these types—with a few nuances—make up the "people spectrum" of our Church. This is "our crowd." These are the folks back home that we were sent here to represent. We are the elected ones charged with the awesome responsibility of translating words and ideas into Christian mission, fruitful ministry, under effective and acceptable authority.

What have we to build on? What learnings can we glean from the last decade?

Some will say, concerning race relations, that beginning with where we were and coming to where we are, the Church has made progress in race relations in the last decade. I submit that we haven't done as credit-

able a job as Hollywood, sports organizations, government, the armed forces, education, or industry. Relatively, compared even with secular organizations such as these, we are more backward than a decade ago.

Another learning is that moral exhortation—as necessary as it may be—to the effect that people of different racial groups should meet for Christian fellowship has not proved very effective. Nor has a social action program of one sort or another to translate the Christian teaching on race relations into practice. It is difficult to have an effective program which is *objectively* right when the people to whom the Church looks to carry out the program are not *subjectively* convinced it is right. I suggest that even if people do what is good or right under pressure of external authority, it is not good enough from the standpoint of Christianity.

I seriously question whether at this time we have sufficient expertise at all levels of the Church whereby we can shape our verbalized value judgements into well functioning programs. The demands of leadership are incredible in this age of extraordinary change, and in the push and pull of our mobile and complex society.

Probably most importantly, we have been enlightened to the fact that when a Church is bent with conflict,



Oscar Carr, Jr., a lifelong resident of Clarksdale and a fifth generation Mississippian, describes himself as a cotton planter. He is deeply involved in his hometown, serving as president of its First National Bank and of the local hunt club. He is a graduate of Cornell University, where he was a Psi Upsilon, and of the United States Naval Academy in 1945. He served as a naval officer on sea duty for three years. A lifelong Episcopalian, he presently serves on the vestry at St. George's parish, Clarksdale, and on the Diocese of Mississippi's Standing Committee. Mr. and Mrs. Carr have five children. The eldest is a freshman at the University of Virginia and the youngest entered kindergarten last month. His busy schedule as a speaker who believes in "telling it like it is" prompts one of his fellow churchmen to say, "He's our forward cutting edge down here and sometimes he hurts a little bit."

A Manifesto from Mississippi

apathy, or carelessness, its product reflects this condition. But what about the here and now? In the first place, I would submit that we have been asking the wrong question. Instead of demanding, "What can the Christian do to improve race relations?" we should be asking, "What must the Christian be?"

If the Church is an unredeemed community, it cannot hope to redeem the world. The sin of the Church is not that it has not reformed society, but that it has not realized self-renewal. Its sin is that it has not repented. Without repentance there cannot be renewal. It may be that the Church's failure in the racial crisis has been organic, not functional; theological, not sociological.

It is imperative and of the highest priority that we "buy in" to a process of responsible dialogue and honest deliberation that will be:

- conciliatory, rather than divisive;
- challenging, but not abrasive;
- constructive, not just critical;
- conserving, but certainly not conservative;
- with unity, but by no means expecting unanimity;
- hopeful, with faith; not pessimistic, with fear.

We must attempt to build a program for our participants, not one aimed at them. No program or amount of capital or endowment funds can improve race relations to the extent of the will of the whole Church in unity.

We must clear the hurdles of timidity, expediency, futility, and comfort that tend to block involvement in the decision-making process when it comes to the hard choices. The responsibility of leadership is going to be inexorably thrust on somebody. A real challenge for us is, do we want to share in that leadership?

"There is," said an Italian philosopher, "nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things." Yet this is the measure of the frightening task that is being thrust on all of us as change begins to follow an exponential curve.

We must demand that those who serve in leadership positions take risks, not make rationalized decisions pre-empted by concern for personal security and maintenance of a bureaucratic status quo. But on the other hand, how can we demand them to expose their personhood if we do not structure means for their support?

I believe the Church's task is threefold in regard to race relations, as well as other issues:

First, that our professional ministry, and others with commitment and effective trust relationships, stay in conversation with all segments of our society;

Second, that our membership as a corporate body should constitute a community in which people representing all sorts of groups in society stay in conversation with one another;

Third, that all denominations combine their forces to provide a framework in which all segments of our citizenry can be constantly engaged in open conversation.

I believe that a climate of trust develops when participants sense they are not being manipulated toward some unknown destination, and that communication—the sine qua non of any society—is the key to developing this climate.

I do not believe we will ever establish racial justice in this land until those who have never been the victims of racial injustice are just as committed to the pursuit of justice as those who have suffered.

I come to Special General Convention II with avid anticipation. Although what we do here may not make one smidgen of improvement in society—or in the furtherance of the Kingdom—by our very nature we are obligated to try with all our being. No one ever promised it would be easy. If it were, we wouldn't be here. Certainly there is no promise of a peace of tranquility. But hopefully we can develop a peace of assurance.

Another Mississippian in another time—a time equally as interesting to those concerned persons of that time—said it most effectively: *The peace of God, it is no peace but strife closed in the sod. Yet brothers pray for but one thing, the marvelous peace of God!*

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C-966

E109

On War and Peace

The issues of war and peace have been primary issues of the youth delegates (see page 30) ever since they arrived at Convention and they get a dramatic hearing Tuesday morning when an interfaith anti-war group, led by Bishop Kilmer Myers (California) marches onto the Convention floor bearing colorful banners. The group presents Louis Jones, Marine Corporal and Vietnam veteran, and Airman Louis Parry. The men, both AWOL from their respective services, came from Honolulu to seek sanctuary, though both stress that they are not asking for protection from the authorities, but rather sanctuary in a symbolic sense.

In one of the most dramatic moments of the Convention, the peace procession—*not* a disruption, but a scheduled special order of business—enters the hall singing “Kum Ba

Yah,” a Negro spiritual meaning “Come by here, Lord.”

After brief speeches by youth delegates and Bishop Myers, a heated discussion begins with people speaking on both sides. The event seems to upset the decorum of the Convention even more than the black “disruption.” In the middle of the discussion the Rev. Richard Fernandez, executive director of Clergy and Laymen Concerned about Vietnam, one of the sponsoring groups, calls for those who support the two men to come forward and stand below the platform. Approximately 300 people file down to the Arena floor.

At a press briefing later, Bishop Ned Cole (Central New York), appointed press officer for the House of Bishops, says, “Historically the Church has moved toward support for people who cannot, in good con-

science, serve in the military.” He cites the House of Bishops’ statement adopted in Augusta, Georgia, in 1968, as a movement of the Episcopal Church in this direction.

Later in the halls several deputies express annoyance with the morning’s action. “What they want is to be dragged from the altar. They’re just using the Church,” says one. Another, “They’re just trying to upstage us.” One deputy remarks, “If my Church calls me to treason, I’ll leave it.”

A legislative decision on this issue will not come up for two days. Mr. Edward Morgan (Arizona) will later introduce a resolution about Church sanctuary into the House of Deputies’ Committee on Christian Social Relations. (Like all resolutions, it must be reported out of Committee before it can come to the floor.)

Tuesday, 11:30 A.M.

Legislative snarls and parliamentary ploys are the order of the day for Tuesday in the House of Deputies. The question is whether, how, and why to fund BEDC, and it will occupy the House until after midnight. In all, nine hours of actual meeting time and many more in caucus will pass before the Deputies, after twenty votes, pass four resolutions on the Episcopal Church’s relationship to BEDC. In the end the most controversial of these resolutions will be overturned.

No action is taken at the morning legislative session and three resolutions on Executive Council membership and GCSP (both recommendations of the Coburn Committee) are passed in the afternoon. The heated debate, and the many votes by order, come between 7:30 P.M. and midnight while the Deputies wrangle with the question of the violence of the Manifesto, their recognition of BEDC, and the method of funding it, if at all.

In the House of Bishops: Yesterday’s deliberations culminate today in enthusiastic approval for insurance for clergy and lay Church workers. The plan will become mandatory throughout the Church on January 1, 1971, and is “portable” should a clergyman relocate in another diocese.

The Bishops also approve participation of the Episcopal Church in



Louis Parry (at mike) and Louis Jones (second from left) ask Convention sanctuary.

the about-to-be-formed Anglican Consultative Council. This body will meet in the interims between Lambeth Conferences.

By amendment to Canon 48, the Bishops agree to permit ministers of other denominations to officiate in Episcopal daily offices, reading Morning and Evening Prayer. They also closely defeat, by a vote of 62-60, a proposal to permit other ministers to deliver the chalice.

In the House of Deputies: Members finally vote proposed increase in Executive Council membership which allows for six more members: two young people between the ages of 18 and 25 and at least two nominated by the Union of Black Clergy and Laity.

After much debate about naming a special group such as UBCL, several deputies finally argue that there is no other way of getting special representation of black interests on the Council. "This is the only group that can name representatives," Canon Gordon Gillette (New Hampshire) says, "We must act now in the context of history."

Nominating procedures for Executive Council go through with little or no discussion. Support, expansion, and outside evaluation of GCSP also passes fairly quickly. Two spokesmen, responding to requests, outline the purposes of BEDC and NCBC.

Next comes the Christian Social Relations Resolution asking for affirmation of the principle of self-determination, recognition that BEDC is a movement expressing black self-determination, and extra-budgetary funds of not less than \$200,000 to go to the National Committee of Black Churchmen. This is the most controversial matter of the whole Convention. Quick moves are made to adjourn until evening and the House votes to do so.

Tuesday, 7:30 P.M.—The black deputies make a statement through the Rev. Joseph Pelham that there will be no participation by blacks. "Our position is clear on the issues now before the white Church," Mr. Pelham explains. "This is your de-

bate. We shall listen and watch carefully."

Several amendments are made and hotly debated as each of the three parts of the resolution is voted on separately. The Rev. Thomas Morris (West Virginia) wishes to insert a phrase which would guarantee that "church-oriented groups not be excluded" from the GCSP grants.

Insertions of the words "non-violent" and "non-revolutionary" in the paragraph about GCSP are proposed and defeated. After the discussion, the Rev. Peter Lawson (Indianapolis) says, "You're all worried about your constituents, about the press. We had the first grant [made by GCSP]. If we've lost money because of it, we've grown in spirit. The criteria have been published. Let's not presume our constituents are that dumb."

A deputy from New Hampshire explodes with words: "I'm as shook up by the rhetoric used here tonight as my colleagues are by the rhetoric of the Manifesto. The hidden rhetoric

here is to throw all the responsibility onto GCSP."

The Rev. James Trost (Harrisburg) pleads with the deputies to "stop playing semantics." They do so, but only to involve themselves in another parliamentary hassle.

A move is made to delete the paragraph calling for recognition of BEDC. Father Mooney (Eau Claire) protests that this would "allow this House to escape the one thing it must not escape—to face BEDC. Let's say yes or no, but don't let's crawl under the table."

Eventually the move is defeated, as is a similar one made seconds later. The debate on the main motion continues, however, with Mr. Sherwood Wise (Mississippi) saying, "I will not go back to my people and say I endorsed this infamous document [the Manifesto]."

Mr. A. Brown Moore (Louisiana) adds, "I'm sick at heart to be asked by the Executive Council of my beloved Church to support this."

Another amendment, to substitute



"I'm sick of you," says Canon Junius Carter in a dramatic Tuesday night speech.

An Act of Faith, cont'd

"without concurring with all" of the ideology of the Black Manifesto is moved and carried by an affirmative vote of 445. Eventually the House votes on the whole resolution and, in a vote by orders, it carries.

Now the final part of the resolution, the funding of NCBC in the sum of not less than \$200,000 is brought to the floor. It is immediately amended (and eventually loses). The amendment presented by Mr. William Ikard, II (New Mexico and Southwest Texas) asks that BEDC apply for "seed money" through GCSP, the original Coburn Committee recommendation. That, too, is amended; to appropriate the money directly to BEDC.

An effort to adjourn is voted down and general confusion abounds about lack of information on the Manifesto. The affirmative vote on direct funding to BEDC is small and that amendment loses.

The Rev. Gilbert Avery (Massachusetts) reminds the House that to fund through GCSP is unacceptable to UBCL. "If we refuse to listen to them, we demonstrate that there is no change."

Mr. Robert Smith (Florida) opposes the amendment saying, "It doesn't have the courage of conviction. Only this House can say 'Glory, yes, or Hell, no.'"

Debate has gotten the best of the House and the Deputies are ready to vote. The vote of 359 *yes* to 257 *no* rules out direct funding to BEDC and the winning decision is that BEDC can apply to GCSP for "seed money."

Immediately after the vote is announced Canon Junius Carter (Pittsburgh) breaking the silence the blacks have maintained throughout the four-hour plus debate, stands: "I'm totally dissatisfied with the dishonesty of this Convention."

In a voice cracking with emotion, he continues: "You talk about your black brother, well forget it. It's nothing but a damn lie and it hurts me. It hurts me terribly to know I'm in this Episcopal Church which is afraid to take a stand. You talk about fighting for salvation but I don't know

what that is now. There is a way for black people and we are going to make it. You have been saying there's no unity in the black community. . . . There may not be, but there's a helluva lot of them in the streets and they don't have time for any of you. You talk about a resurrection. There's no resurrection at all. We just finished a crucifixion. . . ."

Mr. Pelham speaks: "The white man has imposed his slavery on the black man again. . . . May God have mercy on your souls."

The Rev. Lloyd Casson (Delaware): "The Church is simply a reflection of the country. It's racist through and through. . . . We can be thankful for those of you who voted right. . . ."

Mr. Paul Phillips (Northern Indiana) calls for a special order of business in the morning: "We have perpetuated a huge joke and we need to do something about it." The motion carries.

Father Washington (Pennsylvania) speaks: . . . "You know, black men often speak of being oppressed. . . . Well, I'm nobody's slave because you see I ain't scared. So many of you are afraid to love, afraid of creativity, afraid to be beautiful. . . . You speak of self-determination for the black man and then you tie him up like a slave. You haven't tied me up. It's as if you had attempted to squeeze me just a little too hard and I had slipped from your hands . . . You will go home and be crucified . . . but was not your Lord Jesus crucified. . . . But you're afraid. . . ."

The Deputies adjourn.

The Deputies Reconsider

Wednesday A.M.—*A tired group assembles, the Deputies not having adjourned until after midnight, and many bishops having sat in the galleries listening to the debate. Contrary to the Rules of Order, at each place is a mimeographed sheet, satirizing the previous day's actions. One "scene" has Christ as King: "And you, Peter, who do you say I am?"*

Peter: "I call for a vote by orders."

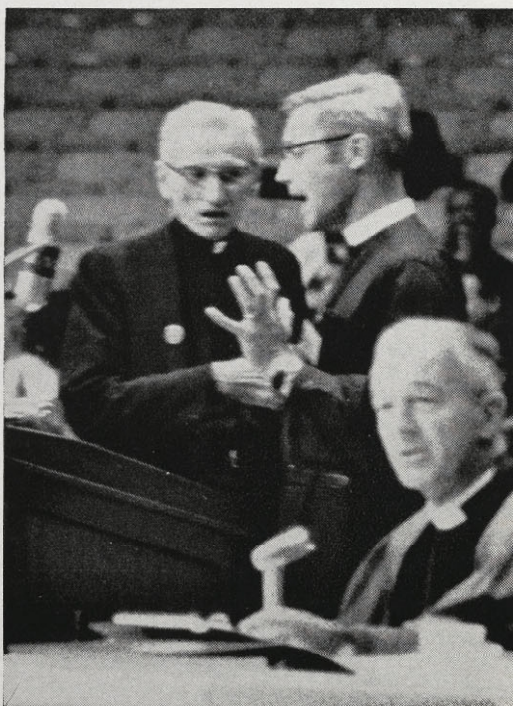
Wednesday morning: 9:20 — The Bishops go back into session. The House's Secretary, Bishop Scott

Bailey (Texas) reads Message 4 from the Deputies, the long-debated resolution to increase the Executive Council by six members. Bishop Hines asks the will of the House. The Bishops vote referral to their committee on social and international affairs 56 to 52. Deputies' Message 5 on making nominations to Executive Council is concurred in. Message 6 on the continuing and strengthening of the Convention Special Program is also referred to social and international affairs.

The chairman of this group, Bishop Robert DeWitt (Pennsylvania) notes that the Deputies are about to debate the substance of the Executive Council resolutions. Bishop DeWitt suggests that the House audit the debate in Deputies on this "highly sensitive issue" even though the idea is a bit irregular.

Bishop C. Kilmer Myers (California) agrees. "It's important for us to listen to the agony of our own lay people and clergy." He is supported by Bishop James Wetmore, (Suffragan, New York): "This is the top priority issue before this Convention." A motion to recess for the Deputies' debate is made and carried with a few noes. The Bishops break and walk down the hall to the Arena.

Wednesday morning: 9:30—In a different vein, the opening prayer of



Deputies' Chaplain Massey Shepherd says in part:

"You do not need light to see in the darkness.

"But we can see very little and understand even less of what is about and around us in the small range of our vision, what is present to us in the partial limits of our minds, what is there in the fragile and unsteady effort of our wills."

Action in the House of Deputies begins with two statements. Canon McAllister (West Texas) speaks first:

"Father Washington asked if anyone was proud of the action of this Convention [last night]. My answer is 'yes.' I'm proud of the Presiding Bishop and the President of this House. I'm proud of blacks speaking in ways that make things clear. I'm proud that for the first time we're dealing with real issues. I don't think General Convention will ever be the same again. I hope not.

"I'm even proud of the action we took yesterday. I voted as I did out of concern for mission and unity. If the decisions of other deputies were on the basis of racism, I hope it will be different this day. But we must move beyond the point where a difference of opinion is racism. . . ."

The Chair announces the Special Order. Mr. Donald Belcher (Pennsylvania) then tells the House:

"I'm in agony at what this Con-

vention is setting off to do this morning. . . . I'm tired of the kind of parliamentary gobbledy-gook we're embarking on. . . . We know that there are not adequate funds (in GCSP) to fund that \$200,000. We know that UBCL won't deal with [these terms]. What kind of deception is this? God forgive us."

CSR Chairman Varley (Easton) comes to the mike:

"I didn't sleep too well last night. I was afraid someone would offer to amend my dreams." He reports that via far-into-the-night committee meetings and caucuses CSR has an amendment to offer. It calls for Executive Council to allocate out of funds it may raise, not less than \$200,000 to NCBC, to be used for national black community development. Any applicant must meet 1967 General Convention criteria.

Mr. Charles Bound (New York) inquires if this is acceptable to UBCL and is answered affirmatively.

Mr. Ikard supports this amendment, making two points:

"Those of us who support this can go home and work to raise the money. And we have not thrown BEDC out."

The Rev. Wilbur Hogg (Maine) opposes it:

"The heart of this issue is not how much money or where it's coming from. It's not even if we have confidence in BEDC. The core issue is: do

we trust our own black members? All the words spoken about brotherhood are so much gas unless this giving is an act of trust."

The Rev. John Krumm (New York) pledges that the clergy deputation of New York will raise \$10,000 toward the total.

Mr. James Paxton (Nebraska) expresses his "firm conviction that the black clergy made a terrible mistake by aligning with a militant group. They must have known this would force many in this Convention to oppose them."

The Rev. Mark Waldo (Alabama) carrying a brief-case and a container of water goes to the platform and announces: "This is not a speech. It's a demonstration."

He eventually is coaxed off the platform, only to sit on the edge of it in front of the presiding officer. Business proceeds—but not far.

The Rev. C. Julian Bartlett (California) points out that "many who voted for the amendment last night thought it would be agreeable to our black clergy."

Canon Carter answers for UBCL: "We've tried to the best of our ability to communicate how we felt. You keep saying you don't know who these people are. They are Christians, with a special ministry to the needs of those who are suffering. . . . If you follow our advice, then and only then will you let us know you support us. . . . Direct funding to BEDC is the only way." He turns around and faces the gallery section where additional delegates and visiting bishops are sitting. "I appeal to the bishops. . . . I beg you to intervene at this Convention, regardless of the rules, and exercise the authority given you by our Lord."

The vote on the amendment soon follows, and passes 402 to 222. The main motion, the CSR amendment to fund NCBC, is now before the House, but not for long. Another substitute is proposed: that the money go "to BEDC through NCBC."

Continued on next page



Far left: "This is a demonstration," declares the Rev. Mark Waldo (center) who refuses to leave the platform. Left: Canon Carter speaks as Mr. Waldo sits.

An Act of Faith, contd.

Some of the points made in the ensuing debate are these:

Mr. Reynolds Cheney (Mississippi): "I cannot in good conscience do through the back door what I cannot do through the front door. It is not self-determination to give, then tell someone what to do with it."

Mr. Stephen Christian (West Virginia): "For three days we've been mesmerized by the tactics of a vociferous minority. . . . It's the velvet glove of brotherhood concealing the fist of iron. . . ."

"If we commit this abomination, it will be a loaded gun held to every denomination. . . . I'm ashamed that our leaders have let this happen. . . . A handful of picked people tyrannizing this Convention in the name of Jesus Christ."

Debating time is up and the vote on the more liberal amendment is taken by orders.

Clergy:	Yes—58¼	No—17¼
	divided—12	
Lay:	Yes—37	No—35¾
	divided—14	

Because divided votes count negatively, the substitute that would have mentioned BEDC, loses and the main motion, as amended earlier, comes to the vote—again by orders.

Clergy:	Yes—76½	No—7¾
	divided—3	
Lay:	Yes—62¾	No—14¾
	divided—9	

The final vote, then, approves the CSR recommendation giving not less than \$200,000 to NCBC. The message is transmitted to the Bishops.

The secretary reads a message from the House of Bishops that they have adopted the "Bucharest Documents" of 1935. The contrast between that and the issue the Deputies have been dealing with for some three days relieves the tension of the House. The laughter increases when the Chair asks, "Is there anything *else* the House of Bishops has done?"

After some housekeeping and announcements the House recesses until 2 P.M.

Wednesday: 2:30 P.M.—In the House of Deputies certain changes in the

text of the Trial Liturgy recommended by the Standing Liturgical Commission, are adopted.

The development of a more indigenous liturgy by and for Province IX of the Caribbean is approved with hardly a murmur. They vote to license women lay readers; they affirm the importance of non-urban mission, and re-affirm the decade-old position of the Church opposing capital punishment. The matter of mandatory group life insurance and major medical insurance is reported in. When questions are raised, an open hearing is scheduled and action deferred.

The question of a Clergy Deployment Office is introduced.

The Rev. James Pennock (Albany) protests strenuously: ". . . . Any such plan which does not deal with unequal stipends, housing [and other allowances] is sheer nonsense. . . . Provision must be made for clergy to live like other people, to have some equity like other people. . . . This data bank will benefit bishops, but to the majority of priests, I suspect it will be no benefit at all."

Mr. Martin Ohlander (Colorado) who served on the Commission, rebuts: "Better deployment has to have a beginning. We must start now to remedy a myriad of problems. This can grow into something you all approve of."

A call for the previous question concludes the discussion and the resolution is adopted. At 3:30 P.M. the House recesses for necessary committee meetings.

The issue is more than just Ecuador

Wednesday afternoon: 2:40—After observing part of the Deputies' debate on response to black demands, the bishops reconvene. The first major item of business is a report from their Overseas Mission Committee presented by Bishop Anson Stokes (Massachusetts). The committee recommends: 1) that the Church's overseas mission strategy be reevaluated; 2) that a decision on the election of a new bishop for the small Missionary District of Ecuador, now under epis-

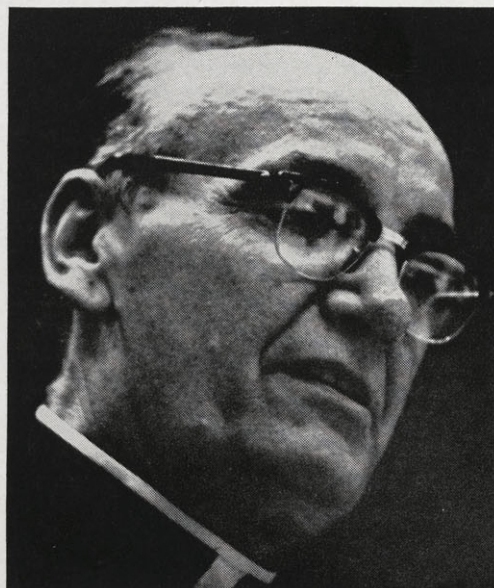
copal oversight of Colombia's Bishop David Reed, be postponed; and 3) that the Presiding Bishop be requested to provide future episcopal oversight for Ecuador.

In the first major debate of their sessions, the Bishops agree unanimously to the "rethinking" of overseas strategy, but struggle over the question of Ecuador before they agree to a substitute motion deferring a decision until Houston in 1970.

Bishop Reed (Colombia) opens the debate by endorsing the move to rethink the Church's overseas strategy. "But my conscience and my conviction lead me to oppose the second resolution" on postponing the Ecuador election.

"I am confused," Bishop Reed says, "M.R.I. has not been mentioned once since this Convention began. . . . I have the feeling we have lost faith and hope. We seem to be so conscious of our mistakes that we have screeched to a halt." The Bishop of Colombia urges the election of a "resident Father-in-God" for Ecuador to "develop a new style of ministry" that will not require "a blank check on the American Church."

Bishop Jose Saucedo (Mexico) goes to a mike. At this Convention, he says, we have heard things as they really are for the first time. "The times are different—and we must



Canon Charles M. Guilbert is the hard-working House of Deputies' Secretary.

listen to them."

The Bishop of Mexico reads a statement signed by himself and Bishop Antonio Ramos (Costa Rica) opposing the Ecuador election "at this time." The statement is, in essence, a declaration for self-determination from the Church in Latin America. It questions "the role of outside leadership in the development of a truly indigenous national Church."

"We . . . believe this procedure to be both ineffective and unacceptable . . . it increases our financial dependence upon the Church in the United States . . . and diminishes the determination of our own people. . . ." The Latin American bishops propose that a team of Latin American specialists develop leadership in Ecuador but that Bishop Reed continue his care of the jurisdiction during the development period.

They close by saying, "It behooves the Church to be in the vanguard of the revolutionary currents, providing effective national leadership which will not be swept away by the tides of radical political and social change. . . ."

After a move to substitute Bishop Saucedo's recommendations for the committee's fails, Bishop Ramos stands to support the Overseas Committee. He adds, "We need to rethink our whole missionary strategy . . .

because of changes and events."

Bishop Heber Gooden (Panama and the Canal Zone) then rises to speak in support of a resident bishop in Ecuador, saying that with the Church in Ecuador now ten years old, "It is a little bit late . . . for contraception."

The Church's senior Spanish-area bishop notes that overseas salaries in Panama and other places are grossly inadequate for all personnel. "And we are told that we can expect less next year," through the General Church Program, "for the first time in the about twenty-five years I have been a bishop overseas. . . . If more priority is not given to the Church overseas, we will rapidly become an overseas ghetto."

After Bishop Francisco Reus (Puerto Rico) supports the Overseas Committee, Bishop Brooke Mosley (Overseas Relations) says that overseas mission "needs a fresh look" and that "we believe we must be more certain of our priorities before we commit ourselves in Ecuador."

After more discussion the House agrees to vote separately on rethinking overseas strategy and Ecuador. Rethinking goes through and Bishop Mills (Virgin Islands) moves a substitute to defer "consideration" of the Ecuador election until 1970. This passes despite a good number of noes.

Then the Bishops face the important resolution on expanding the membership of Executive Council by six from minority groups—previously approved by the Deputies. Several speakers agree in principle but voice doubts about having these elections carry on through Houston to 1973. The Bishops vote to amend the Deputy-passed resolution by deleting the words, "after 1970," and to form a conference committee with the Deputies to iron out the timing of these additional elections. This later is done, with the special elections approved to run only to the Houston Convention (October, 1970).

The House concludes its afternoon session by agreeing, after considerable debate, to convene tonight and continue business rather than join the Deputies and additional representatives in the third of the originally-scheduled plenary sessions — on Authority.

Bishop Thornberry (Wyoming), chairman of the Convention agenda group, warns his colleagues, "If we postpone this critical matter another year, then have to wait for the normal delay of changing constitution and canons, it will be 1980 before we get a Church that can move. . . ." But the House knows that action on the key Convention resolutions is still before them.

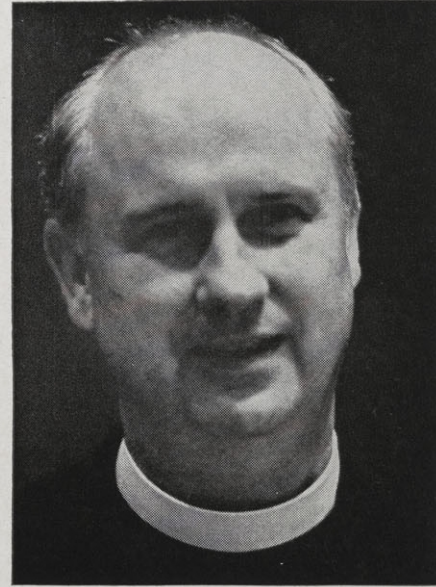
Four who help plan, expedite, and record for the Deputies.



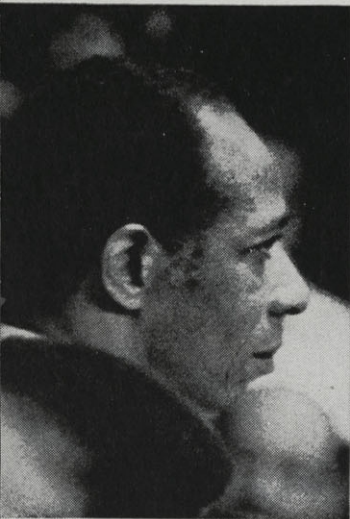
Central New York Deputy Hugh R. Jones chairs Deputies' dispatch of business.



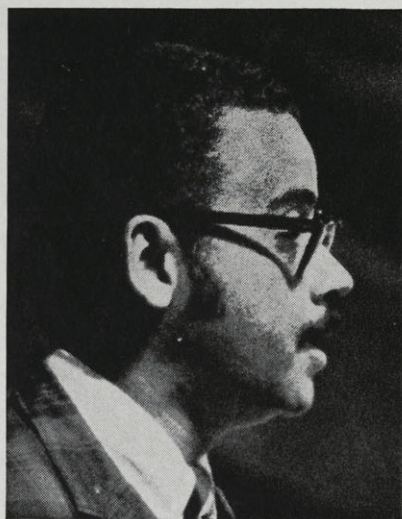
Canon Robert Varley reports for House's busy Social Relations Committee.



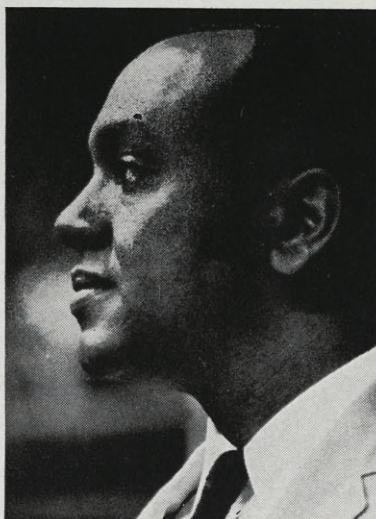
Dean Robert F. Royster of St. James Cathedral, handles arrangements.



Washington



Pelham



Williams



Woodruff

The New Black Leadership

- Rector of the predominantly black congregation of the Church of the Holy Cross, Pittsburgh, Pa., the Rev. Canon **Junius Carter**, 42, spearheaded a drive in late 1968 to open a black owned and operated supermarket near Pittsburgh's "Hill" district. Racial disturbances in April, 1968, caused considerable property damage in that area. Canon Carter's church has also been active in housing rehabilitation and education of retarded and brain damaged children.

A native of New Jersey, Canon Carter is a graduate of St. Augustine's College, Raleigh, N.C., and the Philadelphia Divinity School. He and his wife, the former Wilma Rice, have one child.

- The Rev. **Joseph A. Pelham**, 39, has served as a deputy to two Conventions. A graduate of the University of Michigan and the Episcopal Theological School, Cambridge, Mass., he has served most of his ministry in his native Michigan. A past vice-president and president of the Episcopal Society for Cultural and Racial Unity, he is a member of the diocesan Executive Council.

Former rector of Trinity Church, Farmingham, Mr. Pelham is currently a professor of pastoral theology and in charge of field education at Colgate Rochester Divinity School/Bexley Hall, Rochester, N.Y.

- A three-time deputy to General Convention, the Rev. **Paul Washington**, 48, is rector of the Church of the Advocate, Philadelphia, Pa. Chaplain to the House of Deputies in 1964, Father Washington is active in community affairs in Philadelphia where he is a member of the Commission on Human Relations and the state commission of the United States Civil Rights Commission.

Born in Charleston, S.C., and a graduate of Lincoln University and Philadelphia Divinity School, Father Washington has served his entire ministry in Philadelphia with the exception of a six-year teaching stint at Cuttington College, Monrovia, Liberia, where two of his four children were born. He is married to the former Christina Jackson.

- The Very Rev. **Frederick B. Williams**, 30, is rector of St. Clement's Church, Inkster, Mich., and recently elected president of the Union of Black Clergy and Laity. A graduate of Morehouse College, Atlanta, Ga., and General Theological Seminary, New York, Father Williams was one of nine black priests who, in June, signed an advertisement in a Detroit newspaper protesting Bishop Richard S. Emrich's condemnation of the Black Economic Development Conference.

Born in Chattanooga, Tenn., Father Williams was chairman of the diocesan committee on race relations in the Diocese of Washington. He currently serves as a member of the Screening and Review Committee of the General Convention Special Program.

- Born in Trinidad, the Rev. **James E. P. Woodruff**, 32, came to this country at the age of two. Having served as student chaplain at Fisk and Tennessee State Universities, Nashville, he operated a Tennessee liberation school before coming to the Diocese of Pennsylvania in October, 1967. A graduate of the New York State College of Education, Buffalo, and Seabury-Western Theological School, Evanston, Ill., Father Woodruff is an urban missionary in Philadelphia, and recently elected Executive Director of the Union of Black Clergy and Laity. This past summer he taught classes at the University of Wisconsin, Milwaukee, and finished a book on "Race War in America" which will be published next Spring.

Father Woodruff has served as a consultant to the Philadelphia Board of Education in Afro-American history and has made many speaking appearances on that subject. He and his wife, the former Nancy Denson, have one son.

What is UBCL?

THE UNION OF BLACK CLERGY AND LAITY of the Episcopal Church (UBCL) was officially formed in February, 1968, at St. Philip's Church in Harlem.

Its genesis, however, goes back to April, 1967, when 145 black priests took a two-page paid advertisement in *THE EPISCOPALIAN* and other Church papers to protest discrimination in the hiring, placement, and deployment of black Episcopal clergymen.

Citing the "systematic denial of participation by Negro men and women in all aspects of the life of the Church," the ad said qualified black clergymen were not called to white parishes, and were excluded from the faculties of seminaries and private schools. Black Episcopal clergy "have been made to feel the chagrin of an 'invisible people' within the Body of Christ."

Last February, Executive Council certified a General Convention Special Program grant of \$25,000 for seven regional and one national UBCL meeting. Close to 90 percent of the 246 black clergy in the Church participate in UBCL activities such as their national conference at St. Augustine's College, Raleigh, North Carolina, in early June.

The Very Rev. Frederick B. Williams, Inkster, Michigan, is the new UBCL president and the Rev. James E. P. Woodruff is executive director at the national office at St. Thomas' Church, 52nd and Parrish Streets, Philadelphia, Pennsylvania 19139. Mr. Woodruff, who says the Union has just now come to the point of needing full time staff, will concentrate for the present on increasing the lay membership of the organization, which has a \$25 fee. Before South Bend, UBCL had some 100 clergy and twenty lay people as paid-up members. ◀

What is NCBC?

AS ITS NAME STATES, the National Committee of Black Churchmen (NCBC) is a national organization of black clergy and laymen. It has a broad geographic and ecumenical membership of some 700 and a 65-member board of directors headed by Dr. M. L. Wilson, pastor of Convent Avenue Baptist Church, New York City. The Rev. J. Metz Rollins, a United Presbyterian clergyman, is executive director. The NCBC includes Episcopal Bishop John M. Burgess, Coadjutor of Massachusetts; and the Revs. Jesse F. Anderson, Sr., Philadelphia; James P. Breeden, Boston; Quintin E. Primo, Delaware; Tollie L. Caution, and Robert C. Chapman, New York (see *August issue*).

Founded in 1967 as the National Committee of Negro Churchmen, the organization realized the necessity of bringing black concerns before predominately white churches; in November 1968, it changed its name. NCBC publishes a newsletter and position papers such as a recent statement of black theology which are available from the NCBC office at 354 Convent Avenue, New York, N.Y. 10031.

NCBC, which has a \$10 membership fee, coordinates black caucuses which have arisen in recent months in ten largely white denominations. At a meeting in Atlanta, Georgia, on May 7, 1969, NCBC endorsed the Black Manifesto and asked the churches to meet its demands.

In September the Executive Council will be asked to consider a General Convention Special Program Screening and Review request for a \$10,000 grant for NCBC. Ten other denominations have already either pledged or voted grants to NCBC. ◀

What about BEDC?

The Black Economic Development Conference (BEDC, now popularly called "Bedcee") grew out of a national conference of the same name in Detroit, Michigan, on April 26, 1969 (see *July issue*). With the Black Manifesto as its vehicle and James Forman as its spokesman, BEDC asked \$500 million in reparations from white churches and synagogues.

The money, the Manifesto outlined, would be used for nine projects ranging from a black university to communications systems and a southern land bank. As black people, many of whom attended the founding conference, began confronting white churches across the country, the BEDC movement gained momentous response—both negative and affirmative, both black and white (see *September issue*).

In July BEDC began to organize by filing for incorporation in the State of New York and electing a slate of officers. The Rev. Calvin B. Marshall, once an Episcopal layman and now pastor of Varick Memorial AME Zion Church, Brooklyn, New York, was elected chairman.

Muhammed Kenyatta, community organizer from Chester, Pennsylvania (see *page 13*), was elected administrative vice-chairman. The conference which embraces black people both within and without established church structures, has a 26-member steering committee and four area vice-chairmen.

James Forman, chief spokesman for the Manifesto, is not—and never was—an officer of BEDC. Popular press to the contrary, Forman has consistently identified himself only as chairman of the United Black Appeal, BEDC's fund-raising effort. It is not known whether he will continue in this capacity when he returns from a vacation ordered by his doctor. ◀

up periscope



Youth delegates invited the young—"with long hair and with grey hair"—to join them "on the grass" for nightly caucuses.

IN ACCORDANCE with the Convention presiding officers' suggestion some sixty-five dioceses sent youth representatives to the Special Convention at Notre Dame. Most of the young people had been appointed directly by their bishop, or chosen by their diocesan EYC. In order to prepare the youth delegates for their role at the Convention, the National Episcopal Student Committee had planned a pre-convention two days prior to arrival at South Bend at a nearby campground. Resource people were called in to implement strategy on the most pressing issues, such as peace, the draft, the Black Manifesto, and youth ministry.

Most of the pre-convention was

given to discussion and writing of position papers to be presented to each deputation upon arrival at South Bend. In a statement on minority groups the young people called on the Church to end white racism by every means possible. Ecumenical youth congregations were proposed. The Church was asked to take a vocal position on ending the war in Vietnam. Further, a condemnation of the draft was demanded. The representation of youth on national, diocesan, and parish policy-making bodies was sought.

After much discussion and consideration, the position papers were approved late Friday night by a con-

sensus of the delegates. On Saturday thoughts turned to the proposed agenda for the Convention and the possibility of not being recognized by the deputies with voice and vote in the work committees.

A controversy over appropriate tactics ensued. Some favored active protest; others, holding a para-convention. One delegate noted, "They (the deputies) are looking for a violent confrontation from the youth. We must be prepared to play the game by their rules and quietly hold a protest convention." Although consensus was never reached, the majority of the youth representatives favored non-disruptive action. Everyone was hopeful, though, that no con-

frontation would be necessary.

The reaction among the youth to Bishop Hines' opening address was overwhelmingly favorable. "I was greatly impressed by his concern for the pressing social issues," said Paul Getto of Kansas. "He seemed to turn the mind of the Convention in the right direction." Most youth joined the applause which followed the sermon.

When voice and vote in work committees was given to the additional representatives on Sunday morning, the youth efforts turned to the distribution and explanation of the position papers to the deputies and bishops. In addition, a small group went to work on *Issues*, a newsletter to publicize the pressing concerns of youth delegates.

A small minority, however, were determined to take a more activist position on minority problems and the war. A "radical caucus" was held later in the day. Visitor Muhammad

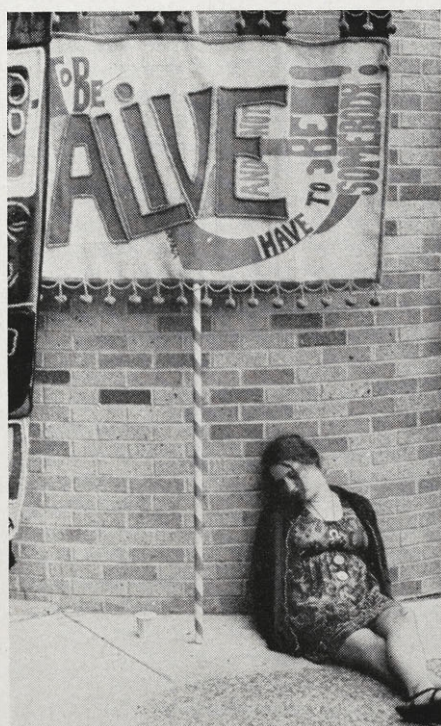
Kenyatta announced to this small group that the evening plenary session would be disrupted and asked white youth to show their support by joining him on the floor of the Convention. "It isn't such a great victory to get voice and vote in non-decision making bodies," he pointed out. As Kenyatta seized the microphone that evening, fifteen youth marched onto the floor of the Convention hall.

The youth caucus was divided by this action, as well as the particular recognition of BEDC. Robert Morris spoke the feelings of the majority of the youth when he said, "I was shocked and thought that some of the supporters were activists no matter what the cause. While sitting in committees later, though, I realized that the disruption was effective in terms of bringing the issue to the Convention's attention." A meeting of the youth delegates later that evening reaffirmed Morris's conviction. A genuine solidarity among youth was felt at the spontaneous Eucharist which followed the meeting.

A greater number of youth were actively concerned with the peace issue than with the recognition of BEDC. About twenty marched in the procession which presented the AWOL soldiers seeking sanctuary to the Convention. Most of the others came down to the floor in support of the demonstration. Others participated in a continual reading of the names of Vietnam War dead. "The submarine church is surfacing," noted one young man. "Up periscope."

Youth was undoubtedly heard at South Bend, as were the other minority groups. No matter what his political or social ideology, each youth representative was given a chance to exchange ideas with others. The Church as Establishment was shaken from its lethargy by the young people and responded with unanticipated openness and concern.

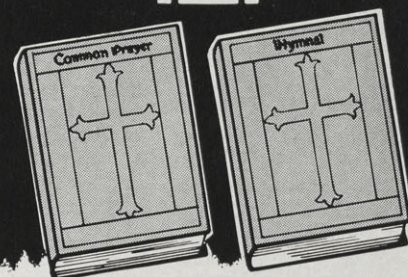
—LILA GAULT AND
MOLLY McCARTY



Youth correspondent Molly McCarty is alive, but can't keep awake 24 hours.

OCTOBER, 1969

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"May I please speak? I have something important to say," Mrs. Sallie Eckert asks the Bishops.

An Act of Faith, contd.

Wednesday Evening: 7:30—What was to have been a plenary session on Authority proceeds without the Bishops, who now have to deal with the resolutions on Executive Council, General Convention Special Program, and BEDC. The Joint Commission on Structure, however, goes ahead with its presentation to the deputies and additional representatives. "Authority is the name of the game," leads off the Commission's Chairman, Bishop John Craine (Indianapolis) but he cites some areas where the rules of this game are, at best, vague. Mr. Reynolds Cheney presents the outline of a new plan for relieving the Presiding Bishop of his overload of administrative details. Dean John Lefler (Seattle) and Mr. Wade Bennett (Newark) add their voices to the urgency and wisdom of structural changes. At the conclusion, the assemblage goes off to work groups.

The summary of the reports on this evening's groups record strong support for the recommendations of the Structure Commission. The ratios vary from 16 to 1 in favor of having General Convention meet every two years, to 2½ to 1 in favor of replacing the provincial system with effective regional organization.

Work groups also express opinions about Convention's format. Here a clear difference of opinion develops between the bishops, on the one hand,

and the deputies and additional representatives on the other. Fifty-seven percent of the bishops do not favor the inclusion of plenaries and work groups in future conventions; 83 percent of the deputies and additional representatives do.

Asked about including the additional representatives in the format in future, 64 percent of the bishops oppose it; 87 percent of the deputies and additional representatives approve.

Wednesday Night: 7:30—After sitting in the galleries for much of the three-day Deputies' discussion on black demands and the Coburn Committee recommendations, the bishops are finally ready to tackle it themselves



Mrs. Eckert, grandmother from Michigan, never pre-empted a mike before, but felt compelled to do it in South Bend.

tonight. The Deputies' resolutions no sooner come to the floor than Bishop DeWitt offers an amendment from a majority of his reporting committee. The point of the amendment is to make the proposed \$200,000 fund go directly to the Black Economic Development Conference.

"Inherent in this resolution is the issue of credibility," Bishop DeWitt says, "not just the credibility of BEDC to white Episcopalians, but of black Episcopalians to white Episcopalians and white Episcopalians to black Episcopalians. At issue is the rising danger in our . . . national life of aspirations and frustrations being on a collision course."

In quick succession, a line of bishops follow. Among them:

Bishop Robert Brown (Arkansas): "As a member of this committee, I must rise to oppose the amendment. . . . I cannot accept the clenched fist as the arbitrator of this Church. . . . I can and I will fight for justice and against poverty, but I wish we could have a new, fresh resolution on this matter."

Bishop Donald Hallock (Milwaukee) states that some of the remarks in the other House almost made him sick. He decries the "racists in our Church" but observes, "I don't want to open the can of worms again in the other House." He says he will vote against the amendment.

Bishop Cedric Mills (Virgin Islands): "You know it from Augusta

[House of Bishops' meeting, 1968]—the House has not offered the leadership it should have. . . . I don't like the Black Manifesto either. . . . I believe that justice must go along with law, but I have always felt that I have been black first and an Episcopal minister second. . . . I am not a violent man—I do not agree with violence,” he says. “Blackness and whiteness” is the issue. “There is no other before this Church and before this country.”

Suffragan Paul Moore (Washington) wonders if we are so involved in our secular society that we can't “stand up and say we are Christians.” He notes the “explosive birth” of the Black Economic Development Conference and comments drily, “If the birth had not been so explosive, we would not have this before us now. . . . That is our fault, not theirs. Perhaps this is not what we'd like to have, but it's what's available. . . . Any leadership today less militant than BEDC is no leadership for black people at all. . . . The BEDC is talking about not just trying to make a buck for themselves, but doing it in a way in which black people can improve the strength of the whole community. . . . Negro Episcopalians have not been known for their radicalism. . . . Despite this, these basically conservative persons have come here with a common purpose. . . . They have reached a consensus and want us to back BEDC. If we cannot trust their judgment, it's time to have two separate churches.”

Bishop William Moody (Lexington): “I suppose I'm as conservative a churchman as anybody in this House. . . . I would offer concurrence with the compromise reached in the other House. I feel deeply the responsibility for unity in our Church . . . I am a loyal son of the United States of America. I will not support something which is holding up the clenched fist. . . . I am not going to underwrite sedition. . . . I am willing to concur in the Message from the other House. I am sure that BEDC will be the recipient of the funds, but the difference is that somebody else will have to fund it. For the unity of Christ's Body, I beg for the privilege of moving the resolutions when the time comes. . . .”

Bishop Harvey Butterfield (Vermont): “We're awfully afraid of a backlash. I've heard this here and in the House of Deputies. This is the worst kind of paternalism for us to sit here in judgment of the people back home. Let them decide themselves. . . . To me the basic question is: Is this needed? . . . If so, we'll say, ‘I do trust you and here is my pledge.’ . . .”

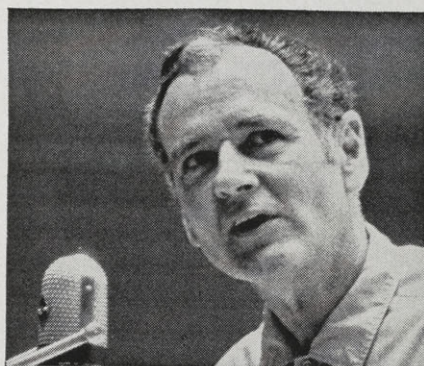
Bishop Kilmer Myers (California) admits: “I had no idea of the emotional investment our black Episcopalians have in BEDC.” He asks the questions: “Are we serious about self-determination?” And “Will we move beyond Seattle?” He notes that “BEDC may be the last church-oriented group of its kind.”

After a few more remarks, a vote on the amendment is called for. It fails by a substantial voice vote.

Bishops Moody and Brown (Arkansas) then move concurrence with the Deputies' resolutions, seconded by Bishop Thomas Fraser (North Carolina). Bishop Mills says: “While I am unhappy that the substitute lost, I am willing” to vote concurrence.

Bishop Burgess (Massachusetts) says he will vote for concurrence, but he reminds the House, “We cannot solve a moral problem through political means.”

Bishop George Murray (Alabama): “I do deeply pray that there will be unity in the Church. . . . I think it would be a mockery for us to pretend that we are not funding BEDC. . . . The Deputies' resolutions are clearly a pipeline to the BEDC. . . . The only action [BEDC has] taken is to reaffirm [the Manifesto]. . . . I do not know the clergy that make up their national board. . . . They have put a gun to



Money, Not Talk: At left, A deputy drops his contribution to the fund for black community development into a box provided in the House. Top right: The Rev. Don Walster, Oregon, was one of the first to pledge money, offering \$1,000 as “my share of the debt owed under the terms of the Black Manifesto.” Bottom right: Dr. John Ellison, New Mexico and Southwest Texas, gets applause when he asks that \$100,000 for Indian work be added to the fund drive. His resolution passed in both Houses.

An Act of Faith, contd.

our head and demanded money. . . . I cannot support this. . . ."

Bishop Lyman Ogilby (Coadjutor, South Dakota): "I'm proud of the House of Deputies. I wish we had had that chance."

Bishop Dillard Brown (Liberia): "I do not feel the resolution says all of the things that need to be said. Let's be clear, we still have churches that keep black faces out. . . . I seem to remember seeing flags in this country with a snake saying, 'Don't Tread on Me.' It seems to me that by violence it was demanding respect, exactly the same thing you criticize BEDC for. . . . You object to abrasive language, but do you know that to ask and to beg is one of the most humiliating experiences a man can have? . . . BEDC has caught the attention of the whole Christian world. . . ."

A vote is called for and taken. The Bishops concur in the Deputies' resolutions with only a few noes.

Thursday morning: 9:10—After the long debates on overseas mission and black self-determination the day before, the Bishops are behind the Deputies in legislative actions. They move briskly through Deputies' Messages, consenting to Bishop Burgess' election as Coadjutor of Massachusetts; approving election of a suffragan there; approving changes in the Trial Liturgy and agreeing to authorize Province Nine (Caribbean) to begin developing its own liturgy. They reaffirm Convention's opposition to capital punishment, agree to support Okinawa's desires for self-determination, and affirm the importance of non-metropolitan mission.

Bishop Richard Emrich (Michigan) reports that no Pastoral Letter will be issued, but does submit a Position Paper on Drugs which is discussed, questioned, and then approved, subject to further editorial changes by Bishop Emrich's committee (see November issue for full text).

Bishop Frederick Warnecke (Bethlehem) brings his colleagues up to date on the Board for Theological Education and reports that the Board

will circulate proposals for canonical changes to the Bishops in the Fall. Several bishops rise to discuss aspects of seminary education and the House agrees to establish the Board as a continuing body in the field of theological education. During a discussion on the use of Anglican and COCU trial liturgies, the members are interrupted by an unexpected visitor.

Thursday: 9:30 A.M.—In the House of Deputies a day of varied action gets underway. The Deputies approve the division of South Florida into three dioceses and vote to change the Missionary District of Honolulu to the Diocese of Hawaii.

After some amending, a resolution passes urging efforts to reform penal systems and to eliminate inhuman conditions in prisons.

Attention is called to a headline in a Chicago paper stating inaccurately Convention's action on the \$200,000 fund as "reparations." No one overtly accepts Lay Deputy Flournoy's (Southern Virginia) invitation: "I demand a retraction in twenty-four hours or I invite you to join me in a libel suit." But the response is clearly supportive.

A new area for debate opens with the arrival of several resolutions concerning the self-supporting ministry. The Rev. Robert Cochran (Utah) speaks to it: "I'm one of the few self-supporting priests in this convention.

After seven years as a perpetual deacon I was ordained three years ago. I feel I've had much more opportunity to be useful in our diocese as a priest than as a deacon. . . . I don't feel I've caused any full-time clergyman to lose any ground."

Other speakers make clear that this is not a "truncated form of the ministry and that it does enable us to do what we meant to do in Seattle, but did not implement. It is foolish to admit men as postulants and not make it possible for them to go on to ordination."

Convention Secretary Charles Guilbert reaffirms this and adds, "These are special cases, either of people of a distinctive culture or who speak a foreign language." To the protest that this is theologically unsound, the Rev. Theodore Lewis (Maine) asks, "Do you want to be able to have a priest in remote areas or don't you?"

Uneasiness with the concept and concern for "lack of adequate safeguards" are answered by Dean Robert Capon (Long Island) who says: "Once a priest, always a priest. You tend to forget this and attach him exclusively to a parish or a school. He's a priest even if, like me, he chops up chickens on TV."

Considerably more wrangling with details follows. The House is cautious about encouraging "under-educated" priests, but four of the five resolutions do pass, and the other is referred back to committee. Almost immedi-



Waiting in line for lunch Mrs. Cyrus Higley, Executive Council member Central New York, gets directions straight with Sister Nancy of the Order of St. Helena.

ately the Report on Theological Process in the Church, already adopted by the Bishops, is recommended for concurrent action.

The Rev. O. Dudley Reed (Springfield) speaks in opposition: "I am seriously concerned lest the Church is adopting a Holy office of Inquisition, although such fear is denied by the supporting documents. . . ."

Dr. John Krumm (New York) immediately disputes: "This is only an *advisory* group. If any bishop or priest is unwilling to be advised by some other Christian, he must have an extraordinarily closed mind."

Sharp censure is expressed because the proposed council includes non-Episcopalians. The debate roars on.

In answer to a question about the amount of the "price tag," Mr. Flournoy responds for the Committee on Expenses: "The price tag is \$20,000 for the first year. . . . We as deputies and members of the Committee on Expenses feel it's high time someone stood up and talked about the facts of life. . . . We are going to our knees in bankruptcy. We have to make a substantial increase in [General Convention] assessments merely to balance out for Houston. We keep hearing about 'priorities' . . . but we can't have everything we want. . . . We do not recommend \$20,000 or any other amount of dollars. We recommend zero."

Although the Chair follows this with a statement that the financial aspect should be disengaged for the purposes of discussion of the principle, and although Dr. Charles Lawrence (New York) speaks to the need to "find some way to talk about the facts of life, and the facts of life are theological questions" the debate is done. The House does not concur. The morning session concludes with a notice to reconvene at 2 P.M.

Bishops Interrupted

In the House of Bishops Thursday a pre-noon discussion on Trial Liturgy is in progress. Bishop Albert Rhett Stuart (Georgia) is speaking when Mrs. Sallie Eckert, an observer from Michigan, walks to the front of the room and says, "Bishop, I ask you to please forgive my interruption, but



The Rev. Wilbur Bearsheart, a Sioux from Porcupine, S.D., tells of need for better education of Indian children.

I have something very important to say."

Bishop Hines tells her she will have to wait until the current discussion is finished and then he will take a vote on whether to allow her to speak for ten minutes.

Several speeches later, at the urging of the Bishop of West Virginia and an affirmative vote, Mrs. Eckert, a grandmother who later says she never preempted a mike before, tells the Bishops she is outraged at their decision of last night to simply concur with the Deputies' resolution of \$200,000 to NCBC.

"You were the last hope. . . . You had the opportunity to raise us all up at least for a moment, but you let us down. You chose to rubber stamp the Deputies' resolution. The House of Bishops could have been replaced by an IBM machine. [As a woman] I am in a position of having no voice. . . . You must remember that if you will speak for another you must be prepared to die for another also. . . . Gentlemen, you do not speak for me. Thank you."

Following the interruption the bishops break for lunch. Several later comment that Mrs. Eckert is one of only a handful of women—including Barbara Ward, the famous economist—ever to address the Bishops. Certainly she is the first woman—or person—to interrupt the House.

House of Deputies: The Second Fund

Thursday afternoon: 2:30 P.M.—In the House of Deputies, Dr. C. Preston Wiles (Dallas) asks that this explanation go in the record to belie the misinterpretations in the press: "We go on record as rejecting the Black Manifesto . . . and any program of reparation."

After debate and amending, a resolution is adopted repealing an 1832 ban on candidates for Holy Orders being deputies. Mr. Robert Wainwright (Pennsylvania) alleviates the irritability by saying, "It was passed in 1832 because every time a seminarian came to a Convention he left the Church."

The Committee on Missions next asks that the privileges of the House be extended to the Rev. Wilbur Bearsheart, a Sioux from South Dakota, and the Rev. George A. Smith, a Chippewa from Minnesota who speak to the House.

Father Bearsheart urges some response to the need for education of Indian children. Father Smith reminds the deputies that "Indians have a natural genius for the symbolic in religion . . ." and that "there is increasing evidence that Indians want greater self-determination. Now is not the time to withhold your support."

Mr. Kent Fitzgerald, a Chippewa, is introduced to the House as the newly appointed national staff officer for Indian work. A memorial urging emphasis by the Executive Council on mission among Indians is amended by the Rev. John Ellison (New Mexico and Southwest Texas) who moves that not less than \$100,000 be allocated to the National Committee on Indian Work to be used for Indian community development. After a further amendment to include Eskimos, and exclude the seven "whereas" paragraphs, this is adopted.

Canon McAllister (West Texas), immediately is recognized and introduces Mr. Anselmo Valdez, pointing out that "Mr. Valdez is the only Mexican-American deputy in this House. He represents eight million people, the 'invisible minority.'"

In an easily perceivable demonstration of how group dynamics act

An Act of Faith, contd.

and react, pledges from deputations come in as Deputies stand in turn until Father Reed (Springfield) interposes: "I hate to intrude on this Every Member Canvass, but may I inquire our plans for the rest of the day?"

By the end of Convention the total for black community development is \$81,050; \$5,000 for Indians.

Two more deputations pledge to raise a total of \$15,000. A vote to include Wednesday morning's statement by Canon McAllister in the Journal of Convention, is voted down.

The Joint Committee on Expenses reports in and moves that the annual diocesan levy for General Convention be increased "not to exceed \$35." This passes without discussion. Other recommendations, primarily funding Joint Commissions, are treated similarly. The House adjourns, to meet again at 7:30 p.m.

Debate too Late On Draft and Vietnam

Thursday, 2:10 P.M.—The Bishops reconvene in the Notre Dame Convocation Center's Monogram Room, now crowded with young people and other additional representatives whose work at the Convention is done. Bishop Warnecke (Bethlehem), Vice-chairman of the House, presides.

At first they move quickly through the mounting stack of Messages and resolutions. They approve election of a national bishop coadjutor for Haiti in 1970; concur with Deputies in making possible the licensing of women as lay readers; and agree to give "mature" missionary districts a say in the election of their own bishops.

An amendment to restrict these rights only to districts with at least "ten self-supporting parishes and fifteen or more active clergy" brings a flurry of protests. Bishop Richard Watson (Utah) comments, "We are still considered second-rate citizens. . . . Really, I'm getting a bit tired of this kind of treatment." He notes that Utah has "more communicants than several dioceses, and we give more



Youth turn their backs to Deputies to protest tabling sanctuary resolution.

support to the General Church Program than several dioceses." Bishop Ramos (Costa Rica) and Bishop Frey (Guatemala), president of Province IX (Caribbean) add their voices and the restrictive amendment is lost.

The Church Army is commended for its work. Then, after a 4 P.M. break, Bishop Moore (Washington) sets off more than an hour's debate with resolutions on Selective Service and various aspects of the war in Vietnam.

The resolutions, in essence, ask for: 1) an end to the draft; 2) amnesty for conscientious objectors to Vietnam who have resisted service in the war; 3) U.S. withdrawal from Vietnam; and 4) increased draft counseling by the Church.

After a succession of speeches, amendments, divisions, interpretations, and one plaintive call, "Can't we mimeograph this?" the Bishops reach majority approval on two of the statements—Selective Service and amnesty.

The Selective Service statement calls on Congress for draft reforms "that will eliminate conscription as soon as feasible" and "end the draft at the earliest possible opportunity."

The amnesty statement, after committee revisions, expresses "gratitude for the loyalty, devotion, and self-sacrifice of all . . . in Vietnam" but urges President Nixon to grant ". . .

amnesty for those who, witnessing to their beliefs in defiance of the draft law, have been sent to prison, deprived of the rights of citizenship, or gone into exile during the course of the Vietnam War."

The proposal for draft counseling assistance is tabled after Bishop Stephen Bayne (Executive Council) assures the House that such assistance is already being offered. The resolution to speed withdrawal of U.S. troops from Vietnam is also tabled on the motion of Bishop Murray (Alabama) who questions the wisdom of acting on a "poorly written document full of meaningless phrases. . . ."

Presiding Bishop Hines, back in the Chair, warns that the two resolutions the Bishops passed "are not the actions of Convention" until the Deputies concur. [This warning is well taken because the Deputies never get around to consideration of either action.]

Debate over, the Bishops return to calmer business. They approve the dividing of South Florida into three dioceses; welcome the formation of the new Diocese of Hawaii; send an expression of sympathy to Mrs. James A. Pike; hear from Bishop William Davidson (Western Kansas) on town and country work; and adjourn after Bishop Robert Appleyard (Pittsburgh) expresses the frustration of many bishops about the Vietnam War.

Sanctuary & Structure

Thursday night: 7:30 P.M.—In the House of Deputies, two matters pertaining to membership of Executive Council are concluded in an easy-going, after-dinner mood. A resolution about the Church as Sanctuary changes the climate perceptibly.

Mr. Morgan (Arizona) says this is a request to study the issue, not act. A flurry of efforts to table and to clear the floor of all persons other than legitimate deputies (thereby excluding additional representatives, guests, and press) fail to cool the debate, some of which follows:

Father Hogg (Maine) states, "In the Middle Ages, places were sacred. Now, people are." The Rev. T. Stewart Matthews (Atlanta) objects to the confusion between spiritual and physical sanctuary, asking, "Will we house felonious law-breakers?" Mr. Edward Weber (Northwest Texas) says, "The Church is not a haven for those who will not serve their country. . . ."

The Rev. Lloyd Teter (Bethlehem) summarizes: "This resolution is primarily one of conscience. It asks if the parish church is an extension of the home. The real question is not one of law. It *is* one of in what relationship does man stand to God? Does a man have a prior right to seek his Church first?"

A vote to table, so the records of Convention are "not cluttered" with this matter, passes.

The Rev. John Swanson (New Hampshire) comments: "The so-called obstreperous young ask a reasonable question which this House refuses to deal with. When, next time, the 'obstreperous young' refuse to go through channels, don't shake your finger at them."

The House then takes up the Structure report, voting to refer most of the recommendations back to the Commission for consideration at Houston.

A resolution calling for General Convention to meet every two years after the Jacksonville Convention in 1973 is voted affirmatively.

Soon after the tabling of "the Church as Sanctuary" issue, a group of young people in the gallery walk

to the bottom of the gallery seats and stand quietly, backs turned to the deputies, to protest the defeat of an issue in which they had much interest. The group, which eventually gains about forty supporters, also has a companion black group on the other side of the arena. The two groups remain standing for the rest of the evening's debate.

Discussion next is on diocesan youth representation. Deciding that Convention cannot legislate for the dioceses, it instead "urges" all jurisdictions to consider seriously the election of youth on diocesan council. The young people in the galleries face the House during this action.

The question of including additional representatives in future Conventions comes up next, and an amendment so as to exclude them is moved.

The Rev. Lloyd Casson objects: "When anything has happened in this Convention, it has been because others were around. This has been a beautiful experience."

Dr. Wilbur Katz (Milwaukee) adds that "the contributions made by the additional representatives in the work groups has made them an outstanding

success and affected Convention itself."

Mr. Cavaliere (Southern Ohio) speaks next: "Are we to say to our Church that we faced confrontation one time and couldn't take it?"

Mr. Ikard adds, "I don't know if you liked it, but I do know it helped all of us to grow."

A resolution finally passes which commends the Agenda Committee and, in effect, asks for more of the same in the future.

The House is puttering its way through a miscellany of business when the Rev. E. Otis Charles (Connecticut) asks and receives permission to read a letter from the UBCL. It says in part:

"For the first time in history, you have faced the issue of your racism and you have responded . . . You chose to use us, then GCSP and finally, NCBC, to be your middlemen. . . . Your choice . . . is unacceptable because it is neither hot nor cold. . . . We believe the novelty of black unity played a significant role in making some gains [council representation and recognition of BEDC] possible. . . . As we affirm our blackness we have begun to enter into the process of being men. It was our hope to have you join us in the liberation of man from that which others would make of him, into what Christ would have us be. Your response falls short of that mark . . . but we have begun. And to your surprise and our joy, we have begun together. . . . We will be in Houston."

The House now refuses to hear a youth representative read a letter from one of the AWOLs. Deputies did agree to Mr. Morgan (Arizona) reading a simple note of appreciation to those who had supported him.

Dr. Lawrence (New York) rises to state, his "personal disagreement and lack of consent to much of the UBCL statement."

The House tidies up and recesses.

Wrapping It Up

Friday morning: *Today both Houses must mesh their work more closely than is their wont. Messages between the Bishops and the Deputies fly furi-*

Youth sit in to listen as the Bishops discuss amnesty, war, and peace.



An Act of Faith, contd.

ously so that final actions can be synchronized.

To Separate, Or Not?

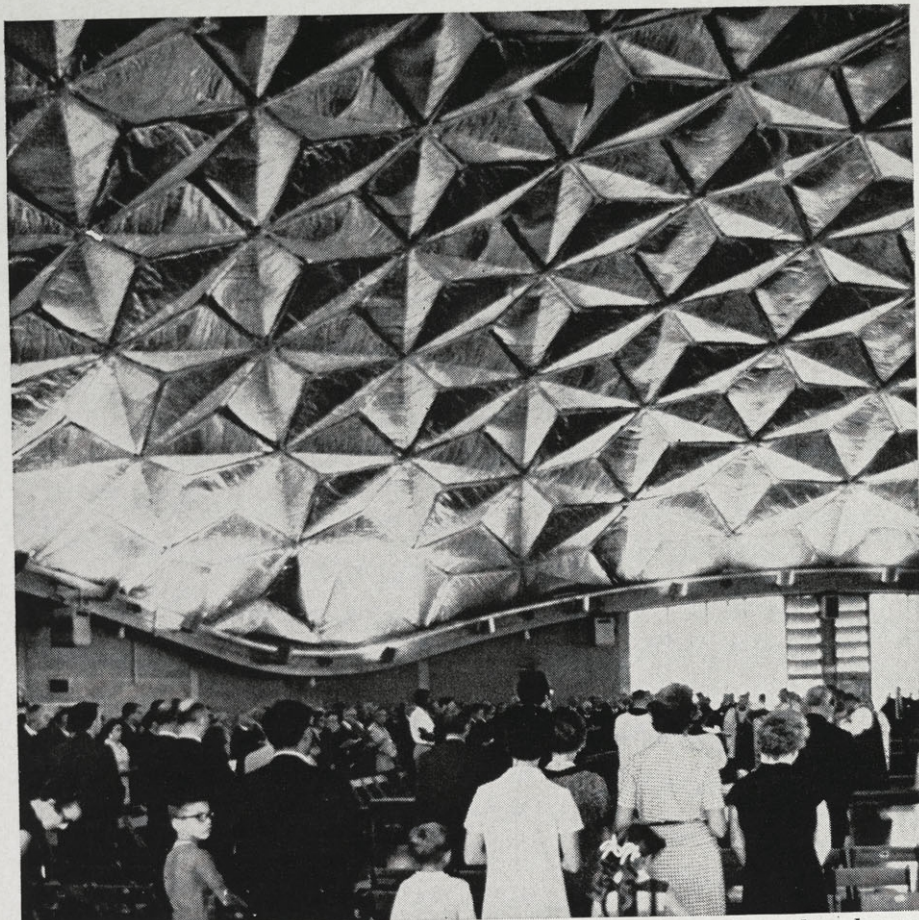
Friday, 9:10 A.M.—Actions come quickly and relatively calmly as the Bishops catch up with the Deputies in this last legislative session of Special Convention II. Many are thinking about the reactions to the \$200,000 fund and what they are going to do about it when they get home. Several bishops report privately that they have already received questioning phone calls from clergy and laymen. Others are already planning pastoral letters.

Messages from Deputies roll in. The Bishops concur in endorsing efforts to reform the U.S. penal system. They concur in the \$100,000 fund for Indian and Eskimo work; in removing the Virgin Islands from Province IX; in changing the discipline canons and allowing candidates for Holy Orders to be Deputies; and in adopting the new clergy deployment plan. Bishop Earl Dicus (Suffragan, West Texas) comments: "I deplore the term 'deployment.' This applies to chessmen and anti-ballistic missiles; it does not apply to clergymen."

In with the Messages, Secretary Bailey reads quietly a communication from Union of Black Clergy and Laity officers Williams and Woodruff expressing displeasure with the response to black demands. Bishop Burgess (Massachusetts) says, "This doesn't represent my appreciation for what has been done here. This is an intemperate statement. . . ."

Bishop Mills (Virgin Islands) speaks: "I repudiate totally the spirit of the statement. This is certainly a reaction we didn't expect. . . . In no way will I be associated with that statement." But when Bishop Wetmore (Suffragan, New York) moves to reject the statement, Bishop Mills cautions, "I urge you to be as temperate as possible in your reaction."

The Bishops finally agree not to take any action in response to the UBCL letter and turn to ways of raising the \$200,000 voluntary fund.



Stepan Center, scene of nightly entertainments and experimental worship, houses Closing Eucharist for the South Bend Convention's participants and visitors.

Some want to pledge money as bishops, others note that some \$73,000 has already been pledged in the other House. Bishop Francis Burrill (Chicago) speaks the mind of most when he says, "I hope we would not act unilaterally." A few members work on this as the rest of the House gets into Messages and recommendations on Structure and Authority, most of which are forwarded for report and action at Houston.

Bishop Paul Kellogg (Dominican Republic), House canonist, reports that the Deputies have agreed with the Bishops' suggestion to have the six new minority members of Executive Council serve until Houston.

Bishop Thornberry (Wyoming) evaluates the new form of Special Convention II. Some bishops chuckle as the chairman of the agenda committee comments, "This has been a painful experience . . . we did not have as much control as we would have liked to have had." He notes that opinion returns from bishops and deputies and additional representa-

tives show that most of the bishops didn't like the idea, but that most of the deputies and additional did.

"This has really been an open Convention," Bishop Thornberry says. "We have been exposed to the richness of people. . . . Those outside the House of Bishops want this to continue." He urges the House: "Let's make a clear decision on the makeup of Houston." Bishop Appleyard (Pittsburgh) testifies, "I saw lives changed here because young people, blacks, and women were here."

A last trickle of business and questions interrupts these comments and the House is informed it stands ready to adjourn. But the matter of an agenda for Houston still hangs in the air. Bishop John Esquirol (Connecticut) speaks: "I gather that an agenda committee will have the authority to plan Houston. . . . I move that this House recommend to the agenda committee that conference and business not be mixed up." The House begins its last debate at South Bend.

Continued on page 56

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Keep up your

WE ARE MEETING as called "People of God" in an almost unprecedented special session of General Convention of this Church. We are meeting at a time—as you well know—of domestic and international ferment—both of which have the power to affect and influence the lives of men in even the most remote areas of this globe.

For example, we have proved—at staggering cost—that a man can stand upright on the moon and be returned safely to this earth, but we have not been able to insure that he is free to stand upright, in dignity and freedom upon this earth—particularly if the color of his skin is not white.

We are witnesses to a time when the campuses of our universities and colleges are more open to any and all of our youth—well prepared or not—who would enroll. Yet, education for the genuine freeing of humankind seems less likely to come from many of these institutions, weighted as they are heavily in favor of research and graduate grant pursuit—often to the neglect of genuine student needs.

We are aware—by the persistence of the mass media—that the nations of the western world have a better understanding of the poverty and hunger and frustrations which are bleeding the nations of the Third World dry. And we also know that the gulf between the two grows wider, and the ratio of funds appropriated for development, to the total wealth of the favored nations, grows less.

We see violence surfacing—sometimes in the most unexpected places,

and among people we would least expect to countenance violence. And we can also see that non-violence is winning some of its most impressive victories. And so tenuous is the advantage of either as a tactic, that a Senate vote on the deployment of the ABM—the most crucial national legislative response to the use of power—ends in a virtual stand-off.

There is a fierce drive for black separatism; and there is an equally fierce resurgence of the necessity to integrate the races throughout this country and beyond.

Some people are leaving the Church—this Church—some because they despair of the Church ever becoming an effective agent for change in the world—and others because, as they say, the Church has foolishly jettisoned her God-appointed role of the redemption of persons, in favor of an all-out thrust

in the field of social and political manipulation.

We are meeting at a time when real people—most of them absolutely sincere though not always well-informed—raise questions about program, and priorities, and the efficiency of administration, and the wisdom of goals, and the proliferation of personnel in the "bureaucracy" of the national Church. Even the pointed suggestion resolved by one small dissident group that the Presiding Bishop be asked to resign, is not so "way out" when viewed in the perspective of our uncertainty and anxiety and unrest.

I might say—without trying to appear flip—that the idea of having the Presiding Bishop resign is not a first for that dissident group. You may as well know that the idea came to the Presiding Bishop long before it received such publicity. In fact, it came to the P.B. from the P.B.! And while this may disappoint some, and please others, I will tell you that I am not resigning—not right now, anyway.

I am not resigning because I am hopeful concerning this Church. And because I feel that despite some mistakes, and stupidities—for some of which I am solely responsible—this Church is growing increasingly responsive to God's call—as it is transparently and powerfully revealed in this staggering world scene.

Now, some may say, "How can you claim that the Church is increasingly responsive? It looks just the other way to us." And so it may. And no one should fault you if you think as much.



Presiding Bishop John E. Hines

hopes for the Church

But I would point out that, for the first time in nearly a thousand years, the unity of Christ's Church is emerging as more than just a figment of dreamers. Amid their "denominational ghettos"—God is compelling Christians to face each other and begin, little by little, to grapple with the "gut issues" of unity—rather than wasting the rich moment with peripheral matters that tempt churchmen to do nothing.

Only last month the clergy of the Church of England failed by a tiny percentage point or two to validate the proposed service of reconciliation which—with the affirmative vote of the Methodist clergy—would have virtually guaranteed the Anglican-Methodist union in England. The future of the proposed union is now clouded. But men should see clearly that at least two-thirds said "Yes." Ten years ago it is likely that two-thirds would have said "No."

This is just a small segment of Christendom. *But don't give up on the Church*—even in its apparent defeats. The Church's Lord has said to the Church, "You are going to be One—again!" Never has Christ misled His Church.

A more critical issue with which Christians—and this Church in this time—must deal, is that of racial justice and equality for all. In this area the Church has a primary stake. For unless the Church—in the spirit of her Lord—is able to heal the wounded bodies and rebellious spirits of black people who have suffered frightfully in this country for nearly four centuries, the Church

will have to give up her claim to world mission to which God has called her.

Some admonish us that it is both safer, and truer to the Church's nature, for the Church to take a cautious "wait-and-see" stance in this sensitive, explosive area. They could be right. But I am reminded of a tragic incident from which a valuable lesson might be learned by Christians.

When fire was discovered in the hold of the *Grandcamp*—a ship loaded with ammonium nitrate, and lying in the harbor at Texas City, Texas, in 1946, there was uncertainty as to how to treat the situation. Some water was poured into the hold and then the fire fighters withdrew to watch the effects. At that moment a crucial decision was made. They closed the hatches tightly, seeking to confine and, hopefully, to smother, the flames. Four hours later the *Grandcamp* blew up with the force of nearly half an atom bomb, killing 600 people and destroying millions of dollars worth of property.

When men are faced with the cumulative ferment of frustrations and shattered hopes of human beings who have seen wave after wave of well-meaning promises collapse on the unyielding reef of the white man's fears and self-regard, not to do anything except "wait and watch" is to invite disaster. And to adopt the tactic of containment and suppression is to compound an already frightful human tragedy.

I am not trying to play "Pollyanna" in the midst of destruc-

tion. I hope not, anyway. But I can honestly say that I can see some progress being made in this critical area. If nothing more, the Churches are beginning accurately to assess the facts. Even the small segment of pietistic isolationists in the Church know that the problems of the races will not go away. And even though many of us would rather avoid the pain of being mixed up in the thorny and controversial confrontations, we can also see that it is the destiny of Christians not to withdraw.

I have been reading the memoirs of Harold Nicholson, one of Britain's minor political figures, and I was struck by this remark in a letter to a friend in May, 1958.

"I went to look at the Roosevelt memorial (in London). The statue itself is a nightmare, but the surrounding, with its two pools and little fountain, is quite successful. But how difficult the proletariat are! In principle I like to see such gardens thrown open to them. But they destroy the grass, and there were little ragamuffins sailing cigarette cartons on the two pools. Yes, I fear my socialism is purely cerebral; I do not like the masses in the flesh."

I think I know what Harold Nicholson meant. He was devastatingly honest in his remarks. It is so difficult for most of us in this white-dominated, upper-middle-class, fairly well-educated, fairly well-heeled Episcopal Church to put ourselves in the place of a people whose skin is darker than ours, whose cultural lenses are narrower than ours, whose chances for self-determination and widening responsibility are less

Keep up Your Hopes For the Church

than ours. When they seek what is justly theirs, sometimes with a militancy and a stridency that offends our middle-class values, we learn to our discomfort that our commitment to Christian love of our neighbor is almost purely cerebral. All too often we discover that we do not love black people in the flesh.

A Church whose compassion for humanity is purely cerebral is an abomination to God, and a snare to seeking human-kind. God will surely let it destroy itself.

Some appear to think that the national Church—or much of her leadership—is too preoccupied with the social and political manifestations of today's revolutionary dynamic which is challenging social patterns and threatening old structures.

Some foolishly imagine that to pursue so vehemently the cause of social justice—both domestic and international—is to delegate prayer and the Sacraments and evangelistic outreach and personal salvation to a secondary place—thus depriving the Church of her appeal to men's hopes.

I say—don't be taken in by any such pious clap-trap. No one prays with integrity while, heedlessly, human dignity is denied people because of the color of their skin.

No man can with humility receive the Sacrament of the broken body and poured blood of Christ while men, women, and children are denied open access to decent housing and jobs and the right of self-determination—because of the oppressive character of political and social structures in which we find it all too easy and convenient to acquiesce.

One of the most devastating judgments of the New Testament is the admonition of Jesus applicable to all religionists:

"So, if you are offering your gifts at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go, first be reconciled to your brother, and then come and offer your gift." (St. Matt. 5:24)

As your Presiding Bishop I am

deeply troubled by the divisiveness which has appeared in this Church—some of it in forms so uncharitable, and with expressions so vitriolic, as to cause some outsiders to murmur, "How those Episcopalians hate one another."

Mind you, I am not one who thinks that all conflict is wicked, or that confrontations are necessarily destructive. I am certainly not one who regards the absence of differences in the Church to be a blessing. Nowhere can I find that God calls us to conformity of opinion or of conformity of point of view—but rather to openness both of mind and heart.

There is a present and, I fear, increasing danger of polarization between those in this Church who would emphasize mainly the vertical dimension of our faith; and those who insist on a radical re-structuring of the Church's ecclesiastical and social orientation that she may regain her saltiness, thereby giving flavor to human existence. The tragedy of the situation is that neither posture is necessarily antithetical to the other.

In fact, both represent essential elements of New Testament Christianity—and a part of the meaning of "Church" is that it is a community which is able both to understand them, and to synthesize them that the Church and the world may be renewed by and through them. I believe that the theological questions, and the radical relevancy factors—which, at times, appear to part the seamless garment of the Body of Christ—can and must be—contained within the Church. And I honestly believe that to grow bitter in theological debate is a more grave heresy than the out-right denial of an accepted doctrine.

But it will not be easy—and it cannot be left purely to chance or circumstance.

It will require of each of us—from Joe Doe in the pew clear down to the Presiding Bishop—the kind of self-discipline that cultivates a willingness to listen, admitting that God's truth may appear in even the most unlikely places.

It will require a dedication to securing the facts of a given situation.

It will require a reluctance to make a judgment concerning the

motives of people, especially those with whom we differ.

It will require a self-candor, and brutal honesty, which will remind us—even in our most ecstatic moments of conviction—that we may be wrong.

It will require finally, a deep resolution to "preach not ourselves, but Christ Jesus, the Lord."

I am appealing to the whole of this Church now—through you as its representatives—for a courageous and gracious will to unity which can gather up the fragments of our dividedness—and dissolve their sharpness in the one-ness which honors Jesus Christ, and—by the power of the Holy Spirit—may help to heal our broken world.

I am *not* asking that we evade the great and central issues. We will only dishonor our Lord if we retreat before the pain of sharing the crucifixion with which man's inhumanity too often serves his fellowman. But I am asking—because I think Christ is asking—that we not lose people amid the causes.

I am asking the white majority to seek a more comprehensive justice than that which our whiteness is inclined to try to dictate. I am asking the black and brown minorities not to settle for a self-determination which, though it may rightfully enhance the beauty of their racial integrity, separates them from their brothers in Christ.

I am asking a wholesomely-impatient and highly articulate younger generation to reach out and touch hands and hearts with an older group which would prefer to share your world—but is either too ashamed or too proud to let you know it.

I am asking men and women—fathers and mothers like myself—to cast away any pretense to superior knowledge or experience—and to say to young people, "It is either with you—or *not* at all for us."

I am asking the people of this Church—black, brown, white, young, old, unordained, ordained—to resolve to move forward together—as people to whom God has committed the perilous ministry of servanthood and reconciliation—and for whom in Christ Jesus—He gave His life. ◀

Whose Time Is Up?

THE THEME for Special General Convention II was set on Sunday night, August 31, at the first Plenary Session. "Your time is up," shouted the crowd in Notre Dame's Convocation Center. "Yes, that's exactly what I'm trying to say to you—time is up," replied visitor Muhammed Kenyatta, who, together with thirteen other black militants, had seized the microphone from a speaker giving a report on a new model for deployment of the clergy and had been given ten minutes to present the group's demands.

Kenyatta and his colleagues went on to insist that the formal agenda which had been set up by the Convention was not one that was dealing with things as they are. "Black people must set the agenda for America," they insisted. Certainly they set the agenda for this Convention, for better or for worse.

It had seemed a long enough journey from the 1964 St. Louis Convention—when the Episcopal Church found it difficult, if not impossible, to deal with the basic issues of race and social change—to Seattle in 1967, where the Church did act with bold imagination in launching the General Convention Special Program designed to support community development within urban ghettos. But between Seattle and Notre Dame the world, and the Church too, had moved even much faster and further.

When the debate was over and the votes had been taken, the Convention had voted to authorize the giving of \$200,000 to the moderate National Committee of Black Churchmen. But no one doubted that the money would eventually be used by the Black Economic Development Conference which earlier this year had demanded reparations from the synagogues and Christian Churches of America. It had also called the U. S. government the most barbaric on earth and had threatened to help bring it down.

The questions which arise out of this Convention boil down to five basic matters. **One question** has to do with reparations: Did we, or did we not, pay reparations? The truth is that this particular question was never really considered. The Episcopal Church has never, in this Convention or in any other way, indicated that it accepts the principle of reparations. Some news-media certainly misread this badly during the Convention. The words are not used in any official statements. While there are some within the Church who do approve of this in principle, the Church itself simply has not spoken on it.

The newspaper headlines confused many laymen. *The New York Times* and the *Chicago Tribune* reported that the Episcopal Church approves reparations, while the *Chicago Sun Times* headed their Associated Press story, "Episcopalians Reject Black Manifesto." If asked to vote directly on the principle of reparations, few deputies to this Convention would have voted in favor.

A second question arises out of the first. Are we supporting an organization which promotes violence? The Convention, in approving the raising of the \$200,000, stated clearly that the Executive Council cannot release the funds to any organization which practices or condones violence. But how this can be enforced if the money is given through an intermediary is not clear.

A third question has to do with whether or not the action taken by the Convention is devious or deceitful. At the end of the day the action taken didn't seem to satisfy either the militants or the conservatives. The Rev. Frederick B. Williams, who might qualify as a militant, called the action a political compromise, and indicated that the Convention had channeled funds through the Committee of Black Churchmen in order to avoid honestly facing the issues

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Whose Time Is Up?

raised by the Black Economic Development Conference. A conservative delegate, on the other hand, said that he hated to see the Church do by the back door what it had refused to do by the front door.

Furthermore, there were those who raised the question of whether the design of such a Convention as this really enables the Church better to reach a common mind. **This fourth question** deals with whether or not those who made up the groups were in fact representative of the people back home. It was pointed out that many who attended the group sessions were actually not accredited representatives and that the more vocal and the more militant tended to seize control in the group sessions. By the time a vote was taken on whether the groups were helpful or not, many had opted out. The total votes represented only about a third of those who were present at the Convention.

A fifth question is this: Will the Agenda Committee appointed for this Convention, if continued in the future, develop such power as to threaten the democratic process itself by creating a palace guard which calls all the shots? I do not believe for a minute that this Convention was "rigged," but I do believe that it was planned by a very few people who, if we can trust a *Newsweek* article of August 25, anticipated that the Black Manifesto would be a major point of debate and welcomed it.

A final question asks whether the Church can maintain its unity despite such radical differences within its fold. The Episcopal Church has traditionally been what Bishop Henry Knox Sherrill called "the roomiest Church in Christendom." This is our tradition. But this holding of radically different positions can be maintained within one family only if there is great tolerance and great humility on the part of everyone. This, I think, is one of the greatest challenges to come out of Special General Convention II.

Despite the criticisms, it is clear that we have learned a lot from this

Convention and that much was accomplished. As one of the Roman Catholic observers at Sound Bend said, "The people of God listened and were willing to face the great issues and to read the signs of the times as a humble and obedient Church open to the will of God." Indeed at South Bend the Church did look the facts straight in the face. It did not try to hide the truth.

Reason can prevail among the more militant black leadership which now has abundant evidence that the Church can trust them and wants to work with them for the good of their people. There are some indications also that even the Black Economic Development Conference, under the fresh leadership of the Rev. Dr. Calvin Marshall, is drawing up new programs which will attack the problems of black poverty in America in a realistic way and is making radical changes in its methods following the rejections of James Forman and the hysterical rhetoric of the Black Manifesto by more responsible Christian groups.

The question, "Whose Time Is Up?" remains the dominating one. Certainly the time for pussyfooting on basic issues is long past. But is the time for reason, for the democratic process, for respect for honest differences, and for the Christian virtue of humility over? If so, we can only ask God to have mercy upon us.

This Convention contained both a warning and a promise. It warns us against the dangers both of arrogant centralization and of irrational confrontation politics. But it also holds out the hope of a new era of understanding if we are patient enough to try to reach consensus without coercion. Any efforts for renewal within the Church must have as a main goal the creation of what House of Deputies President John Coburn has called "a community of trust." Whether or not our Church can become such a "community of trust" may well depend upon how we all respond to this Convention, and how well we prepare for the Convention which will be held next year in Houston.

—WILLIAM S. LEA

THE EPISCOPALIAN

Not an end but a change

WHERE a 118-year-old oak-shaded, white frame church building once overlooked the western shore of the Mississippi Gulf Coast, a few rows of folding chairs dot the bare parking lot in front of a makeshift altar with a tarnished brass cross.

Here the people of Trinity Episcopal Church, Pass Christian, Mississippi, gather to worship in the aftermath of Hurricane Camille. The cross is bent and scratched, but familiar nevertheless, for once it adorned a fine altar in the historic old church.

An organ keyboard lies under a salt water-darkened tree just a few feet away. Here and there a piece of ornamental iron is propped against a tree trunk. An iron bell lies near a small camper which serves as temporary "rectory." Mops, brooms, and cleaning supplies surround the camper.

The church office consists of two folding tables, a few chairs, typewriter, and stacks of parish records, all housed under a sagging canvas canopy.

All that remains of the former church, parish house, and educational building in Pass Christian is three sets of steps, two foundations, a set of foundation piers, and a clutter of splintered boards and debris which wind and wave deposited in the Live Oak Cemetery the night of August 17. A local school building is visible to the east. The two-story, tree-shaded rectory that once blocked this view is now rubble.

Mrs. Helen Vincent Hardin, wife of Trinity's rector, the Rev. Durrie B. Hardin, was killed when that house collapsed during a crush of thirty-three-foot tidal wave and 200 mile-per-hour wind. Another family also tried to wait out the storm in one of Trinity's buildings—Mr. Paul Williams, the church sexton, and his wife, eleven children, son-in-law, and two grandchildren. Only Mr. Williams, his



In Biloxi the Church of the Redeemer's bell tower stands as a lonely sentinel.

19-year-old son, and his son-in-law survived the night.

Mr. Hardin was rescued from the wreckage of the Trinity rectory about daylight the morning after the storm. Now he is resting in New Orleans, allowing severe leg infections to heal, before returning to Pass Christian.

A book could be filled with the stories of destruction, death, and survival along the Mississippi Gulf Coast. A handmade sign along U. S. Highway 90 points to what is left of buildings and rectory of St. Patrick's Episcopal Church in Long Beach. From the coastal drive only a set of steps and clutter of limbs and brush is visible.

A bell tower is all that stands on the beach-front lot of Biloxi's Church of the Redeemer. The Rev. and Mrs. Olin G. Beall, their son, and three dogs left the adjoining rectory—now only a rubble heap—about 7 o'clock

the Sunday night of the storm.

Two clergy families in Bay St. Louis, Mississippi—the Rev. and Mrs. Charles R. Johnson, and the Rev. and Mrs. M. L. Agnew, Jr., and their two infant daughters—escaped the flooded Johnson rectory by struggling through shoulder-high water to an old residence eighty yards away.

St. Peter's-by-the-Sea in Gulfport was partially protected from damage by wind and waves when three large freighters washed ashore directly across the highway.

But another, far longer book could be filled with stories of how the Episcopal Church on the Gulf Coast *lives*. Pass Christian's temporary church facilities would be one chapter; St. Peter's-by-the-Sea another.

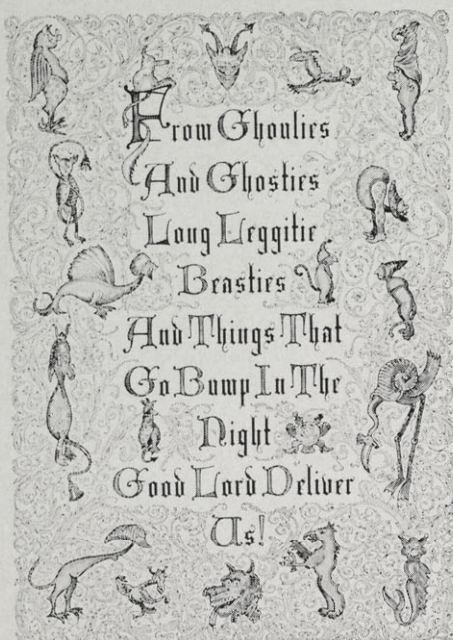
As quickly as St. Peter's telephone line was restored and layers of mud cleaned out of offices, classrooms, and parish hall, that church became the hub of relief activity for the Mississippi Coast. Among the first "helping hands" to arrive were two Jewish families from Pensacola, Florida, who cleaned St. Peter's mud-covered nave and sanctuary.

Soon after Camille's onslaught, a kindergarten room was lined with shelves of coffee, soft drinks, canned and staple foods. A local restaurant proprietor, whose own establishment was too severely damaged to operate, loaned his kitchen and dining room staffs and cooking utensils to the church so that hot meals could be served in the parish hall three times a day. Other rooms became dormitories for students and laymen who arrived to help clear lots and clean houses all along the Coast.

In the space of fifteen minutes one afternoon a truck from Flora, Mississippi, arrived at St. Peter's with 900 boxes of new, brand-name pots and pans, and a Red Cross truck arrived at another entrance with some 200 packages of fresh bread

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Seminarians Harry Malong, Ned South, Jim Pulliem, and Ed Nicholson help bury one of 13 dead in Paul Williams, family.

and buns. Such was the pace of relief activity.

A central relief effort was and is the intensive rounds of pastoral calls on as many Gulf Coast Episcopalians as can be located from existing diocesan and parish records. Here is another chapter about the Church—the city rectors and country vicars, the cathedral dean and Episcopal monk who are assisting and relieving brother clergymen whose churches and congregations were shattered by Camille. They come not only from Mississippi, but from dioceses all around.

One of these men, the Rev. Thomas H. Schultz of the Order of the Holy Cross, explained the pattern of the Episcopal Church's relief work: "For more than a week the whole Coast had one church center. It proved to me that once parochialism breaks down, we can have a functioning structure other than what we now call a 'parish'."

Two members of Pass Christian's Negro population, Mr. and Mrs. Lucian Piernas, will also stay. "We have our health and strength." Their home on one of Pass Christian's back streets suffered roof and water damage, but Mr. Piernas has returned to his job with the Pass Christian Country Club.

Yet when a church's drawing card has been its historicity as a parish, and the building is swept away, what does that church build from?

"What we can't rebuild financially is Gothic structure," Mr. Beall said of his Church of the Redeemer in Biloxi. The vestry there has decided to equip and repair two structures which still stand on their property—an old residence and the original Redeemer church. A decision about design of a new church building will come much later.

In the meantime, the Church of the Redeemer will be receiving special parish-to-parish help from St. Paul's Episcopal Church in Shreveport, Louisiana. The Louisiana church hopes to provide such things as typewriters, altar hangings, vestments, and then long-range assistance when the Biloxi parish makes further plans.

One incident in the life of Trinity Church in Pass Christian suggests that a foundation for rebuilding need not be structural or material.

On a hot and humid morning two and a half weeks after Camille struck the Coast, the Very Rev. John S. Jenkins, Dean of St. Andrew's Cathedral in Jackson, and four seminarians from the University of the South



Near Pass Christian, burial service for 6 Williams children is read by the Very Rev. John S. Jenkins, Dean of St. Andrew's Cathedral, Jackson.

gathered with the Paul Williams family at a gravesite in DeLisle, Mississippi. Mrs. Williams, five children, and one grandchild had been buried

obscurely in the first week after the storm. But this Methodist family had requested an Episcopal burial for five others who had perished with the Trinity buildings. The body of one other son had yet to be identified.

During the two-hour wait for the funeral car to arrive from Gulfport, the freshly-dug grave was flooded by a half-hour downpour of rain. Black and white hands helped to bail it out, and these same hands later lowered three pine boxes into the muddy hole.

Before covering the boxes with handfuls of the yellow DeLisle soil, Dean Jenkins addressed the Williams family: "As human beings we all anguish with you and wonder 'Why?' Yet we are Christian people, and we believe that death is not an end but a change."

All along the Coast familiar buildings, familiar faces, familiar patterns of worship and parish life had died in the wind and tidal wave of Hurricane Camille. But as with the bodies of eleven children, the death of a church building was not the end of life, but a change.

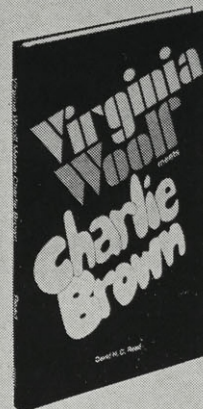
The Episcopal Church on the Mississippi Gulf Coast is free now not merely to restore or to reconstruct, but to build on *new* foundations. ◀

Hurricane Victims Still Need Aid

Although national response to the devastation Hurricane Camille brought to Louisiana, Mississippi, and Southwestern Virginia was immediate, the long-haul of recovery and the unusual demands facing the churches there calls for continued help.

The Presiding Bishop's Fund sent an emergency grant of \$5,000 to Mississippi for Bishop John M. Allin's discretionary use and \$3,000 to Bishop William H. Marmion for relief of human needs in Southwestern Virginia. The fund also sent \$2,000 to Church World Service to help with such necessities as food, clothing, and medical aid. These emergency grants must be replaced for future disaster use.

To get your check to the right place make it out to the Presiding Bishop's Fund for World Relief and send to: **Presiding Bishop's Fund, 815 Second Ave., New York, N. Y. 10017.**



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After the Disasters: Report on Camille

The toll in lives and property taken by Hurricane Camille as she swept the **Dioceses of Mississippi, Louisiana, Virginia, and Southwestern Virginia** in late August is still being assessed.

In **Louisiana**, the village of Buras was practically destroyed including the Chapel of the Good Shepherd. **Mississippi** reported devastation over its entire coastal area. Four churches, three rectories, two church schools, and one parish house were completely destroyed and other structures severely damaged.

Pass Christian was particularly hard hit as Trinity Church, the rectory, church school, and parish house were wiped out. Mrs. Durrie B. Hardin, wife of the rector, was killed when the rectory roof collapsed.

In the **Diocese of Virginia** considerable property damage occurred along the James River as far east as Richmond. Nelson and Rockbridge Counties in the **Diocese of Southwestern Virginia** bore the brunt of Camille's torrential rains. At Massie's Mill two members of Grace Church lost their lives. The church was one of two buildings left standing but its interior was a shambles from flood waters.

National response was immediate as the Presiding Bishop's Fund sent an emergency grant of \$5,000 to **Mississippi** for Bishop John M. Allin's discretionary use and \$3,000 to Bishop William H. Marmion for the relief of human needs in **Southwestern Virginia**. The Episcopal Church also sent \$2,000 to Church World Service for necessities such as food, clothing, blankets, and medical aid.

Staff members of the National



The Rt. Rev. John M. Allin, Bishop of Mississippi, looks at the ruins of what once was Christ Church, Bay St. Louis, which had been erected in 1892.

Council of Churches' Division of Christian Life and Mission recruited volunteer doctors and nurses and flew them into the affected areas. Trailer trucks delivered blankets from the CWS warehouse at Houston, Texas, to Gulfport while an additional supply went to Jackson Episcopal and Seventh Day Adventists churches for distribution. Presiding Bishop John E. Hines designated offerings at the daily and opening worship services of Special General Convention II for hurricane relief. The total given came to over \$4,000.

On the local level, churches and church people worked together ecumenically and with other charitable and governmental relief agencies. Clergy from all over the **Diocese of Mississippi** worked in small teams to clean and clear church buildings, rectories, and other diocesan properties on the coast. St. Peter's-by-the-Sea, Gulfport, served as the communications

center for all diocesan relief work.

In Biloxi a Southern Baptist clergyman and an Episcopal lay reader, Dick Guice of the Church of the Redeemer, coordinated efforts to feed and clothe the city's thousands of homeless. Volunteers from local churches manned the distribution points which were often in church buildings.

In **Virginia**, where the James River flooded and mountain sides slid into the narrow valleys of Nelson County, clergymen exchanged vestments for slickers and boots as they helped hunt for missing persons.

"Pastoral ministries and social programs of the churches will continue to be faced with unusual demands as many thousands of people prepare for the long haul of re-establishing homes, businesses, and normal life," said the Rev. Ray Maxwell, Secretary for the Presiding Bishop's Fund.

[Funds for this and for replacing emergency funds granted by the

Presiding Bishop's Fund and Church World Service are now the most pressing need. To get your check to the right place make it out to the Presiding Bishop's Fund for World Relief and send to: Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017]

The World Council: Action at Canterbury

The Central Committee of the World Council of Churches, meeting at Canterbury, England, in August, opened deliberations with a service at the Cathedral. Archbishop Michael Ramsey welcomed the 120 members and urged them to translate the visions of last year's WCC Assembly at Uppsala into action.

The Committee's agenda included reports from studies commissioned last year. Subjects included racism, international affairs, world development, youth, mission, and evangelism.

Racism—After intensive debate the lay and clerical committee approved a plan for an "ecumenical program to combat racism" which includes allocation of \$200,000 in reserves to a special fund to be given to organizations of oppressed racial groups or those which support victims of racism. They asked member Churches to contribute an additional \$300,000. Use of the reserve funds will be limited to organizations that have purposes consonant with the general purposes of the WCC.

► A second feature of the plan is initiation of a five-year pro-

gram of research and education to help member Churches "develop strategies for combatting racial injustice."

► Assertions by Asian members of the Central Committee that the charge of racism does not apply to them prompted the addition of a statement that "racism today is not confined to certain countries or continents. It is a world problem. White racism is not its only form."

International Affairs—The churchmen from all six continents addressed themselves to the Nigerian civil war, Cuba, the Middle East, and Rhodesia. They requested member Churches in the Americas to press their governments to re-establish trade and diplomatic relations with Cuba "to diminish the economic stress to which Cuban people are being subjected. . . ."

► The Committee commended the Churches of Rhodesia for their action on Ian Smith's referendum of June 20 and endorsed their judgment that his proposed constitution is "contrary to Christian teaching." The Committee asked member Churches to provide personnel and finances for the Rhodesian Churches' social and educational programs.

► The policy-making Committee recognized that aid programs to Nigeria and Biafra appear to have "political implications" but said that the World Council's aim is "to express solidarity with those who suffer and to relieve their needs." They also voted to increase the Nigeria-Biafra relief appeal to \$5 million.

► An eight point statement on the Middle East recognized that peace

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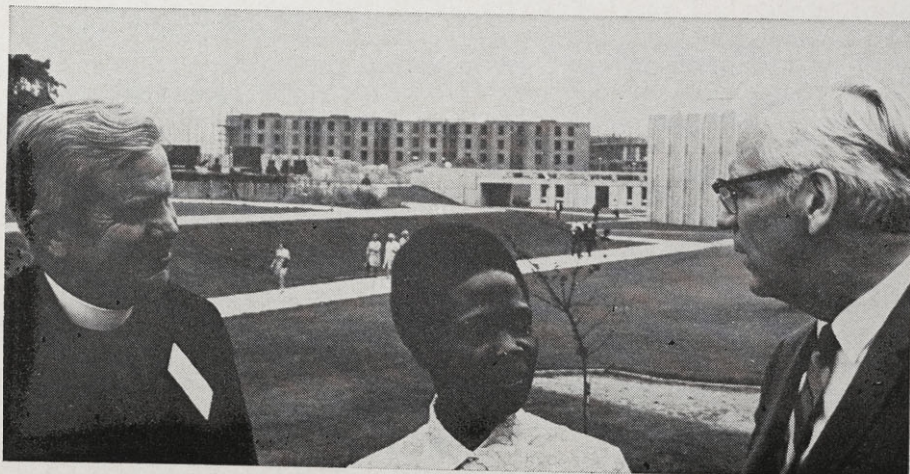
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At WCC Central Committee meeting Presiding Bishop John E. Hines; Mrs. Janet Wesonga, Anglican and mayor of Mbale, Uganda; and the Rev. Marion de Velder of the Reformed Church in the U.S.A. meet on the campus of the University of Kent.

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WORLDSCENE

is not possible until the legitimate rights of Jews and Palestinians are respected. Point three said, "In supporting the establishment of the State of Israel without protecting the rights of Palestinians, injustice has been done to the Palestinian Arabs by the great powers which should be redressed."

► The Committee urged U Thant to intensify his efforts to achieve the recognition of basic human rights for all in the Middle East, and to ask the World Council to give serious consideration to discussion with Christians, Jews, and Moslems on the status of Jerusalem and the guardianship of the Holy places.

World Development—The Committee expressed the hope that publication of the UN plan for the Second Development Decade will provide much-needed guidance for efforts to seek practical contributions toward bridging the gap between rich and poor nations.

► Other action on development included authorizing the Division of Inter-Church Aid, Refugee and World Service to take the necessary steps to handle additional development projects and indicated that all projects of more than \$50,000 must be evaluated by an Advisory Committee on Technical Services.

Other Actions—The Central Committee also:

- Authorized a three-year, three-part study on "the future of man and society in a world of science-based technology." This was in response to noted anthropologist Margaret Mead's expression of the urgent need for international agreement on control of the destructive elements inherent in scientific innovation and change. Dr. Mead, an Episcopalian, is a member of the working committee of the Council's Department on Church and Society.
- Approved funds for several studies in the area of mission and evangelism, including one on "the role of Christians in humanizing institutions."
- Welcomed the formation of the new Christian Medical Commission and asked that it give attention to

the theological and ethical questions related to organ transplant and long-term resuscitation procedures.

- Agreed to the appointment of 15 to 20 advisors in the under-30 age group for its next meeting.
- Created an Educational Renewal Fund, a joint project with the World Council of Christian Education, to improve educational facilities at all levels throughout the world.
- Expressed concern for present acute tensions in many nations and sympathy with all those now suffering. The resolution came during the Protestant-Roman Catholic clashes in Ireland and the burning of the Al Aqsa mosque in Jerusalem. The statement appealed "in the name of Christ and human compassion to those in authority to act with restraint and justice."
- Voted to accept an invitation from His Beatitude Abba Theophilos of the Ethiopian Orthodox Church to hold its next meeting in Addis Ababa, Ethiopia, in January, 1971. The Ethiopian Orthodox Church is one of the founding members of the World Council of Churches and an important seat of Orthodox Christianity.

James A. Pike: Death in Judea

Following a week's fruitless search, on Sept. 7 the Rt. Rev. James A. Pike, resigned Bishop of California, was found dead on a rocky ledge in the Judean wilderness near the Dead Sea. Dr. Pike and his wife were in the Holy Land doing research for a book on the origins of Christianity.

Raised a Roman Catholic, but an agnostic in his youth, Bishop Pike gave up a distinguished law career to become an Episcopal priest and was ordained in 1946. After completing his theological studies at Virginia, General, and Union Theological Seminaries, he served churches in Washington, D.C., and Poughkeepsie, N.Y. He was chaplain to Episcopalians at Vassar College and chaplain and head of Columbia University's Department of Religion. In 1952 he became Dean of the Cathedral of St. John the Divine, New York City.

Dr. Pike became Bishop of California in 1958. A list of his degrees,

the books he wrote, and the committees he served both within and without the Church, witnessed to his restless, driving energy. Admired by many for his stands against racism, and for planned parenthood and Church unity; upsetting to the orthodox for his unorthodox theological statements and the publicity they produced, he became nevertheless a symbol of honesty and credibility within the Church to some—particularly the young.

Following censure by the House of Bishops in 1966 he resigned as Bishop of California and last Spring took formal steps to sever his connection with the Episcopal Church (canonical action on this is complicated and takes about a year).

Presiding Bishop John E. Hines said that he was saddened by the death of Bishop Pike. "Though he had declared his resolution to abandon the institutional Church, his contribution to a stronger sense of mission remains within the Church. Many, both within and without the Episcopal Church, will think of his death as a great loss of ability and dedication."

Two Priests Killed In Line of Duty

● The Rev. Bruce S. Marks, 29, missionary at the Cheyenne River Reservation and minister at Calvary Episcopal Church, Marksville, S.D., was drowned July 30 after rescuing two Indian children from the Missouri River. He was swimming with them when a sudden high wind put the youngsters in difficulty.

● Another Episcopalian, the Rev. Thomas P. Logan, assistant at St. Paul's Chapel, Manhattan, was shot and killed near his Brooklyn home September 2 when, accosted by two hold-up men, he admonished them for robbing people.

Who is Poor?

Recent U. S. Census Bureau statistics show a decline in poverty in the U. S. over the last eight years.

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the census report is \$3,533 for a family of four.

Thirteen percent of the total population, or 25.4 million, are poor (22 percent in 1961).

Thirty-three percent of the Negro population are below the poverty line (56 percent in 1961).

Some 25 percent of the 17.4 million white poor are over 65 years old.

Canadian Anglicans Meet in Ontario

The General Synod of the Anglican Church in Canada, meeting the last week in August, faced several challenges similar to those before Special General Convention II as well as some peculiar to Canadians. Change was the Synod's theme and delegates applied it to structure, youth, unity, women, Indians, and poverty.

► In an early action on structure, the Synod made Canada's Anglican primate, Archbishop Howard Clark of Rupert's Land, a full time executive officer. Since 1893 the Canadian primate has been bishop of his own diocese and in most cases, archbishop of a province as well.

► At the same time the delegates reduced the number of committees from 28 to four and recommended that the Upper House (bishops) and the Lower House (clergy and lay persons) continue to sit jointly and vote separately as they did for the first time this year.

► Three dissenting votes prevented passage of a bill to give 15 people between the ages of 18 and 25 full membership in the Lower House as youth delegates. Since the vote was not unanimous but was over two thirds in favor it will be voted on again at the 1971 General Synod.

► In respect to unity the Synod empowered Anglican Church committees to cooperate with the United Church of Canada in such areas as finance, evangelism, social action, and a joint board of mission and Christian education (the Anglican-United General Commission on unity is scheduled to report a Union Plan by 1972).

► In additional ecumenical action, the Canadian Anglicans approved intercommunion with other Christian Churches in principle but left speci-

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fic permission up to individual bishops.

► In response to a report of the Commission on Women, the Canadians ordered a study on the ordination of women to the priesthood. This was hailed as a unity move since one block to union with the United Church is that the latter body has some 60 ordained women ministers. A sign of the times was the Synod's election of its first female deputy prolocutor (chairman), Miss Betty Graham, Toronto.

► Following an impassioned speech by David Courchene, president of the Manitoba Indian Brotherhood, the assembly voted to put the Anglican Church's support behind Indian people who are fighting for a change in federal policies. The Canadian Indian told the delegates, "We will not be treated as foreigners in our own land." The resolution also urged that no Indian policies be formulated without consultation in depth with the Indians themselves and called for immediate consultation with dioceses and provinces to initiate programs on the local level as soon as possible.

► In other actions the Ontario meeting:

- Approved a resolution from the Arctic Diocese urging churches to use their funds to improve local housing conditions.

- Supported the government's policy of allowing U.S. conscientious objectors to reside in the country.

- Approved a resolution declaring that the salaries of clergy and other personnel in the Church should be comparable to those of other professional people.

- Asked their members to give a day's pay to the National Development Fund set up by Synod to fight poverty in Canada.

- Approved a final resolution asking bishops to question their clergy on the desirability of a ministerial association for all priests.

- Approved the establishment of a national personnel office for the recruitment, employment, and re-deployment of ministers.

Statistics released to the Synod showed that money and members are on the decline. Total parish income was down \$3,100,000 from \$35,400,000 in 1967; membership dropped by 45,147 to 1,173,519.

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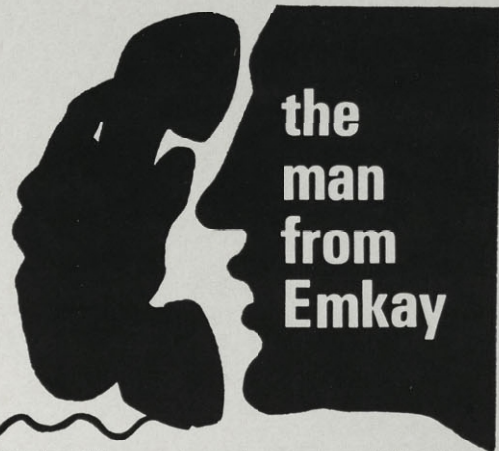


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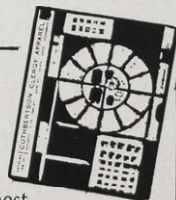
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the General Convention of 1880 established the American Church Building Fund Commission to "aid in the erection of churches." Since then the Commission has provided financial assistance to more than 3600 churches, largely in the form of loans. The Commission continues to keep its resources working for the Church — as income from existing loans is used to make additional loans.

Every dollar in the permanent loan fund is money that remains within the Church, continually providing construction and repair funds for years to come.

As it faces ever increasing demands, the Commission continues to look to parishes and individuals who care enough about the needs of other parishes to give some of their money to the Commission, where it will continue to work for the Church for years to come.

Write to us if we can be of help — or if you wish to be of help to others.



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WORLDSCENE

Where Did Noah Park the Ark?

Six archeologists believe they have found the remains of Noah's Ark under a glacier on Mt. Ararat, eastern Turkey, the landing site recorded in the Book of Genesis.

B. E. Crawford of Washington, D. C., president of Scientific Exploration and Archeological Research Foundation (SEARCH), said next summer the party will conduct further explorations in the lake bottom where they found pieces of wood on July 31 and August 2.

Scholars, however, disagree on whether the Ark story is legitimate or legendary, and Babylonian stone tablets recording the Great Flood set the Ark's resting place on a mountain far south of Ararat.

Matabeleland: We Do Testify

In his first letter since the June 20 referendum in Rhodesia to his Companion Diocese of California, the Rt. Rev. K.J.F. Skelton, Bishop of Matabeleland, spoke of the trials of the Church there.

These have multiplied, Bishop Skelton said, "by the unhappy result of the day's decision by a tiny portion of the population of Rhodesia to endeavor to cut all ties with Britain . . . and to establish a white dominated *apartheid* society."

Bishop Skelton was encouraged, however, by the fact that an opposition did develop and made itself heard in spite of many obstacles put in its way by the Ian Smith Front. He writes particularly of the Churches' contribution to the guidance of Christian people during this time.

Roman Catholic bishops, Anglican bishops, and the leaders of almost all the other major Churches issued strongly worded statements. "This was the most united and forthright setting forth of the Christian position which we have achieved, I think, in the checkered history of Rhodesia—certainly since I have served here," the letter states.

The bishop indicated, however, that the effort was not effective.

The bishop also reported on Matabeland's most recent synod meeting. A "wonderful spirit of charity and true Christian fellowship prevailed throughout," he said.

"It has been remarked that it would have been a useful experience for the whole Rhodesian cabinet to be present to observe a non-racial society actually working; to hear African speakers taking a lead in debate; to see African and Colored and European young people enjoying fellowship together.

"So God performs his mighty works even in the face of our weak faith and opens our eyes to see his glory even when we think fearfully that we are surrounded by evil. In our extremity that is what we can pass on to you in whatever difficulties you might be facing. We have seen and do testify."

Radio and TV: Using the Spot

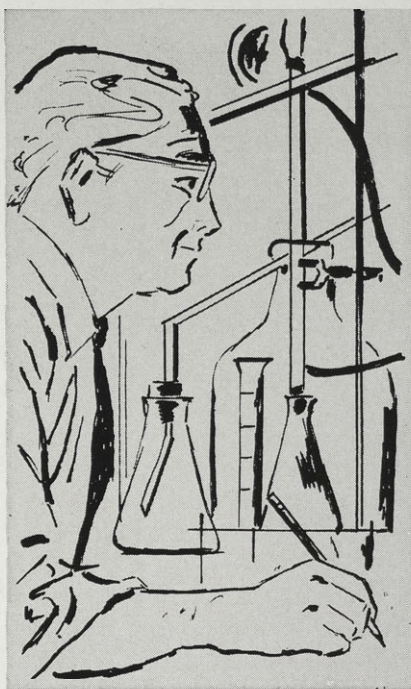
The Episcopal Church is making good use of that highly successful radio and TV technique, the spot announcement.

In January, 23 dioceses launched a radio advertising campaign consisting of one minute spot announcements to promote general church attendance. They were written and produced by Bob Willey, Seattle advertising writer, and tried out through the Diocese of Olympia in the Western Washington area in 1968.

Coordinator for the national project is the Rev. Robert Libby, radio and television director for the Executive Council's Communication Office. Mr. Libby said that 57 dioceses had ordered the "Next Sunday" radio spot by the end of July, and that his office has distributed 2,351 sets of discs.

Mr. Libby also directed creation of "Spectator Sport" a one minute, public service, color TV spot produced in New York by Hamilton Wright, Jr. This lively spot has a message for Christians who wish they could escape the troubles of this world. To date, 261 commercial television stations are using this series around the country.

Leprosy . . . a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

Sincerely yours,

O. W. Hasselblad, M.D.
President

Dear Dr. Hasselblad:

Enclosed is my gift of ☐ \$5 ☐ \$25
☐ \$_____

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☐ Send our group your *free* Filmstrip "The Management and Control of Leprosy."

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An Act of Faith, contd.

Continued from page 38

Bishop Thornberry: "I think by now we all know that these confrontations were going to take place. . . . How can we handle our business without this kind of meeting? If our black brothers had moved directly into this House in legislative session, this would have been an abrasive disaster. . . . We've had openness, honesty, and healing here. You won't help yourselves one bit by separating sessions. . . . Otherwise you're going to destroy yourselves in Houston."

Several members support Bishop Thornberry. Bishop James Duncan (Suffragan, South Florida) notes "the gun held at our head on time," and asks, "Let's have more time to do it well." Bishop Jonathan Sherman (Long Island) asks for a more accurate name for the additional representatives. Houston's Host Bishop Milton Richardson (Texas) pleads for decisions to be made quickly. "The dates are fixed. . . . We can't extend the Convention for a conference plus Convention." Then a vote to separate Convention from conference is taken and loses, 27 to 54.

A few last reports and resolutions of thanks. At 12:08 P.M. the House of Bishops adjourns. One member smiles. "See you in Houston—if I can get anybody to come."

11:30 A.M.—In the House of Deputies, the Rev. Howard Blackburn (Arizona) requests the Church to instruct the Secretary "on behalf of this House" to write the Secretary of State and other appropriate authorities urging every effort to secure information about prisoners of war in North Vietnam and those missing in action. "It is so ordered."

As a point of personal privilege, the Chair introduces the Roman Catholic observers, the Rev. Herbert Ryan, S.J.; Mrs. Christopher Rambeau; the Rev. Laurence Guillot, representing the National Conference of Catholic Bishops; and Canon Josef A. Dessain, representing Cardinal Leo Josef Suenens, Archbishop of Brussels. Father Ryan commends the

Convention for "facing the issues, not under a bushel basket, but under a klieg light . . . for all the world to see."

The House returns to debate, this time on trial use of other Anglican liturgies, with which it does not concur.

The COCU Liturgy to be used in special circumstances and with permission of the bishop, is presented for concurrence. The "propriety of COCU going into the liturgy-writing business at this stage of its existence" is challenged.

Dr. Massey Shepherd (California) explains: "This liturgy is to serve as a temporary instrument in this time of conversation." The vote is affirmative.

The last major item of business comes up. This is a resolution from Province IV which would considerably restrict GCSP by amending the guidelines. It restates the entire criteria for grants adopted in Seattle.

The CSR Committee does not recommend it, since both Houses have already re-published the criteria, and since the so-called amendments deal with rules and internal practices of Executive Council.

Mr. John Causey (Virginia) agrees: "This resolution runs counter to [the Seattle] decision and tends to scuttle GCSP. . . . No program succeeds without the whole-hearted support of the Bishops. The people questioning us might well question the Bishops of this Church. . . ."

A spokesman from there insists, "No one in the Fourth Province has any desire to hurt GCSP. All we want is to get more diocesan support."

The debate concludes and the vote is negative, but the resolution is referred to Executive Council.

Dean Leffler (Olympia) reads a message from forty-three young people asking Executive Council to establish a more representative body than the National Episcopal Student Committee. The Secretary agrees to communicate the message to the Council. John Coburn receives a rousing and lengthy standing ovation to which he responds: "This has been a real baptism—baptism by full immersion." The House adjourns and joins in a closing Eucharist in the gold-domed Stepan Center.

Summary of Actions

Continued from page 7

OTHER ACTIONS

► *Defeated*, in the House of Deputies, the proposal for an Advisory Council on the Church's Teaching, as outlined in the report on theological process (see *September issue*).

► *Deferred*, in the House of Bishops, decision about a bishop for Ecuador until next year.

► *Approved*, in the House of Bishops, election of a Haitian bishop coadjutor for that missionary district, whose U.S.-born bishop, the Rt. Rev. Alfred Voegeli, is in exile following action of the Haitian government.

► *Gave permission* for the election of a bishop coadjutor for Bethlehem.

► *Accorded* "mature" missionary districts, under certain circumstances, the privilege of electing their own bishops.

► *Consented* to the election of Suffragan Bishop John M. Burgess to be Bishop Coadjutor of Massachusetts. He will succeed Bishop Anson P. Stokes, Jr. as diocesan in 1970. Permission was also given to elect a suffragan to succeed Bishop Burgess.

► *Gave*, at the Opening Eucharist and subsequent morning Communion a total of \$4,194.91 for relief of victims of Hurricane Camille in Mississippi and Virginia, through the Presiding Bishop's Fund for World Relief (see page 45).

► *Increased* retiring allowances of missionary bishops who resign because of mission strategy from \$4,000 to \$6,000 and called for a review at every General Convention.

Ministry

► *Augmented* the self-supporting ministry, whereby ordained clergymen are gainfully employed

in a non-ecclesiastical vocation while serving the Church on a volunteer basis, by amending Canons 26, 32, 44, and 63. These simplified procedures give a clear mandate to jurisdictions wishing to avail themselves of this form of ministry.

► *Deferred* action on Canon 34, section 10 (a) to consider further the advancement of perpetual deacons to the priesthood, and defeated, in the House of Deputies, lowering the age to 28.

► *Directed*, in the House of Bishops, a thorough review and updating of overseas missionary strategy, with special attention to Latin America.

► *Established* a National Clergy Deployment Office which will include a data-bank of information about people and positions available (see *September issue for details*). Allocated \$37,650 to establish and support it during its first year, with another \$60,000 of first year costs to be contributed by the Episcopal Church Foundation.

► *Forwarded* to Executive Council and the Church Pension Fund a resolution dealing with including ordained ministers, for purposes of Social Security only, in the category of "employed persons." The present law designates clergymen as "self-employed persons" who must pay Social Security entirely out of their own income, with any contribution thereto considered an item of additional income subject to tax.

► *Approved* a mandatory group life and major medical insurance plan for all clergymen and lay employees of the Church, to become effective January 1, 1971 (see *September issue*).

► *Voted* to license women as lay readers and included males in the canon concerning professional church workers.

► *Eliminated* the Joint Commission on Education for Holy Orders, by repealing Canon 30.

► *Enacted* a new Canon 30 which prescribes the duties and member-

ship of the Board for Theological Education.

► *Completed* unfinished Seattle Convention business by amending 15 canons dealing with clergy discipline, trials, and removals.

► *Created* a new Joint Commission on Ordained and Licensed Ministries.

► *Sent* an expression of sympathy to Mrs. James A. Pike, whose husband, the resigned Episcopal Bishop of California, was found dead in Israeli-occupied Jordan.

Authority

STRUCTURE

► *Voted* to hold biennial General Conventions after 1973. The presently scheduled conventions are: Houston, Texas, in October, 1970, and Jacksonville, Florida, in 1973. The every-two-year cycle begins in 1975.

► *Consented* to the Missionary District of Honolulu becoming the Diocese of Hawaii, consisting of the state's twenty islands.

► *Ratified* division of the Diocese of South Florida into three dioceses. One will continue as South Florida; the others will temporarily be called the East Coast Diocese of Florida, and the Gulf Coast Diocese of Florida.

► *Enlarged* the membership of the Executive Council to include two young people between 18 and 25, and four representatives of racial and ethnic minorities. Of these four, at least two will be nominated by the Union of Black Clergy and Laity. These six will be elected by the Executive Council at its September meeting, to serve until the 1970 General Convention, which will then assume the responsibility of elections.

► *Improved* nominating procedures for future Executive Council members by having the nominating committee meet early enough

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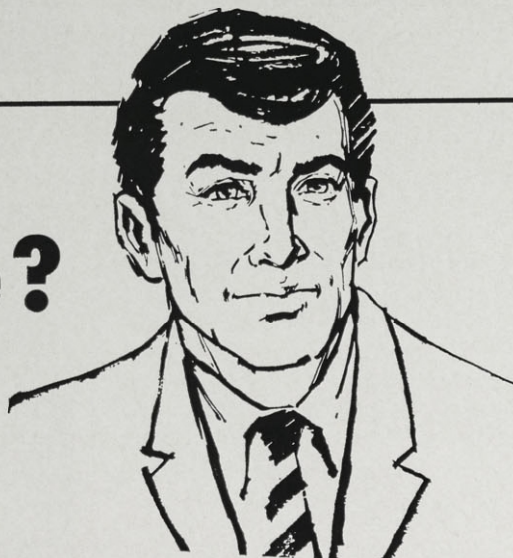
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Continued from page 57

to prepare and send out in advance biographical material on all nominees. Their nominations will in future include at least six women who will no longer be named by the Women's Triennial Meeting. Nominations may still be made from the floor during a Convention, however.

► *Supported* the work of the Joint Commission on Structure and asked them to proceed as outlined and report fully to Houston. Items so referred include proportional representation in the House of Deputies; a plan for elimination of Provinces and redistribution of their duties to other bodies; study of overseas mission areas; study of how to implement application of guidelines for more viable dioceses.

► *Directed* the Presidents of the two Houses to refer to suitable joint committees and commissions any unfinished business from this Convention so that it can be dealt with in Houston.

► *Commended* the Advisory Agenda Committee for the format of this Convention and authorized the presiding officers of the two Houses to appoint a similar committee to prepare for the next General Convention which begins October 11, 1970.

► *Repealed* a canon prohibiting candidates for Holy Orders being elected to General Convention. They may now be elected as lay deputies, before being ordained.

FINANCES

► *Increased* assessment rate for General Convention expenses by \$13.00 and amended Canon 1, Section 8, to read "... annual diocesan levy for 1970 and subsequent years not to exceed \$35.00." The new assessment, \$34.00, is levied from dioceses for each of their canonically resident clergymen.

► *Appropriated* \$10,000 to the Joint Commission on Structure, half of which is to be used for studying realignment of diocesan boundaries.

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Know Your Diocese

The history of the Diocese of Mississippi officially began in 1826, the year the diocese was organized and accepted by General Convention meeting in Philadelphia. The Church in Mississippi then had five clergymen, about 100 communicants, and four parishes. Christ Church, Church Hill, was founded in 1820; Trinity Church, Natchez, in 1822; St. Paul's Woodville, in 1823; and St. John's (now St. James'), Port Gibson, in 1826.

Twenty-four years later, the diocese welcomed its first bishop, the Rt. Rev. William Mercer Green. In 1919 his grandson, William M. Green II, was consecrated to be coadjutor; he served as diocesan from 1938 to 1942.

The Diocese of Mississippi now has eighty-four parishes and missions with 18,136 baptized persons (13,343 communicants), fifty-nine priests, and forty-six lay readers.

Diocesan-wide emphases for 1969-70 include stress on Bible study, training in stewardship, and additional local involvement to aid the needy (*see pages 36 and 45 for information on the aftermath of Hurricane Camille*).

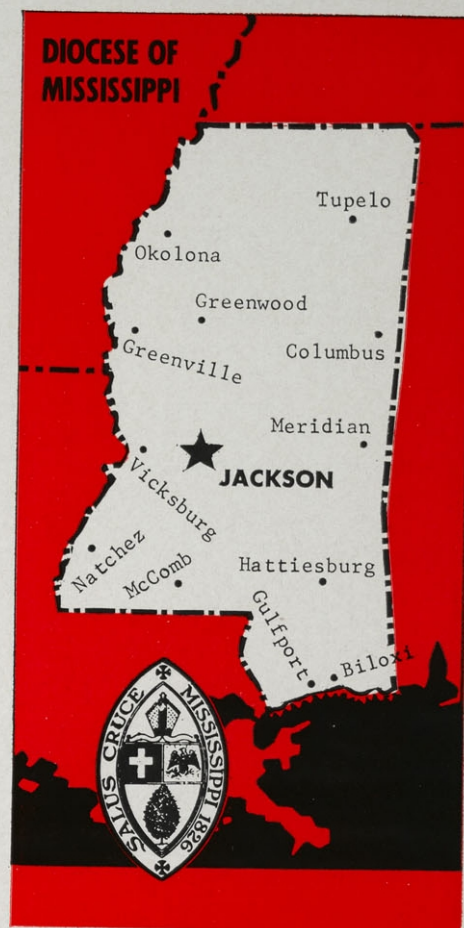
St. Mark's Educational Day Care Center, Jackson, is for 3½- to 5½-year-olds of poor families. Okolona College, Okolona, operates two Head Start programs and an integrated day care center. St. James' Church, Greenville, is providing school lunches for 250 needy youngsters.

The restructured Diocesan Committee, at its meeting in February, authorized a study of the possibility of Church involvement in improving housing, and asked for information on the Tennessee-Arkansas joint housing program. Three parishes are now proceeding with plans for low-cost housing.

The Committee also asked each parish and mission to select the recipient for its Missionary Offering (Mite Boxes), with the money to go "outside the parish." St. Paul's Mission, Corinth, sent its offering to a "missionary son," the Rev. Jack Biggers, in Malawi, Central Africa. St. Michael's Farm for Boys, Picayune, received the offering from Trinity Parish, Hattiesburg. St. Paul's Parish, Meridian, sent its offering to the Presiding Bishop's Fund for World Relief. The Mission of the Resurrection, Starkville, matched dollar for dollar and gave the total to a local, predominantly Negro school for lunches. Trinity Parish, Pass Christian, voted to give its offering to the American Bible Society. St. Paul's Parish, Woodville, sent its offering to the Rev. J. Saxton Wolfe, Jr., for his work in La Ceiba, Honduras.

A variety of conferences and study groups meet throughout the year. The annual Laymen's Conference for elected parochial leadership, wardens, vestrymen, and mission committeemen met this Spring at All Saints' School. Co-sponsored by the Dioceses of Mississippi and Louisiana, with participants also from Alabama and Arkansas, the Leadership Training Institute for clergy this year had two phases. One provided basic training in inter-personal and group communication. The second focused on development of planning skills, practicing data-gathering, and designing and administering training activities.

In addition to the summer camping programs for diocesan youth, Camp Bratton-Green's schedule includes special sessions for mentally and physically handicapped children and for youngsters from the Natchez Protestant Home.



The Rt. Rev. John Maury Allin was consecrated to be Bishop Coadjutor of Mississippi on October 28, 1961, and became diocesan on May 31, 1966. From 1958 until his election to the episcopate, Bishop Allin had been president and rector of All Saints' School in Vicksburg.

He was born in Helena, Arkansas, on April 22, 1921. He earned his B.A. and B.D. degrees in 1943 and 1945 at the University of the South, Sewanee, Tennessee. He holds a master's degree in education from Mississippi College, Clinton, and was awarded an honorary Doctor of Divinity degree by the University of the South.

After being ordained deacon in June, 1944, and priest in 1945, he served parishes in Conway, Eureka Springs, and Russellville in Arkansas, and New Orleans and Monroe in Louisiana.

Bishop Allin is a member of General Convention's Joint Commission on Ecumenical Relations and the House of Bishops' Advisory Committee on Deaconesses. He is a member of the Board of Regents of the University of the South, the Board of Trustees of All Saints' Episcopal School, and the Provincial Council of the Fourth Province.

He and Miss Frances Kelly were married on October 18, 1949. The Allins have four children: Martha; twins John Jr., and Kelly; and Frances.

OCTOBER

- 4-5 The Brotherhood of St. Andrew, retreat, Seabury House, Greenwich, Conn.
 5 EIGHTEENTH SUNDAY AFTER TRINITY
 5 World Communion Sunday
 12 NINETEENTH SUNDAY AFTER TRINITY
 12 Laymen's Sunday
 13-15 October workshop of the Middle Atlantic Institute for Alcohol Studies, Roslyn Conference Center, Richmond, Va.
 14-16 Episcopal Church and Lutheran Council in the U.S.A. delegations to meet in Detroit, Mich. The first in a series of discussions "to explore the problems that exist between our two communions as a step toward deeper dialogue."
 18 ST. LUKE THE EVANGELIST
 19 TWENTIETH SUNDAY AFTER TRINITY
 26 TWENTY-FIRST SUNDAY AFTER TRINITY
 26-Nov. 2 Episcopal School Week
 28 ST. SIMON AND ST. JUDE, APOSTLES

PICTURE CREDITS

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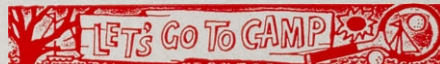
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Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

AUDIO-VISUAL HORIZONS

Media for Christian Formation has a new approach to audio-visual teaching aids that should benefit teachers of religion in churches, public school religion classes, adult education, and discussion groups.

This excellent resource book reviews, evaluates, and suggests uses for contemporary short films, kinescopes, filmstrips, tapes, records, photoposters, and art prints. Few of the more than 500 entries

reviewed are restricted to use by only one denomination.

An important feature of *Media for Christian Formation* is the subject matter index in which all entries are cross-referenced by theme. The 155 photographs are invaluable in showing the style and quality of art work to teachers who order resources sight unseen. The book, \$7.50, is published by Geo. A. Pflaum, 38 W. 5th St., Dayton, Ohio 45402.

INDIAN PEOPLE'S HYMNAL REISSUED

Parishioners of St. John's Episcopal Church, Midland, Mich., have joined with members of the United Chippewa Indian Methodist and the Indian Nazarene Churches in Mt. Pleasant, Mich., in producing a reissue of the Peter Jones Ojibway Hymnal.

Last published in 1847, the Hymnal's 300 photo-offset pages are exact reproductions of the older volumes. Hymns are in Chippewa or Ojibway with the English version on the facing page. Translations of the Doxology and the Lord's Prayer are included.

So What's New?



"We'd like to have a say in what's going on, too."

CHRISTMAS IS COMING

The Episcopal Church's Division of Radio and Television is distributing, free of charge, to radio stations the following transcriptions in mono and stereo:

SIDE I: *Christmas, 1969*

A 15-minute program featuring a five minute Christmas message by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church. Carols are sung by the Men and Boy's Choir of the Cathedral of St. John the Divine, New York City.

SIDE II:

Story of a Favorite Carol

Garry Moore, radio and TV personality, gives the history of four well known Christmas carols, followed by the carol itself.

Your local radio station should place orders before November 14 with:

The Rev. Robert M. G. Libby
Director, Radio & Television
815 Second Ave.,
New York, N.Y. 10017

STAMP COLLECTING

The Sisters of the Community of the Cross need a set of dishes to serve 144 persons in the Community workshop. To obtain the dishes, they are collecting trading stamps (green and plaid) and cancelled postal stamps. If you would like to help, send your stamps to: The Sisters of the Community of the Cross, 4588 S. Park Ave. at Big Tree Rd., Buffalo, N. Y. 14219.

HELLO THERE

St. Thomas' Church, Whitmarsh, Pa., has initiated a program designed to identify visitors and newcomers to the parish. A board with small white crosses is in the church's vestibule. Visitors and newcomers are asked to pin one of the crosses to their coat or dress so that they can be easily spotted and welcomed.

FROM CRYPT TO GYM

Psychiatric patients at St. Luke's Hospital Center are meeting each day in a new gym. Where? In the crypt of New York's Cathedral of St. John the Divine.

Dr. Eugene Feigelson, director of psychiatric in-patient service at the hospital, is enthusiastic. He says the gym will encourage physical activity and games which are helpful in treating passive and withdrawn patients, including those who have almost completely ceased verbal communication.

The unusual arrangement for the gym in the cathedral's crypt was instigated by Dr. Feigelson and Canon Edward N. West with permission of Bishop Horace W. B. Donegan of New York and the cathedral trustees.



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Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children?

A. Since 1938.

Q. What help does the child receive from my support?

A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. What type of projects does CCF support overseas?

A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF co-operates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors?

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