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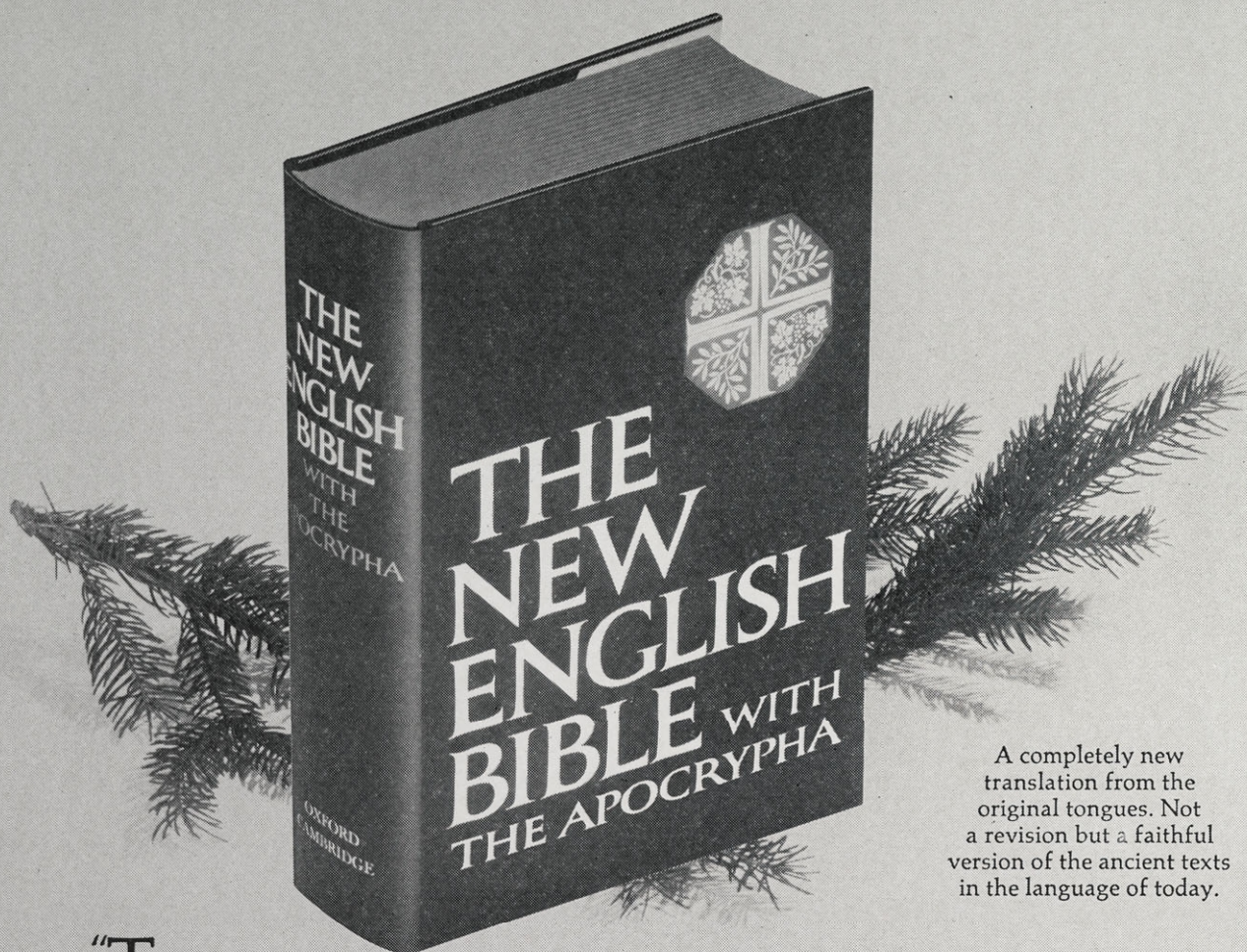
THE Episcopalian

DECEMBER, 1970



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Letters to Janey

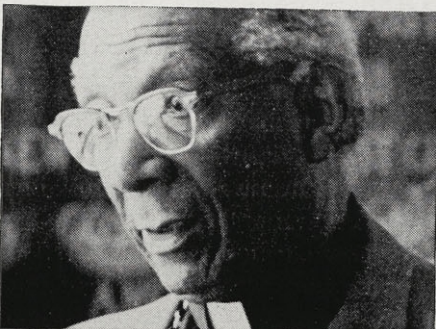
Sunday eve.

Dear Janey,

My idea for doing a real diary kind of letter home to you is, I can already see, not going to work for sheer lack of time. So shall, instead, try to hit some highspots and then fill in the gaps when I get home.

Met Jim and Frank in the lobby and went to the Opening Assembly, which got off to a flying start with a standing ovation for the P.B. And I mean a standing ovation that went on and on and on. Come to think of it, it was a darned nice omen for the whole Convention. Then we heard Oscar Carr and his group talk about the proposed agenda. Sure wished old Archie could have been there to hear it, after all his muttering about rigging and manipulating. That guy Carr really leveled with us. The last speaker was a Father Denzil Carty, the senior black priest in the church, they said. He seconded the whole agenda idea, and wound up with a ringing "Right on, right on. Right on, with the Father, the Son, and the Holy Ghost."

Won't try to tell you where all these



The Rev. Denzil Carty . . . Right on

things are held. For one thing, it is going to take me a day or two to sort out the various buildings. And for another, you don't really have to know—you just follow the crowds!

The Inaugural Service was really something to see and I sure did wish you could be here with me. Was surprised to see Dr. Coburn up there at the altar with all those bishops—heard later that was a "first." Guess I'll send you the program, rather than try to describe it all. And say goodnight for now—

Love,
Jack

Monday eve.

Dear Janey,

Had my first taste of the House of Deputies this morning, and I am here to tell you this is one deputy who is not about to make speeches. It is one vast mob of people. I sit about half way back on the left and I hear they take an official picture. When they do I'll get one and x-mark the spot and send it to you. A lot of the clergymen don't wear their collars so that's no help in trying to sort out who is who. And every once in a while you catch sight of someone famous like Dr. Massey Shepherd and kinda have to get used to the idea that he is just one of the deputies.

Dr. Coburn greeted us and told us where it's at. What I mean is, he said things like this—

"What we do here in large measure determines the program of the Church. How we do what we do will in even greater degree affect the Church herself." But it is easy to see he is not all serious. He tosses off lines

like, asking visitors to "listen as quietly as you can."

The first thing we did was to set a special order of business to amend the Constitution—all of which translates into the fact that we voted to seat the women deputies. Next we debated the



Paul Washington, Fanny Smart, and Edwin Smith . . . soul and welfare

agenda and additional representatives, and, after a lot of jazz, voted for it. But I can tell you one thing. I've got to do some homework on those rules of order if I'm going to be able to follow all this.

The Assembly this afternoon was excellent. Darned if I know how to condense an hour and a half of speeches into a letter, though. Best I can do at this point is to give you some quotes I scribbled on the back of an envelope. Bishop Paul Moore was the moderator—remember him at the Washington Cathedral? He made a terrific speech. Part of it was, "When we are angry at each other, it may well be that we are angry at Christ in our neighbor. The Christ who confronts our love. The Christ who appears not only in the hands of a friend but in the eyes of an enemy." A young woman from Georgia had a good one, too—"We must all become loving

Continued on page 51

For Responsibility in the Church

THIS GENERAL CONVENTION provides a unique time and place for the Episcopal Church to face the reality of our situation with courage, faith, hope, and humility.

In this setting the members of your House of Bishops would like to speak to the Church as Chief Pastors. . . .

It is evident to most of us that we are meeting in an atmosphere of contention, and some distrust.

The world seems to be re-enacting the story of the Tower of Babel as we move deeper into a crisis in communication where emotion-packed words make it difficult for us to understand one another.

In the minds of some people it is scandalous to see the conflicts and polarizations of the world reflected within the Church, which we know as the Body of Christ. To others it is a cause for rejoicing, because it shows that as the Church labors in and for the world, for whose redemption our Lord gave His life, it embraces the full range of the ambiguities and agonies of our times and deals with reality.

Whichever view we take, each of us must face this situation with full acceptance of the fact that we are responsible people—responsible Christian people—responsible to Almighty God under whose ultimate judgment we stand every day of our lives.

With this understanding, it is not necessary or desirable that everyone within the Church should agree on all social philosophies and programs. We must never try to impose upon ourselves a kind of papered-over uniformity or consensus. That would be dishonest. What we do need, and without which the Church cannot exist as Christ's Body, is the Holy Spirit.

Christ is crucified anew every time a liberal churchman sees in his conservative brother nothing but a fool. And Christ is crucified everytime a conservative churchman sees a Communist agent or a dupe in his liberal brother.

Essentials that can hold us together and make it possible to act as the redeeming Body of Christ are mutual love, trust in one another's integrity and goodwill, a spirit of generous forgiveness and forbearance which is of the very nature of God.

In our common devotion to Jesus Christ, which is the only ground that has ever held Christian people together, we can live with our tensions and our disagreements without fear and with a freedom born of faith in God who has led our fathers through the past, who walks with us in the present, and who leads us into the future. Let us rejoice in working with God in this period of history in which He has appointed us to live.

Christ Jesus has work for all of us to do, according to our insights and temperaments, and we need to rejoice and give thanks for the God-given diversity which exists in His Church.

In revolutionary times like these it may seem to some people that the revolutionary Christian is the authentic disciple. But in times of mighty upheaval there is also urgent need for the Christian who struggles to save and strengthen whatever is good from the past.

Our Lord has given us diversity because it is only with all our insights united in love that we approximate truth. Therefore He demands that we be united. He demands that we love, respect, and trust one another even when we can not always agree.

Each one of us knows that the Church stands today where it has never stood before, and that the revolutionary nature of change in the world sometimes requires decisions to be made quickly. We share a fallible humanity and we make fallible judgments.

No person or group of persons should be foolish enough to believe that it alone is the bearer of God's truth. Instead, we commend our fallible decisions to God in the sure knowledge that we cannot, and even need not, make perfect ones.

He is there to forgive our mistakes and empower us to move on with His business.

God's Church is the bearer of redemption in the world, because in it are the resources for healing which cut across all lines of age, political philosophy, race, intelligence, economic condition, and nationality. The Church has only one Lord into whom every member . . . has been baptized. He is the Lord who continues to welcome to His one altar the motley crew that turn to Him. He is the Lord who heals and unites.

Destructive and daemonic forces of division are tearing the world apart because it does not know or believe in the healing power of God's love and forgiveness. Some of these forces have been brought to this General Convention.

The greatest task before us . . . is to say a resounding "Yes" to the healing power of God's love and forgiveness, a power which He has entrusted to us. He calls us to use this power in the healing and remaking of His world, rejoicing in the power of the Spirit. ◀

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EDITORIALS:

THE \$10 CHALLENGE

The Houston Convention is now history. Despite the petulant predictions of the gloom-doomers and schism-shouters, the Episcopal Church did not split up or even come close to it. In fact, the leaders present at Houston managed to move through some tense and tiring moments with patience and even a little elan.

But Houston is not an end. It's a beginning. The \$23.6 million General Church Program for 1971 is a case in point. This total program is the largest ever and includes every expressed need for the Church's total national and worldwide mission this coming year (see pages 36-37 for details). It has been bird-dogged and verified by a tough-minded 24-member Program and Budget Committee which, incidentally, spent about 10 forty-hour weeks per man since last April on its assignment.

The problem now is how to raise the \$23.6 million. This seems like a huge sum and a great challenge to all Episcopalians. But let's look at some figures. In the fifty states alone, we Episcopalians number some 2,238,500 communicants in good standing. That means this greatest missionary challenge of all time amounts to about **\$10 per communicant per year**. If each one of us made out a \$10 check to the Domestic and Foreign Missionary Society and sent it in by December 31, we could take care of this challenge and get on with the Lord's business in parish and diocese through our regular pledges and plate offerings without a lot of agony and soul-searching about overseas, or Indian work, or the deaf and blind, or even programs for black, poor people.

\$10 a year. We imagine a lot of teen-age communicants would be willing to rake leaves, wash cars, shovel snow, baby-sit, and do other jobs for the opportunity to meet their \$10 challenge for 1971.

The \$10 Challenge idea began during the Houston Convention. We received a letter from Mr. Alan Crawford, Jr., of Devon, Pa. Mr. Crawford enclosed a check for \$30 for himself, his wife, Barbara, and their 16-year-old communicant son, Alan III. Mr. Crawford commented, "My parish has resolved that 50 percent of our annual giving (income) should be spent outside the parish. We have not reached this commendable goal, but we shall some day. I think I give to the utmost of my ability, but like most of us, there is something in that reserve pocket. With three communicants in my immediate family, I enclose my check to the General Church Program in the amount of \$30. . . ."

We have just received another check for \$50 from a family of five communicants. That leaves only 2,238,442 to go. Will you give the \$10 Challenge idea some thought before the end of the year?

—THE EDITORS

The Beautiful and the Brutal

INHERENT IN MAN is a constant conflict between beauty and brutality. In institutions organized by man the same truth is apparent. The Church, like any group of people, is a reflection of all humanity. The observations I make here are exactly that—observations of my own. I offer them as an insight into the feel of Houston.

It is a beautiful thing to see the Church gathered in order to establish direction and hopefully to discern God's will for the next few years. It is brutal to watch and take part in the struggle to determine our mission and to scrape up the funds to implement it.

It is a wonderful thing to have at our disposal a complex of tremendous, expensive buildings, and brutal to walk through the slum area around them.

It is beautiful to have a Presiding Bishop who truly cares for and urges us to assist the poor and oppressed, and brutal to know that we have created a society that necessitates an armed guard for him.

How beautiful to see a large group of committed churchmen giving an endless amount of time, talent and energy to assist the work of the Church, and how brutal to see countless hours spent in the parliamentary procedure game.

It is a beautiful thing to be a woman and to at long last achieve a seat in the highest legislative body of our Church. It is brutal to be asked "Are you a female deputy or a real deputy?"

There is beauty in a body which says, "Let us listen to the young people who want to stay within the Church structure and work towards a better life." How hard it was for me to watch an 18-year-old deputy cut down by a mass of words concerning the proper dispatch of business, the amount of work to be dealt with, and the shortage of time.

How beautiful to know that opportunity is offered to hear, discuss, and evaluate the controversial GCSP, and how unnerving it was to have the black caucus leave before the panel presentation on GCSP.

How beautiful to be a part of the liturgy as celebrated late at night on the Mall. How beautiful the love and joy given and received. How saddened I was by the remarks of some who said, "This is not proper or valid or reverent."

Surely this was a Convention of compromise and reconciliation. The Church needed this. Perhaps this was the Holy Spirit at work—the Holy Spirit drawing the body together, creating a cohesive unit in order to establish a firm base for a greater thrust in the future. Or perhaps it was man facing the reality of his nature, once again denying the full expression of his faith.

The conclusion I draw is simply this: that man in his eternal conflict of desire to cooperate and equal desire to compete at any cost discovered that one way is to erupt in violence, or, as was the case in Houston, to redirect his energy.

—ANN CALLAND

Lay Deputy, Milwaukee



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Switchboard

VOTES AND PRIORITIES

The October issue of *THE EPISCOPALIAN* has an article entitled, "Women's Rights in the Church: A Quiet Revolution Almost Concluded." Two maps show how more and more dioceses since the 1964 General Convention have voted to allow women to be elected as vestrymen, delegates to diocesan conventions, and thereby to this 1970 General Convention. The three dark areas still on the white map . . . are the Dioceses of Dallas, South Carolina, and Northwest Texas.

Personally I'm glad that this "quiet revolution" is almost concluded. We have grown weary of this journalistic wrist-slapping!

I have been a Clerical Deputy from the Diocese of Northwest Texas to General Conventions since 1961. At the 1964 meeting in St. Louis all deputies from this diocese asked all churchwomen delegates to Triennial and all women visitors from this diocese how they wanted us to vote on this issue. Their response was unanimous that we should vote *against* the election of women to vestries and diocesan conventions. At the 1969 convention of this diocese in a vote by orders, women are allowed election to vestries but not to diocesan convention. The vote was defeated in the lay order, with 100 percent of the clergy voting *for* the election of women to convention and to vestries.

Women are in. That revolution is about ended. By 1973 you should have a plain white map.

If you believe the above was a "revolution," let me suggest a map of the dioceses which would point out a much

more viable revolution. It deals with money!

The Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, wrote Mr. Lindley Franklin last spring requesting a listing of dioceses who had pledged their 1970 quotas to the national church in full, and those who had not, and the amounts of the latter. The list he received was:

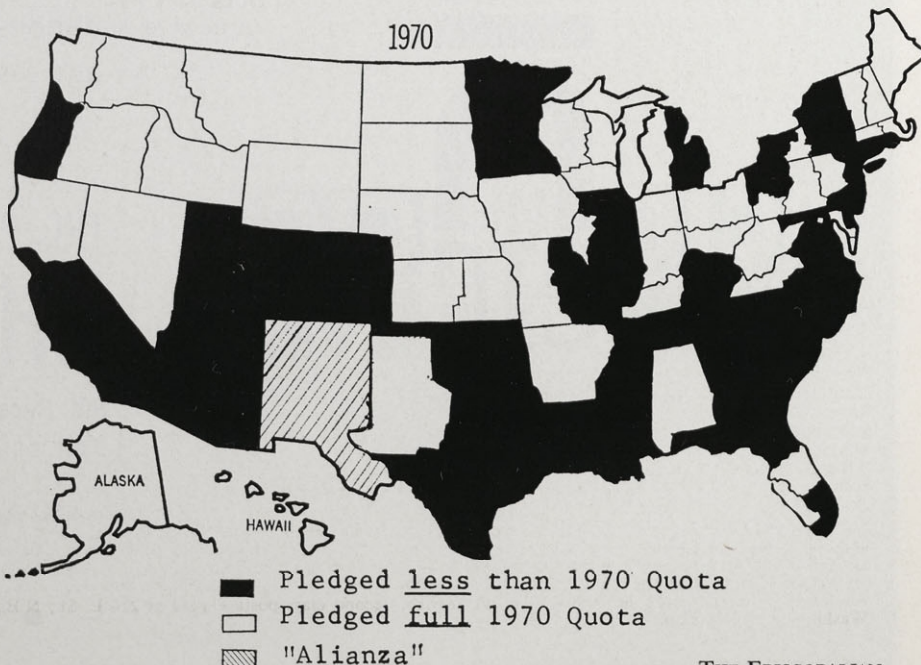
Jurisdictions that have accepted 1970 quota in full:

Alabama	Northern California
Arkansas	Northern Indiana
Bethlehem	Northern Michigan
Central Florida	Northwest Texas
Eastern Oregon	Ohio
Easton	Olympia
Eau Claire	Pittsburgh
Fond du Lac	Quincy
Harrisburg	Rochester
Idaho	South Dakota
Indianapolis	Southwest Florida
Iowa	Southern Ohio
Kansas	Southwest Virginia
Kentucky	Spokane
Maine	Vermont
Massachusetts	Washington
Milwaukee	West Virginia
Nebraska	Western Kansas
Nevada	Western Massachusetts
New Hampshire	Western Michigan
North Dakota	Wyoming

Those who pledged less than their 1970 quota . . . :

Albany	Montana
Arizona	New Jersey
Atlanta	New Mexico & SW Texas
California	New York
Central New York	Newark
Chicago	North Carolina
Colorado	Oklahoma
Connecticut	Oregon
Dallas	Pennsylvania
Delaware	Rhode Island
East Carolina	San Joaquin
Erie	South Carolina
Florida	Southeast Florida
Georgia	Southern Virginia
Lexington	Springfield
Long Island	Tennessee
Los Angeles	Texas
Louisiana	Upper S. Carolina
Maryland	Utah
Michigan	Virginia
Minnesota	West Texas
Mississippi	Wn. New York
Missouri	Wn. N. Carolina

I submit the following map, show-
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THE EPISCOPALIAN

continuing
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The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Where, in the scheme of things, does the 63rd General Convention fit? The 4,473 persons who attended—and their counterparts at home—are beginning to answer that question.

Home from Houston



Tired convention-goers flood out of the Houston center toward a fast meal.

HOUSTON INVOLVED THE PEOPLE at home as never before. Episcopalians have been involved since South Bend in resolution-making, memorial-drafting and information-sharing in preparation for Houston. The church press was full of Houston before it happened, a fact obviously occasioned by the vast sense of “need-to-know” created by last year’s special Convention at South Bend.

Diocese after diocese held pre-Convention meetings to discuss issues. While at Convention, deputies and bishops sent word home daily—some in telephone calls, some in tapes, others in packets mailed. Most kept in touch some way.

Involvement with Houston extends beyond that narrow sense of “communication,” however. After South Bend one had only to carry home the news. Houston involves more than the telling of it. Houston may provide an

opportunity for full participation by all Episcopalians in mission for the ‘70’s.

Houston was not, like other Conventions, a bicameral body that merely passed a pile of resolutions which might or might not need action at home. Nor was it a “breakthrough” like South Bend with its clanging cymbals and fearful beginnings.

Rather the call to the future was an integral part of the deliberations—hovering there in every issue, every debate. Houston was, as Dr. John B. Coburn said in his opening remarks, like the Gospel—judgment on the past and hope of grace for the future.

Judgment on the past included bringing parts of the whole body of Christ together again—the seating of women as deputies, the go-ahead to study new ways of worship and a plan for Church Union, the realization that “getting it together” will require

some action toward purging the scourge of racism from the church’s life, and the affirmation that GCSP will continue to live among Episcopalians.

Even the refusal to okay the ordination of women to the priesthood opens a future door.

Given those judgments on the past, the future possibility of grace arose when the subject of money and stewardship came up—as it did time and time again.

The issue was not in the Green Book or on the regularly scheduled agenda. The visible actions of adopting a budget, setting up a development office, and dropping the “weights” in diocesan assessments were, to be sure,



The Rev. Lloyd Casson, Delaware deputy speaks to a jammed hearing on budget.

official actions. But deputies and bishops found over and over again that to discuss money they had to discuss mission.

And that was their frustration. By the time they realized this fact, they didn't have enough time to deal with it legislatively. Money and stewardship became only the pinched nerve end connected to the whole Church's central nervous system. But the Convention's frustration can be the whole Church's gain.

Speaker after speaker touched on the subject:

Houston Wilson, Delaware: "We have reached the point where we must decide how to raise the money."

Frank Foster, Massachusetts: "We're here to raise our sights. Involvement without commitment is hypocrisy. . . . Stewardship is not fund raising. It is taking our Baptism literally and seriously."

Bishop Lloyd Gressle, Coadjutor, Bethlehem: "We should be willing to take a look at our capital resources and income from investments and invest them in people. Maybe mortgage 815 or sell it. . . . The sources of budgeting must be addressed to a response in Christ's name."

The Rev. Lloyd Casson, Delaware: "If we leave here not talking about priorities and stewardship, then we've not done the greatest task of this Convention."

Perhaps the 63rd General Convention did do more; it pointed to some possible routes on the map.

"Divestment," the policy of getting rid of material assets to invest in program, was mentioned by name only once—by Bishop Robert L. DeWitt, Pennsylvania. It never received serious consideration. In theory, however, it surfaced again and again:

Bishop Kilmer Myers, Jr., California: "Let's vote money for GCSP. If we have to sell 815 and rent a loft, let's do it."

The Hon. Chester J. Byrns, Western Michigan: "We must face up to our moral leadership as Christians whose church in the early centuries was not choice real estate, but catacombs."



Travis Smith, youth representative from Virginia argues for ordained women holding a gift collar, which she says is as close as she can get to the priesthood now.

The Rev. Charles Perry and Dean Frederick B. Williams: "We cannot talk of 'budgets as usual' in a time of crisis. . . . Mission must be the first priority. There are alternatives to cutting the heart out of program: 1) a new approach to funding; 2) borrowing on the assets of the national church; 3) cutting back on administrative costs which are now 23 percent."

Youth speakers questioned the morality of a church which owns \$989,000 worth of stock in one of the top 100 military contractors and ammunition suppliers; which has \$1,091,600 invested in another corporation which youth speakers charged contributes to the oppression of Latin America by draining money away from emerging nations.

The only concrete proposal was



Union of Black Clergy and Laity president Frederick Williams, a clerical deputy from Michigan, listens to a viewpoint during a recess.

Home from Houston

one offered by Deputy Donald Belcher from Pennsylvania, a diocese that has suffered financially in the last triennium.

He introduced a resolution suggesting that each parish change its current system of support to the diocese and instead send an amount equal to a tithe of all principal assets—land, buildings, and securities—one-half for diocesan missionary program and one-half for the General Church Program.

“Our diocese is poorer in dollars than it was,” he explained, “but we are increasingly confident that the people of the city know that our church cares. . . . and we find our lives enriched rather than impoverished by the experience.”

The Convention refused the challenge—partially out of lack of time for debate, partially out of weariness, and partially out of fear of the novelty of the suggestion. The challenge, however, remains.

The issue goes deeper than money. An edition of *Issues*, a privately-sponsored Convention publication, suggested: “Can it be that General Conventions are destined to have very

little real authority to make decisions for others? Probably. Can it be that they will more and more become arenas in which God’s diverse people can meet and ‘rap’ and be changed in vital ways? Hopefully . . . Maybe General Conventions no longer control the Episcopal Church, but only tend it.”

Maybe. That way was increasingly pointed out in Houston. Some thought their frustration with the current system was due to “manipulation;” others called it the “Holy Spirit.”

What possibilities for the future did Houston provide?

► The decision to start to change the vote by orders to give a chance for issues to be heard more on their merit than their parliamentary acceptability. Under the current rules it is possible—since a divided vote from a diocese counts negatively—for 92 members of the House to prevail over 636 members.

► The possibility, talked about but not acted upon, of another General Convention before the Jacksonville one in 1973.

► The experience of GCSP in the life of the Episcopal Church. Not only

has GCSP now spawned two new programs—one for youth and one for Hispanic people—but it has also raised the issue of the Church’s mission to the world and pointed a direction not likely to be reversed.

► Another suggestion, not acted upon by Convention, that churches seriously consider how “free” they are when they enjoy a tax exempt status, should be an integral part of discussion about the church’s responsibility to society.

► Establishment of a Standing Committee on Program and Budget should provide some continuity that may give reality to a long-sought effort to discuss program—then budget—instead of the other way around.

► The deputies again defeated a proposal for proportional representation in the House of Deputies that would have changed the current system whereby each diocese has four presbyters and four lay persons to a system whereby the number of deputies would be determined by the communicant strength of the diocese. Though defeated, the subject received a keener reception than ever before.

Many of these actions “are structure.” They seemed—and were—boring to many while being debated. But some of these changes are now on the books.

Dr. Barbara Williams, a sociology professor at Vassar, said: “Structure is a more compelling teacher than conversation.” That seems like misguided advice to a church that has only recently discovered “dialogue.” But in the sense in which she meant it—that all the talk in the world won’t hide the fact that there must be a way to accomplish change—she was exactly right. This is where the leaders of the Episcopal Church found themselves at the 63rd General Convention.

One of the very first votes at Houston—positive action on the proposed agenda which included participation of additional representatives—made it plain that most Episcopalians are not interested in going backward. The question Houston asked—but did not answer—is how far Episcopalians are willing to go forward?

—THE EDITORS

General Convention...

► Adopted an agenda which provided for legislative sessions in the morning and Assemblies and work groups in the afternoons for the first five days.

► *Approved the participation of additional representatives in all non-legislative sessions.*

► Expressed, in the House of Bishops, "the mind of the House" that additional representatives be invited to the next Convention.

► *Seated women in the House of Deputies. In all, 43 women served at various times during the Convention in the 364 seats for lay deputies.*

► Adopted a General Church budget and program for 1971 of \$23.6 million—\$12.7 million by commitment and quota; \$10.9 million to be raised through voluntary contributions on a selective basis (see page 34).

► *Urged each communicant member to make a \$10 gift in 1971 to the Domestic and Foreign Missionary Society, which will be celebrating its 150th birthday (see page 6).*

► Completed action on a Constitutional amendment which substitutes "regular" for "triennial" General Conventions.

► *Agreed to biennial conventions, starting in 1975, preferably on campuses during the summer.*

► Scheduled the next Convention in 1973 in Jacksonville, Florida,

possibly on the Jacksonville University campus.

► *Authorized continued participation in the study of a proposed plan of union as developed by the Consultation on Church Union.*

► Urged each diocese to make an official study of the plan.

► *Urged each Episcopalian to participate in the study.*

► Agreed to continue Anglican-Roman Catholic consultations "looking toward full communion and organic unity."

► *Directed our representatives to COCU to adhere strictly to the Chicago-Lambeth Quadrilateral.*

► Elected the Rev. Adrian Delio Caceres to be Bishop of Ecuador. A Bolivian, Bishop-elect Caceres is presently rector of St. James' Church in Guatemala City (see page 19).

► *Continued the General Convention Special Program, clarifying the definition of violence (see page 21) in the original mandate for the program voted at Seattle in 1967.*

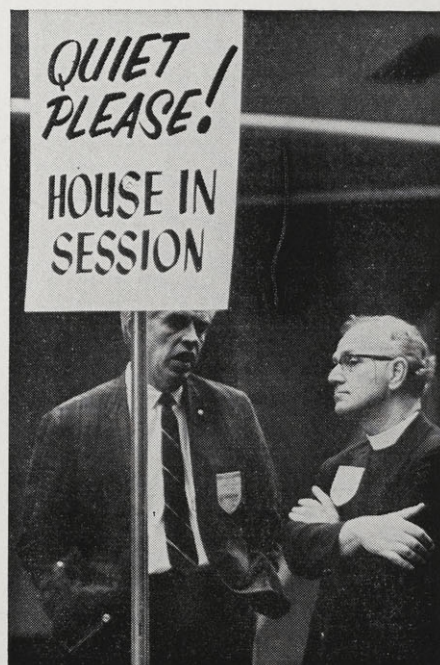
► Provided for appeal procedures when a proposed GCSP grant is opposed by a local bishop, with a majority vote of the whole membership of Executive Council necessary to fund such a grant.

► *Directed Executive Council to develop a plan for local involvement in the GCSP program.*

► Initiated a General Convention Youth Program for locally initiated youth ministries and projects, to be funded through the General Church Program by way of provincial or regional Screening and Allocation Committees which operate under the same general criteria as GCSP.

► *Designated the Sunday nearest St. Paul's Day as Theological Education Sunday (1971 date: January 24).*

► Defeated, in the House of Bishops, a proposal that authorized lay readers be permitted to administer the paten as well as



The Ven. Rudolf Devik (left), a deputy from Olympia, discusses an issue off the floor with a colleague.



Deputies' President Coburn greets 28 women seated by the first action Monday morning by the 722-member House.

Summary of Actions

the chalice during the Holy Communion.

- ▶ *Defeated, also in the House of Bishops, a proposal to remove from Canon 4 the recent provision allowing certain lay readers to administer the chalice.*
- ▶ Approved diocesan status for Western Kansas; congratulated its bishop, the Rt. Rev. William Davidson; and seated the full deputation in the House of Deputies. The diocese consists of 26 parishes and missions and 3,328 communicant members.
- ▶ *Created a new Diocese of Southern Alabama and Northwest Florida, consisting of 25 parishes and 33 missions and 11,926 communicant members. Bishop George M. Murray resigned his see in Alabama in order to become bishop of the new jurisdiction.*
- ▶ Amended the Constitution so as to make all domestic missionary districts into dioceses, and all overseas missionary districts into missionary dioceses.
- ▶ *Gave full voting strength in Convention to all missionary dioceses, establishing their parity with dioceses when voting by orders.*
- ▶ Authorized, in the Triennial Meeting, the new Committee on Lay Ministries to plan forum-type meetings in conjunction with General Conventions where women could discuss issues facing the Church; act as observers at Convention; and share information (see page 28).
- ▶ *Approved a new canon 26, setting up Commissions on Ministry in every diocese.*
- ▶ Updated several canons relating to postulants and candidates for Holy Orders.
- ▶ *Included "Studies in Contemporary Society," which will include Black History, in seminary curriculum requirements.*
- ▶ Increased the membership of the Board for Theological Education from 9 to 15, and elected two seminarians to the Board.
- ▶ *Made permissive, not mandatory, a national General Ordination Examination.*

▶ *Continued The Episcopalian for next triennium, commended the use of the magazine through the Parish Every Family Plan to "each parish and mission of the Church," and urged all vestries and mission committees "to act in making this continuing means of adult education available to each family in the Church."*

▶ Authorized for trial use seven



Bishops Powell, Quarterman, Hargrave, Wolf, Gordon and Welles (left to right), sing in honor of Bishop Hines' 25th anniversary of Consecration.

additional *Prayer Book Studies*, 18 thru 24 (see page 16).

► *Approved publication in 1971 of Prayer Book Study 25, entitled "Occasional Prayers and Thanksgivings."*

► *Extended trial use of Prayer Book Study 17, "The Liturgy of the Lord's Supper," and of the Lesser Feasts and Fasts.*

► *Included The New English Bible and Good News for Modern Man among authorized translations for use in Morning and Evening Prayer.*

► *Continued trial use of the COCU liturgy in special circumstances of ecumenical worship, or in study sessions.*

► *Received copies of the new Prayer Book in Simple English for use in situations where language problem make such a version appropriate.*

► *Approved the transfer of the Missionary Diocese of Okinawa to the Nippon Seikokai on January 1, 1972, but with continuing financial support from this Church through 1977. The Church*

in Japan and Okinawa will decide the details of the transfer. Bishop Edmond Browning of Okinawa reported that political reversion of the island to Japanese oversight is anticipated as early as April or May of 1971.

► *Heard John Paul Causey, Virginia, report on the State of the Church, including the fact that "nearly 50 percent of our clergymen are engaged in ministry to less than a quarter of our communicants."*

► *Established on a continuing basis the National Committee on Indian Work, and declared support for its work with Indian and Eskimo children and young people, its leadership training and development, and its strengthening of tribal governments and community organizations.*

► *Authorized funds for NCIW to make grants for Indian and Eskimo community development programs.*

► *Defeated, in the House of Deputies, a resolution affirming that*

women "are eligible to seek and accept ordering to the diaconate and to the priesthood and to be ordained and consecrated to the episcopate."

► *Confirmed the 1968 Lambeth Conference resolution determining that those made deaconesses by the Laying-on-of-Hands and with appropriate prayers, are within the diaconate.*

► *Approved publication by the Joint Commission on Church Music of More Hymns and Spiritual Songs for use in addition to—but not in place of—the present hymnal.*

► *Empowered the Commission to work toward eventual production of an ecumenical hymnal.*

► *Mandated that each diocese establish a procedure to study clergy salaries and provide impartial salary reviews.*

► *Authorized the Episcopal Church in Haiti to elect its own bishop coadjutor to succeed exiled Bishop Alfred Voegeli who will resign in December. The Haitian election will be chaired by the Presiding Bishop, or his designate,*

Continued on page 56

Philip Adams, lay deputy from the Diocese of California, leads a typical debate lineup at one of the eight microphones on the floor of Houston's giant Coliseum.



The Bishops and Deputies work their way through major proposed revisions in our ways of worship.

Surprises Coming in the Prayer Book Rack

SOME SUNDAY MORNING early in 1971, when we settle in our pews and reach for the Prayer Book, many of us will find a new volume in the rack. It will probably be called *Services for Trial Use; Authorized Alternatives to Prayer Book Services 1971-1973*.

This relatively inexpensive pew edition will contain the rites and liturgies approved for trial use by General Convention in Houston. It will be published as early in 1971 as The Church Hymnal Corporation can possibly manage.

The Episcopal Church is not only trying new services but also a new process for arriving at a revised Book of Common Prayer. We've not had a Thomas Cranmer furiously collating and revising sixteenth century service books into one. Instead, twentieth century Episcopalians have had the help of 300 consultants who have read and commented upon the several drafts of the various sections to be put to trial use.

Great adventures in worship await clergy and laity alike because these trial services can touch our lives from birth to death, morning to night, Sunday to Sunday and Advent to Advent. The Standing Liturgical Commission will be waiting to hear the reactions of all of us through diocesan liturgical committees. From the consideration of these reactions, further revisions

will be made by the Commission, and, again brought to General Convention for approval and further trial use.

Except for the earliest Christians, no other generation of worshippers has had such an opportunity to participate in developing their liturgies. This will all take time so be sure to buy your godchild his regular Book of Common Prayer. Our classic 1928 version is not—repeat not—going to disappear. It's still our only standard book of worship.

Both the House of Bishops and the House of Deputies approved with dispatch the trial use of most of the proposed Prayer Book Studies. These include Prayer Book Studies:

► **18, Holy Baptism with the Laying-on-of-Hands**—combines the rites of Holy Baptism with Confirmation and Communion—*see below*.

► **19, The Church Year**, follows quite closely the new three-year Roman lectionary and returns the calendar structure to that of the first six centuries after Christ except for Advent. (*see the Episcopalian, September '70, P. 30 for further explanation and see pages 32-33 of this issue for the new trial use Calendar*).

► **20, The Ordination of Bishops, Priests and Deacons** is a revision of

the services of ordination and consecration. *See below*.

► **21, The Holy Eucharist**, offers for responsible experimentation, two complete Eucharistic rites and a third order of service for use in circumstances other than regular parish celebrations. The first service tends to preserve the language of the 1928 Prayer Book but follows the Trial Liturgy's order. The second rite, using the 1967 Liturgy of the Lord's Supper as a starting point, reflects the criticism and comment expressed to the commission during the trial use of that service.

► **22, The Daily Offices** includes Morning, Evening and Noon services.

► **23, The Psalter Part I** is a revision of 71 of the most commonly used psalms in the Prayer Book. (*see Episcopalian, Sept. p. 30*).

► **24, The Pastoral Offices** include marriage and funeral services, Communion for the, sick and penitential offices. In this group, **A Thanksgiving for the Birth of a Child** replaces the seldom used **Churching of Women**. **A Form of Commitment to Christian Service** is a new office which may be used by one who wishes to make public self-dedication on some important occasion in his life.

► **25, Occasional Prayers and Thanksgivings** described by its title, does not contain material to be used as an alternative to any section of the

By Martha C. Moscrip

present Book of Common Prayer. This study is in preparation and expected to be published in 1971.

► **17, The 1967 Liturgy of the Lord's Supper** with the Variations and Substitutions approved last year at South Bend.

In other liturgically related resolutions General Convention:

► approved for trial use in special circumstances of ecumenical worship or for use in special study sessions a Holy Communion rite prepared by the Consultation on Church Union.

► asked the Standing Liturgical Commission to continue its negotiations toward establishing a fixed date for Easter for all Christians.

► endorsed use of the complete "*New English Bible with the Apocrypha of 1970*," and "*Good News for Modern Man*," a popular translation from the American Bible Society. These and all other authorized translations may now be substituted for corresponding passages in the Epistles and Gospels currently in the Prayer Book.

► received copies of *A Short Book of Common Prayer in the Speech of Today* which the Convention of '67 directed the Standing Liturgical Commission to produce. The direction was in response to a memorial from the Diocese of Alaska requesting such a publication for use in their state and other places where language problems make simple English a necessity.

► approved production of a large print edition of trial use rites for the benefit of people with eye problems.

Two of Twenty

The fact that only two of the Standing Liturgical Commission's twenty resolutions encountered resistance reflects quality and quantity in their work. The Convention recognized this in resolutions commending the Commission and authorizing them to continue the process of revision.

In the House of Bishops the first liturgical stumbling block was **The Holy Baptism with The Laying on of Hands**.

Bishop Edward Welles of West Missouri, opened debate proposing

that the word "may" be substituted for the word "shall" in the sentence: "The bishops shall arrange a period of intensive study and instruction in their several dioceses."

Several bishops opposed this amendment, including Bishop Albert Rhett Stuart of Georgia who said, "This process in Prayer Book revision is one of the most exciting things in this church. Even though we started out jerkily, trial use has proved this is a way the Holy Spirit can use. I think we can act together. We need the "shall" there. I need it there. You need it there."

Bishop Harold Robinson of Western New York added, "If we agree to operate under the authority of General Convention at this level they [our people] will operate under authority at another level."

Several bishops supported Bishop Welles' proposed change because they thought parishioners were already upset and divided about many key

things. Bishop Wilburn Campbell of West Virginia felt that it was not a good time for a period of study. He said, "It won't make people more informed—just angry." On the other hand Chicago's Bishop Francis Burrill felt that the obligation of everyone to participate in the proposed study and trial was essential so as not to divide and confuse the laity.

"This is a wonderful opportunity given to our people to take part in the revision. . . . which could give them a real feeling that the Prayer Book which will come in time is theirs."

The discussion then became general on the whole resolution.

Members expressed concern that having some infants confirmed and some not during the three year trial use would produce insurmountable complications and chaos later when the babies reached the usual confirmation age. In addition, many were uneasy because the resolution proposed



Sunday night's opening Eucharist is celebrated in the Houston Coliseum using the Trial Liturgy of 1967 by three bishops, two priests, and three assisting deacons.

Surprises Coming in the Prayer Book Rack

that a bishop could specially license clergy to perform the whole rite.

This was reminiscent of the gentleman speaking in an open hearing on the subject earlier who said, "There is a danger that you wouldn't need the bishop [in the parish] at all." Dr. Massey Shepherd, Commission member, then pointed out that "It is up to the bishop to decide whether he wants to be the bishop Christ allows him to be. Nothing in the resolution requires him to delegate this rite to a priest."

At the same hearing Father Bonnell Spencer, O.H.C., chairman of the drafting committee, answering those who felt that confirmation should be at an older age and another time, "I feel that separation of baptism and confirmation says the wrong thing. We've given to confirmation an importance it does not have in any other Christian group. As a result baptism has been downgraded; frequently just a few people attend."

As the Bishops continued to debate they expressed the feeling that trial use of this rite would interfere with unity talks in progress with other religious bodies excepting the Orthodox who have a similar service.

West Virginia's Bishop Campbell said, "We shouldn't go it alone in the Anglican Communion," and suggested the study be referred to the Anglican Consultative Council meeting in Kenya next February. Several speeches later Bishop Frederick Putnam, Suffragan, Oklahoma, pointed out, "Some members of this body are forgetting that this proposed action is not unilateral but is a direct response to Lambeth's request."

The Suffragan of the Philippines, Bishop Edward G. Longid, said, "Roman Catholics are moving toward adult or near adult confirmation." Bishop James W. Montgomery, the Coadjutor of Chicago noted, however, that the Romans were willing to admit persons to Communion at an early age. Finally Bishop Stanley Atkins of Eau Claire contributed, "I think to swallow the camel of infant baptism and strain at the gnat of confirmation

is absurd. At baptism you are as committed as you can get."

After several suggestions for change and substitution, the House of Bishops on the morning of October 20 finally agreed on a resolution concerning *Prayer Book Studies 18* which provided:

(1) in the period following the adjournment of the 63rd General Convention the bishops shall arrange a period of intensive study and instruction in their dioceses.

(2) that the baptismal section of the new rite be authorized for trial use and children be admitted to Holy Communion before confirmation, both items subject to the guidance and direction of the Ordinary (the Bishop).

(3) the proposed rite be referred to the Anglican Council meeting in Kenya, February, 1971, for its consideration and counsel.

(4) and **Holy Baptism with the Laying on of Hands** be authorized for trial use only when a bishop is the officiant and only when those to be baptized and confirmed are at least "of the present age normal for confirmation." This is usually somewhere around 11 to 13.

In the afternoon of this day devoted to consideration of liturgy the House of Bishops, by a close voice vote, referred **The Ordination of Bishops, Priests and Deacons (study 20)** back to the Commission for further study and a new report at the 64th General Convention.

Opposition centered on the brief time they had to study it, a feeling that it wasn't as strong as the present service, and that its adoption might interfere with ecumenical talks. Bishop Horace Donegan of New York, pointed out, however, that in the new service "we would be using the same sentence as in the Roman Catholic service."

After the referral motion passed, Bishop Chilton Powell of Oklahoma took the mike to say, "You have burned down a house before you walked in it."

The House of Deputies, upon re-

ceipt of word that the Bishops had referred the trial Ordinal back to the Commission had some thoughts of their own. One deputy pointed out that the Bishops were prompt to approve trial use of services designed primarily for others, but balked at changes in rites which involved the episcopate.

Dr. Shepherd told the weary deputies that since the House of Bishops had not passed the ordination rites they therefore had not sent it to the House of Deputies for action. "This House should express its opinion," he declared. "At least send it back for concurrence." Deputy William Gilbert from New Mexico and Southwest Texas rose to say, "It is now 10:55 P.M. and there are 146 bills to be passed on."

The House called for a vote by orders and approved a three year trial use of the revised service of ordination by a substantial majority in both orders.

When this was sent to the House of Bishops the last day of Convention Bishop Harry Lee Doll, of Maryland, pleaded, "Let those of us who want to use it, use it. It is theologically sound." Another bishop added, "There has been a lot of talk about self-doing here; we ought to be able to do this." The vote was taken, 73 in favor of concurrence with the House of Deputies and 58 against. The most extensive revisions to worship in the history of the Episcopal Church were in the works at last. ◀

The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017, is offering a package set of *Prayer Book Studies 18 through 24* for \$5.50. Several people at the open hearing on the Prayer Book felt strongly that just the introductions and explanations in the studies were well worth the cost. The Church Army, 815 Second Ave., New York, N.Y. 10017, sells a pamphlet for \$1.25 on the church year called *A Guide to the Proposed Eucharistic Lectionary*.

New Bishop, new style, for Ecuador

**The House of Bishops decides
a strategy question at the
heart of mission overseas.**

THE REV. ADRIAN CACERES, a Bolivian priest serving in Guatemala, will be the newest missionary bishop in the Episcopal Church. He was elected by the House of Bishops to serve the Church in Ecuador.

This action came after a long and spirited debate in the House about whether or not Ecuador should have a bishop, and if so, what kind. The debate may well prove more significant even than the election. If so, Ecuador will once again have served the church by being the reality through which mission in the seventies could be faced and interpreted.

The discussion was first introduced to the bishops by Mrs. Marion Keleran, professor at the Virginia Theological Seminary and chairman of the Overseas Review Committee created by the House of Bishops at South Bend. Her full report had been previously distributed to the House, (*See Nov. issue*).

After initial comments the podium was turned over to the House of Bishops' overseas committee chaired by the Bishop of New York, the Rt. Rev. Horace B. Donegan. Bishop Donegan made concrete the mission strategy discussion by offering on behalf of his committee a resolution that no bishop be elected at this time for Ecuador.

The vote on the committee had been 5 to 1 with one abstention against such an election. This resolution was also the recommended con-

clusion of the overseas review committee. Both were destined to be overturned.

A substitute motion in favor of a bishop for Ecuador was offered by the Rt. Rev. Jose Guadalupe Saucedo of Mexico and the debate was on.

The debate was really about styles of the episcopacy in a revolutionary world, and the role of the episcopacy in missionary strategy in the twentieth century. Advocates of the bishop for Ecuador spoke of a "worker bishop," a "bishop priest," or a bishop as the

chairman of a "missionary team." They referred to the episcopate as "a presence not an office" and called attention to "the ecumenical nature of the episcopate" particularly in Roman Catholic countries.

They also spoke of the "Third world struggles and the necessity of having a leader in Episcopal orders who can identify and speak to the revolutionary fervor of oppressed peoples."

Opponents were equally powerful and searching in their quest to deal with today's realities in missionary strategy. The Rt. Rev. J. Brooke Mosley of the Church's overseas office was eloquent in his plea that this church "not set up a United States structure in Ecuador—a style expensive to maintain, a life-style different from their people that will witness more to our faithlessness than it will to our love." He argued that "This Church is already so thinly spread that our ministry is inadequate in many places, hence our priorities should be to strengthen it in depth rather than to spread it thinner." He scored the "lack of imaginative innovation" in mission strategy.

He posed heretofore unthinkable possibilities such as joining with the United Indian Andean Ministry or even "turning the oversight of our Church in Ecuador over to a resident Roman Catholic Bishop." To elect a bishop for Ecuador, Bishop Mosley argued, would be to close the doors



The Rt. Rev. Melchor Saucedo, Suffragan of Mexico and Bishop-in-Charge of Ecuador (left) and his brother, the Rt. Rev. Jose G. Saucedo, Bishop of Mexico, strongly supported election of a bishop for Ecuador.



Presiding Bishop John Hines greets Bishop-elect Adrian Caceres of Ecuador, a Bolivian priest who has been serving in Guatemala. At right is Ecuador's clerical deputy, the Rev. Onell A. Soto, vicar of St. Nicholas' Church, Quito.

New Bishop, New Style for Ecuador

on these exciting experimental patterns.

As the debate continued, Bishop John Bentley, former Overseas Department head, reminded the bishops of the Lambeth Report of 1958 in which the Episcopal Church agreed to be responsible for the Anglican Communion's work in Ecuador. Bishop William Gordon of Alaska called to attention the financial dimension of this issue. Unless the budget expands, the expansion of our work somewhere else will only weaken the existing missionary effort. To this Bishop William Mead of Delaware countered that we must not leave Houston with an inadequate budget for the Church's work.

Finally, the telling blows in the debate were struck by the brothers Saucedo, the Bishop and Suffragan of Mexico.

The Rt. Rev. Jose Guadalupe Saucedo, senior Latin bishop of the Ninth Province, announced that though he once opposed the episcopacy for Ecuador, now he favored it. "The Church in Ecuador is small but it has vitality and great possibilities." The influence of this leading Latin American prelate was determinative.

The Rt. Rev. Melchor Saucedo, Bishop-in-Charge of Ecuador, with ringing oratory, scored opponents of the Ecuadorian episcopacy.

"You are looking at a worker bishop," he stated. "Our overseas leaders in New York say 'We are listening.' We want to say to you, you may be listening but you are not hearing! Those of us in Ecuador are not willing to accept the idea that we will copy a U.S.A. Episcopal life-style. You talk about self-determination. The Church in Ecuador says, 'We want a bishop. We need a bishop.' To that you respond 'You shall be self-determining when I tell you you are ready.'"

The House heard. Others spoke but the issue was decided. A missionary area had demanded life in its own name and style. The House of Bishops had rethought the meaning of mission. The substitute resolution of the Bishop of Mexico passed. Ecuador would have a bishop.

Was it a wise decision? If we support that Church with resources given in such a way as to enable life to develop in the name of our Christ, the answer is yes. If we elect and run, or squeeze our meager gifts through a paternalistic financial wringer, then we will have succeeded only in "paint-

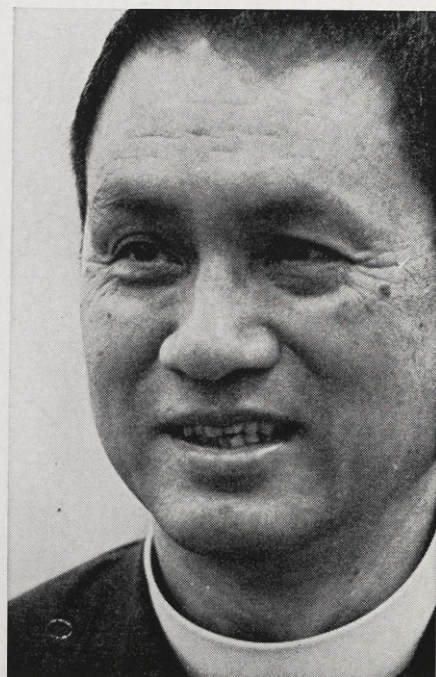
ing Ecuador pink on the missionary map" while serving only our ego needs with a sense of satisfaction with ourselves.

Finally, the Rev. Adrian Delio Caceres was announced as the man who would fill the newly-created office and inevitably bend that office to fit his being.

Of course the other nominees and the debate that surrounded the choice shall remain hidden in the executive session of the House of Bishops. We can only seek to interpret what the election of this particular man means.

Bishop-elect Caceres is known as one capable of identifying with the concerns and pressures facing the people of Latin America. He is committed to change but in a peaceful manner, if possible. He has indicated a desire to work within existing structures so long as they are viable possibilities for the support of the emerging forces of Latin America, yet he can listen to legitimate revolutionary concerns from the Latin college students.

He is native to South America. His background and training is in the Roman Catholic tradition. He seems ideally prepared by the circumstances and experiences of life to guide this infant church in Ecuador into the development of its own life, its own style, its own heritage. The prayers of the Church are with him. ◀



Taiwan's Bishop-elect James Pong of Hong Kong succeeds the late James Wong to head the Republic of China diocese.

Executive Council member William Ikard delivers a minority report to a tense Wednesday night joint-house open hearing on GCSP.



GCSP in the Mind

"Bishop Predicts Episcopal Split." "Leadership Row Could Split Episcopal Church." "Schism Developing on Church Budget." "Hines Offers To Quit." "Can the Episcopalians Meet in Safety?" "The Church in Turmoil." "Conflict Begins as 15,000 Delegates Arrive."

These actual newspaper headlines before and during the first days of Houston helped center Convention and Triennial interest on the single most controversial program in the last quarter century of Episcopal Church history. Not since the proposed Episcopal-Presbyterian union came up in 1945-46 had so many Episcopalians apparently been so concerned.

The debate about the General Convention Special Program began during the Seattle Convention in September, 1967, warmed up through and after South Bend, continued in diocesan conventions and carried into provincial meetings. The end result was that 64 resolutions on GCSP came to the General Convention in Houston.

They were received by the 26-

member Christian Social Relations Committee of the House of Deputies. Under the chairmanship of the Rev. Robert Varley, Easton, the Committee began meeting immediately upon arrival (*see page 24*).

So GCSP was on everybody's mind and the issues surrounding it came up again and again. Mrs. James Wilmette Wilson, Georgia, speaking at the first Assembly session in Houston's Music Hall on Monday, October 12, articulated the urgency many felt: "My official position here is 'woman,' but I find it necessary to speak as a black person. In order for this church to be relevant to me, it must serve my people."

On Tuesday, October 13, the issue came into sharper focus. In an Assembly on "Racism," the Rev. Paul Washington, Pennsylvania, said "I know many of you have come here saying 'We need more control over GCSP' . . . And I say if we have to compromise to get the money for GCSP, I'm going to vote for you to keep it!"

At the end of that Assembly the Rev. Frederick Williams, Michigan,

President of the Union of Black Clergy and Laity (UBCL) spoke. He had more on his mind than that afternoon's Assembly.

"We all agree that GCSP is the most controversial issue facing the church today."

He mentioned the results of that controversy: emergence of "ultra-right wing" groups, reduction of income, polarization between black and white, liberal and conservative.

"As black people we believe the negative reactions are symptoms of the Church's racism.

"The manner in which the Convention has dealt with the GCSP therefore, is entirely questionable. Under the color of good faith and in an effort for fair discussion of all sides . . . the Church has lapsed once more into a potentially racist posture. The GCSP, a major and significant program of the Church, is to be submitted to open debate before the voting representatives of the Convention have had the opportunity to hear their report. . . .

"Most damaging of all is that the Assembly on GCSP has been set up

GCSP In the Mind

in such a way as to exploit the honest differences of opinion in the black community.”

Father Williams mentioned that “Brother Wilkins” had been asked by the black caucus not to appear at the Convention.

Then he announced: “Until GCSP is provided an opportunity to present its report, we will terminate communications with the Convention to permit this Convention to make an appropriate response. The UBCL president stands ready to receive this response . . . in the firm belief that you will respond positively and in the spirit in which we began.”

People left the Assembly that afternoon in some confusion. The work groups turned into “Rumor Centrals.” One man mentioned a rumor that some “conservatives” were attempting to divert money from the GCSP to the NAACP and that was what Father Williams was referring to. Others said UBCL simply objected to the scheduled appearance of an NAACP representative on the next day’s GCSP Assembly program because he could not explain GCSP.

Father Williams, in an interview, explained: “The GCSP staff and the funded groups are the only people who have the facts right now and the Episcopal Church has never heard those facts. What was supposed to be an educational process [the Assembly on GCSP] has been turned into a debate—a debate loaded in favor of the conservative side. . . . We want the GCSP to have a chance to present their program first. We want a free and open debate based on facts, not stereotypes.

“We have neutralized the attempt to divide us. The threat of a legislative walkout did not have to occur because we came to an agreement with the Agenda Committee.”

Details of that agreement were announced the next day. GCSP and members of the funded groups (there

were representatives of over 80 funded groups at the Convention) would share the Assembly with the members of the regularly-scheduled panel.

Mr. Oscar Carr, Mississippi, co-chairman of the Agenda Committee with Mrs. A. Travers Ewell, announced the decision: “Today is the first day of the rest of your lives. Let’s be glad and rejoice in it. Today . . . we have new data. It is improper to submit GCSP . . . to open debate before Convention has an opportunity to hear GCSP tell the what and why of the program. This was called to



As blacks walk out former House of Deputies president Clifford Morehouse grabs the microphone

our attention by UBCL yesterday and was supported by 38 of the 65 work groups. . . . This is our response. I say the process is working.”

Father Williams commented: “Our concern is for the health and unity of all the people of God . . . we want you to see your brothers, to reach out and touch them . . . then judge the merits based on what you have seen, touched and felt. . . .”

GCSP Director Leon Modeste led off: “It’s been a long and weary three years and I guess it hasn’t stopped. . . . I can’t stop; my staff can’t stop. We believe in this mission; we live by it; we swear by it.

“I did put my determination to reach the poor and powerless and to respond to them over answering my

letters, over administrative procedures. To say that I can’t respond to people because some political things have to be done first is to say, ‘You’re not real, you’re playing games’. . . .

“No other unit of Council has 32 steps to go through. That’s a double standard. . . .

“We must by deeds let the poor know we hear them. GCSP is not Bishop Hines’ program or Modeste’s program. It is the legitimate mission of the Church in the ’70’s.”

A panel of four representatives of GCSP-funded projects then presented quick sketches of their organizations’ work. Mr. Byron Rushing, Roxbury, Mass., a member of the current Screening and Review Committee, said, “The Church should simply say what it is going to do and what it is not going to do. But don’t say it is going to do what it is not going to do. Then everybody knows where everybody is at.”

The other panelists briefly presented their projects: Miss Mellanee Newkirk, United Front Foundation, Roxbury, Mass., graphically explained the necessity of blacks getting money with no strings attached; Lary Rand, Southern Media, Jackson, Miss., explained his organization’s literacy campaign using films, some of which were shown during Convention in the Exhibit Hall; Ron Daniels, Freedom, Inc., Youngstown, Ohio, explained the birth of his organization in 1966 and its growth since; and Leon Page, United Front, Cairo, Ill., spoke of Cairo as “the war zone in this country . . . white folks shoot at black folks.”

Mr. Page hesitated to explain the Cairo situation and was helped by Mr. Daniels: “It is difficult for a black brother to come to a white institution to speak. . . . Every time black people say something about economic power they get shot and bombed.”

Mr. Page then explained the activities of a white vigilante group in Cairo “who wear white construction hats, travel in cars with radios and guns . . . and corridor off the black community.”

He said there had been 132 shoot-outs in 19 months and no arrests had

been made. "I've never been able to accept that visual image [of a white Christ] that you gave me," he said, "but religion goes very deep for us. We could not survive a 19-month shootout without it."

The Rev. Quinland Gordon, a member of the GCSP staff since its beginning, said "I am convinced that this is one program among many that has a sound theological basis. . . . GCSP has made one very strong statement. It has shown the Episcopal Church does care. . . ."

"We must move from a chaplaincy to the oppressors to a ministry to the oppressed. Oppressed people of color are more and more determined to stand up and be recognized as human beings even if it means being shot down. How can this Church refuse its ministry?"

Father Williams then announced that though the UBCL supported debate on GCSP, it did not think the afternoon Assembly was the place for it. He said the blacks would leave and go to the work groups to wait to answer questions.

Again, confusion. As some people got up to leave and go to work groups with the blacks, Dr. Clifford Morehouse, Southwest Florida, a member of the Assembly's GCSP panel, and Bishop James Duncan, Southeast Florida, came to the microphone. Dr. Morehouse grabbed it and said "I wish to protest . . . I object to the calling of a caucus by our black brothers. . . . I ask that the work groups be cancelled to hear the rest of this presentation."

Bishop Duncan said "The real issue here is not GCSP, but power and control of the Episcopal Church itself."

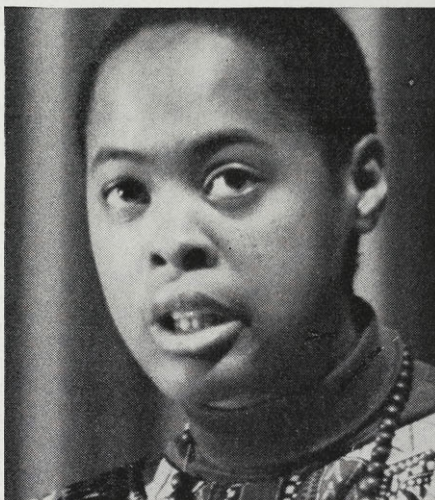
Canon Gerald McAllister, West Texas, Assembly chairman for that afternoon, then regained the microphone and pleaded with the audience to "accept the first part of this program as part of the total . . . I'm convinced that we as a Christian body are at our best when we don't run away from the whole spectrum of Christian thought."

The regularly scheduled panel of speakers then began.

Canon Gordon Gillett, New Hampshire, a member of the Executive Council: "I'm torn to pieces and bleeding and I don't really want to give this speech, . . . but perhaps since I have a white face it will help."

Supporting GCSP, Canon Gillett said controversy did not mean failure and added, "compared to the number of mission stations we've started and finally closed out, GCSP's track record is good. . . ."

"The Episcopal Church has decided to put its cash money where its creedal mouth has always been. . . ."



Mellanee Newkirk, of GCSP funded United Front, Roxbury, Mass., discusses strings and money

Dr. Morehouse said he thought the job of the Convention was to "close the credibility gap between the church and the people in the pews. . . ."

He reiterated some of the controversy over GCSP grants, particularly the grant to Alianza.

"We change the meaning of words like violence and self-determination when it is convenient, and we have antagonized thousands of church people. Many have responded by cutting their pledges . . . [it has] placed the whole future of GCSP in jeopardy."

He asked the Convention to consider the Fourth Province resolution which asked for local involvement of church people, with half the GCSP money going for church groups and

half for poor people, as "the only way GCSP can survive and the whole church can participate."

Dr John A. Morsell, an executive of the NAACP, said he has studied the report of Impact Studies, Inc., the research firm which evaluated GCSP and could find "nothing that warrants agonizing."

They were conventional programs, he said. "Some of the participants might be under the delusion that they are revolutionary, but they are really not."

He said the term "self-determination" should be examined. "If it means that Negroes will go it alone, it's patently ridiculous; if it means rejection of white people, it's morally indefensible and if it's a guide to action, the decision should be based on the same careful consideration used in the GCSP evaluation."

Dr. Paul Kratzig, president of the Foundation for Christian Theology, asked the Assembly to pray with him. He said he had come, reluctantly, but out of obligation to the "Episcopalians who support our work, to voice these misgivings."

He said FCT people questioned giving money to "purely secular groups" and added that it had created two problems: "starvation of many of our long-established domestic and foreign missions . . . and the Church's back-door endorsement of black separatism and black racism. . . ."

He said if the Convention did not "radically reverse" GCSP, "many present here will live to see the death of the Episcopal Church. Her people simply will not continue much longer to support irrationality, inconsistency and violence, no matter how often they are told it is mere rhetoric. . . ."

The last speaker, Dr. Tom Bennett, Illinois, began by asking three questions: How many of you are not members of either the House of Bishops or the House of Deputies? (*Many hands*). How many of you are affected by their decisions? (*Most hands*). How many of you are frustrated by your lack of power? (*Scattered hands*).

"Some of you if you have the right

Continued on page 25

CREATIVE COMPROMISE ON GCSP

IT'S SOMETHING we can live with. "It takes all the challenges into account."

Those were some of the accolades heaped on the Deputies' Christian Social Relations Committee report on General Convention Special Program. How did it come about? What were the reasons the committee was able to take so many viewpoints from across the dioceses and boil down 64 resolutions into one that was essentially agreeable to the majority at Convention?

The Committee began meeting immediately upon arrival in Houston. Later when women were seated in the House of Deputies on Monday, three were added to the Committee. It met thereafter almost continuously—every night except the night of the GCSP open hearing, every afternoon and at many points in between — "at every break it seemed to us."

At the beginning many members had a pet point of view they wanted to advance. "The loud voices were desperate voices" says Mrs. Gordon Auchincloss, II, New York, "but they got softer as time went on."

"There was pain in the Southerners and offensiveness in some of the people who are the most pro. The Southerners were marvelous, though. They were able to hear and spoke their views loud and clear."

Mr. Paul Roca, Arizona, stopped an early motion to take a vote on a resolution which would have given bishops veto over GCSP grants. "I felt it was improper to take positions at that time until after the open hearing, until we'd heard what people had to say."

Committee members pointed out several points in the deliberations where they thought people really were changed, or enlightened.

"When we first heard Leon Modeste speak and he told us



Canon Robert Varley

about the 32 steps grants go through, I was impressed," said the Very Rev. Wilbur Hogg, Maine. "Some of us had not heard about the process of field evaluation before and were impressed with the sophistication of the investigations he's developed. This did a great deal to help those who had come opposed to administrative procedures and ready to change the program drastically. I think I observed a real shift of opinion in that meeting."

Dr. Bruce Merrifield, Western New York, agreed, and added that he was also impressed with the success rate that out of 250 grants only about six had been controversial. "Also one of the telling points to me was that prior to funding, some groups had been involved in violence, but had not been since we funded them. So the GCSP grant had turned violence into constructive activity and at that point Mr. Modeste's credibility rose."

Committee members praised their chairman, the Rev. Robert Varley, Easton, for his leadership.

"Everybody felt they were heard," Mrs. Auchincloss explained, "and that's one reason he was able to present the resolution to the Deputies so well, because he had listened. He had always done his homework, digested resolutions and discussions, and then if there were specific ones that were pets, he would bring them up for discussion. I don't know when he ever slept—he worked us hard."

"It was basically one of the best committees I've ever sat on,"

Canon Junius Carter, Pittsburgh, said. "A group of people—clergy and lay, north and south, east and west—were enlightened to some of the conditions that exist in this country and were willing to deal with them in a constructive way. A lot of people changed their minds and were willing to stand up and admit it."

Attendance at all the meetings was total. "I've been on the CSR Committee for years and never saw meetings before that had full attendance," said Mr. Roca.

Most of the Committee members felt they had done the best possible job. "Didn't you sense this whole place with its back up when the resolution was about to be presented," Mrs. Auchincloss asked, "Then as people read it, things settled down. After it passed there was a minimum of muttering 'we've been robbed.' Rather it was a sense of 'aren't you proud of this—I was on that committee.'"

She said she had learned in the committee "to stop looking at people from different sections of the country with preconceived ideas. We discovered that the sentiments in different regions are not as different as we thought."

The resolution "passed with little trouble in both Houses, and it was surprising even to us," said Oscar Carr, Mississippi. "I think it was one of the real plusses of the process we used here and in the committee. It was a really good compromise and it also firmed up the necessity for attendance at Executive Council."

"I got back to my hotel that night at 2:30 A.M. feeling that we'd put together a strong resolution," Dr. Hogg said.

"The whole GCSP concept is an experiment to see if a church or a group like the Episcopal Church can become a leading edge in becoming relevant to the human community," Dr. Merrifield said. "It could become a model for others to follow." ◀

color badge have some power. If you have the right color shirt you have more power. We are indeed equal, but some of us are more equal than others. . . .

"The issue is how are people affected by the structures? People who cannot afford two weeks, cannot afford the proper clothes or badges . . . are unable to influence those structures. What they have done is to find ways to affect them. . . .

"They have done an end-run. They organized to by-pass those structures. I am disappointed that the blacks are not here, but I can understand the end-run they pulled.

"There is no national, white organization, save the Episcopal Church, which has dared to invest its resources for the empowerment of minority people around this country. There is no other agency of sufficient courage, no government agency, no foundation, no voluntary organization. No other religious organization has joined you. No other organizations have such audacity.

"I have a unique concern with the Episcopal Church. I am appalled at too much complaining and too little celebration."

Here he was interrupted by prolonged applause.

"I am distressed with so much distrust of motives and too little willingness to get on with the objectives. I am done with too much apologizing.

"You have done an audacious thing. Why do you tremble at your audacity?"

He was greeted with wild applause as was Canon McAllister as he came to the mike and yelled "God bless you and thank you all."

Somewhere in the room someone yelled "Good for you, McAllister," and the applause continued.

In many ways the Open Hearing on GCSP that first Wednesday night of Convention was an anticlimax. The two committees—one from Bishops, one from Deputies—had promised to stay as long as was necessary to hear all comers.

The 64 resolutions had by then

been boiled down into categories: a local bishop's veto over grants; appealing a decision to Executive Council where a 2/3 vote would be necessary to override a bishop's veto; a redefinition of criteria, particularly violence.

A packed auditorium and the committees heard the presentation of an Executive Council minority report on GCSP from Bishop Wilburn Campbell, West Virginia; Mr. Charles Crump, Tennessee; and Mr. William Ikard, New Mexico and Southwest Texas (*see Oct. issue*).



President Paul Kratzig of the Foundation for Christian Theology says GCSP hurts missions giving

Bishop Campbell said it was "stupid to jeopardize the whole program" for a few grants. He favored a 2/3 vote of the Council to override a bishop's veto.

Mr. Crump explained some of the grants that had been controversial and Mr. Ikard talked about the need for a definition of words like "self-determination" and "violence."

Then Canon Junius Carter, Pittsburgh, explained a UBCL resolution asking that the Screening and Review Committee be given final granting authority.

Bishop Albert Stuart, Georgia, led a delegation to explain the Fourth Province resolution (*see Oct. issue*).

Speakers on both sides followed, though the affirmative outnumbered

the negative. In all, about 30 speakers were heard. The debate lasted three and a half hours, ending after midnight.

The Christian Social Relations Committee of the House of Deputies then went into session, drafting a resolution at ten minutes after 2 a.m. It was unanimously accepted by the Committee members.

Thursday, October 15 at 10 a.m. the Deputies held a Special Order of Business to hear the committee's report.

In discussing details of the report, the Deputies learned that a grant, in order to pass over a bishop's objection, would need a "majority vote of the whole Executive Council" [ie: with an Executive Council of 41 members, a grant would need 21 positive votes to pass]. Proxies would not be allowed; members would have to be present to vote.

Mrs. Wynne Silbernagle, Southern Ohio, the first woman to address the House as a deputy, quoted Dr. Bennett and said, "We have trembled greatly at our audacity, but . . . the program is one of the most exciting things for people the Church has ever tried to do."

Charles Lawrence, Lexington, predicted a loss of money if the resolution passed.

J. Earl Cavanaugh, Louisiana, thanked the members of the GCSP funded groups for the way they "sat before us in openness and in a way that was most gracious and shared their experience with us . . . when you have a child in your home that needs special attention, you move things around and make room. I urge you to do the same for this program."

Dr. Charles Willie, Central New York, said if the church was losing funds, "maybe it's time to go for broke. . . . Fifteen years ago the General Convention did not come to Houston because this city was not safe for black people like me. Now it's not safe for our chief pastor. We must root out evil at every opportunity or it will consume us all."

Dean William F. Maxwell, Jr., Chi-

GCSP In the Mind

cago, argued that GCSP was not the reason money was down. "The Methodists are down; they don't have it. The Roman Catholics are down; they don't have it. The fact that we do have it should be an occasion of celebration . . . love isn't very tidy; the cross isn't very neat."

Joseph B. Tucker, Arizona, said drawing a distinction between GCSP and foreign mission was deceptive. "That means something like this: heal the sick, help the poor, help the disadvantaged, but do it somewhere on the other side of the world, not on the other side of the town where I live."

By noon the Deputies passed, after several attempts at amendment failed, Resolution #1. At 2 p.m. they began again.

Howard Kellogg, Pennsylvania, apparently voiced the opinion of many when he said "This resolution touches every base. It is a creative compromise and a true act of statesmanship. I urge you, brothers and sisters, to see this as something we can accept as a common meeting ground."

It was not to be that easy.

Seaborn J. Flournoy, Southern Virginia, said the new violence criteria was inadequate.

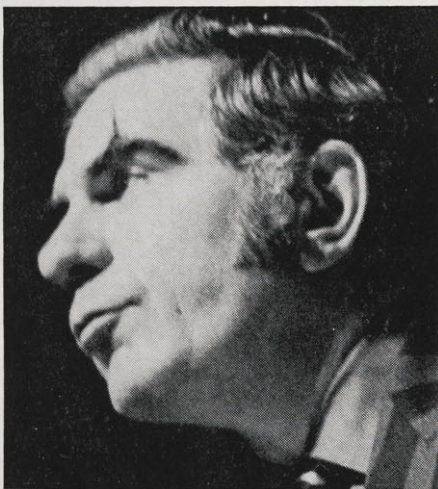
A. Malcolm MacMillan, Erie, thought it was unfair to put restrictions on GCSP when an Indian program, passed earlier, did not have such restrictions. "They have been involved with violence as have blacks and whites, but when we deal with blacks we find it necessary to add these provisos. . . . The necessity of doing this is a shame to our House and to our Church."

C. E. Juday, Dallas, offered an amendment to include any person "who has engaged in violence."

Houston Wilson, Delaware, objected: "This program was a response to ghetto areas which had exploded into violence . . . because there was no other tool. If we had been so inhibited at the time, this program never would have gotten off the ground. We are, by this resolution as

it stands, saying to our poor brother, 'We ask you to abjure violence and take our way'."

The Juday amendment lost and **Max S. Bell, Jr., Delaware**, proposed another one to change the wording from "shall" discontinue a grant to "may." It lost. Then **Richard B. Kent, Long Island**, proposed one: that "any person who advocates, practices or becomes involved in violence . . ." be added and also that "any such grant previously funded be discontinued."



Professor Thomas Bennett winds up GCSP presentation with a rousing call for affirmation

Judge Herbert V. Walker, Los Angeles, spoke against it: "I've tried cases stemming from riots in this country and certain persons who were involved simply because they were there would be guilty under this amendment."

The amendment lost, and at 3:45 p.m., the vote on Resolution #2 carried.

Later in the debate the 2/3 vote proviso was proposed by **Arlindo S. Cate, Chicago**, who said that unless it was written in "this program will not have support from the church."

Charles F. Bound, New York, objected saying it "would send out the wrong kind of signals—it would say to blacks, 'we don't trust you.'"

The Cate amendment lost and then

the **Rev. Thomas Smyth, North Carolina**, proposed another one: that when a bishop is notified of a grant, GCSP staff also send a full copy of the grant-application and a full copy of the report of the staff field appraisal.

At 5:15 p.m. that amendment passed and the House quickly moved to adopt the whole resolution as follows:

1. Resolved, the House of Bishops concurring, That this 63rd General Convention affirm its belief in the aims and purposes of the General Convention Special Program, as presented by the Presiding Bishop in Seattle in 1967 and adopted by the 62nd General Convention, and its belief that the Program should be continued and expanded, and

2. Resolved, the House of Bishops concurring, That the General Convention readopt the criteria set forth in Resolution No. 6 of the Program and Budget Committee as adopted by the 62nd General Convention (Journal, pp. 430-431) for the General Convention Special Program, except that the proviso at the end thereof shall be amended so that it shall read:

"Provided that no grant under this program shall be made to any organization if such organization or any officer or agent thereof advocates the use of physical violence as a means of carrying out the program of the organization, and provided further, that the funding of any grant shall be discontinued if the grantee or any officer or agent of the grantee shall be finally convicted of a crime which involves physical violence perpetrated in carrying out the program of the organization," and

3. Resolved, the House of Bishops concurring, That the Executive Council be instructed in its administration of the General Convention Special Program, to establish the following procedures with respect to grants by the Screening and Review Committee:

a. The Bishop of the Diocese or the Bishops of the Diocese within which the headquarters or a major part of the operations of a proposed grantee are located shall be notified in

writing at least thirty days prior to consideration of any grant by the Screening and Review Committee, such notification to include a full copy of the grant-application and a full copy of the report of the staff field appraisal.

b. In the event the Bishop, or one of them, acting with the advice and consent of his Executive Board, Standing Committee, or Diocesan Convention, shall within such thirty day period declare in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee shall not act upon the application for grant, but shall forward to the Executive Council the investigative and other reports it shall have received, together with its own findings and recommendations.

c. Upon receipt of such reports, findings, and recommendations, the Executive Council shall grant the Bishop or his designated representatives the opportunity to present to it the reasons for the objections of his Diocese to the proposed grant, and the grant shall not be approved except by the affirmative vote of a majority of the whole membership of the Executive Council.

d. If no Bishop to whom notice was given shall have declared in writing the opposition of his Diocese to the proposed grant, then the Screening and Review Committee, after the completion of such investigative, hearing, and other procedures as the Executive Council shall prescribe, may reject or finally approve and fund the proposed grant, thereafter reporting to the Executive Council with respect thereto, and

4. Resolved, the House of Bishops concurring, That the Executive Council be instructed to develop a means of encouraging more local involvement by individual Episcopalians, Parishes, and Dioceses so as to improve understanding and support of the General Convention Special Program.

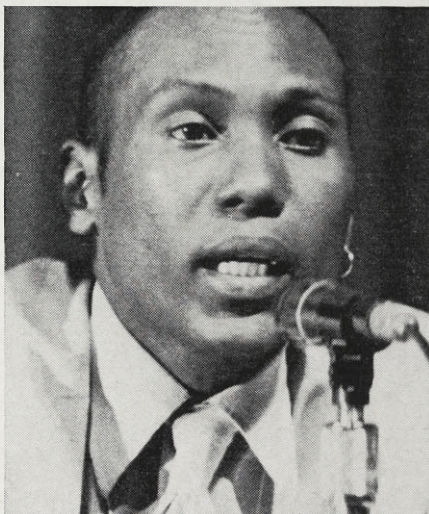
The GCSP resolution then went to the House of Bishops on Friday morning, October 16. Most of the debate there centered on the Smyth amend-

ment and whether it was a breach of confidentiality.

Bishop Thomas Fraser, North Carolina, said the bishops should have a right to the same information given to the accounting firm which evaluated GCSP's administrative procedures.

Bishop Wilburn Campbell, West Virginia, supported this view and added, "The bishops of the church are entitled to the same knowledge as a member of Modeste's staff."

Bishop John Burgess, Massachu-



Leon Page reports his Cairo, Ill. based GCSP funded United Front faces white violence almost daily

setts: "A bishop has no right to dip into the files of a social worker. . . . We do represent people who have not inspired confidence . . . [Blacks] do not trust you and what you will do with the information."

Several other bishops asked for clarification and some expressed misgivings. **Bishop Kilmer Myers, California**: "This proposal has received support from such diverse quarters that I'm getting worried . . . In our diocese we have found no difficulty in dealing with Mr. Modeste but it has required considerable work by the bishop. When this doesn't occur, the bishop is against the project."

Bishop Ned Cole, Jr., Central New York, called the amendment a breach of trust.

Bishop Leland Stark, Newark: "I think it would be a mistake to tamper with this document."

Bishop William R. Moody, Lexington: "In spite of recognizing that this is a compromise, I will support it as it stands. If somebody starts amending it, I'll have something to say."

Bishop C. J. Kinsolving, New Mexico and Southwest Texas: "We accept the concept and principle and support the document."

Suffragan Bishop Archie Crowley, Michigan: "I hope it will pass with few amendments."

And it did—with none. The subject of GCSP was not quite closed, however.

On Monday, October 19, John Bonner, Tennessee, introduced a resolution to get local, Episcopal involvement in GCSP. It was recommended to the Christian Social Relations Committee.

Then a move by South Carolina to have the Executive Council rescind a grant to the Black Awareness Coordinating Committee, Denmark, S.C., was offered, but discharged (*see page 48*).

The Bonner amendment calling for local involvement came back in amended form on Tuesday evening, October 20, and the following resolution passed and was eventually concurred in by the Bishops:

1. That General Convention instruct Executive Council and its staff to prepare such a program for presentation at the February, 1971, Executive Council meeting.

2. Each diocese be asked to select a diocesan staff member who will be prepared to interpret the GCSP program as adopted to local parishes and communities so that the time, talent, and treasure of Church at every level of its existence can be involved.

3. That groups of churchmen will have a deep responsibility to support projects within the GCSP concept so that God's people within and without the church can respond to the crisis in American life of which we all know ourselves to be a part.

After three years of giving off heat, the GCSP light had been lit again. ◀



Time of Testing and Transition

WHEN THE 327 DELEGATES filed into their assigned places for the opening session of the 1970 Triennial Meeting in Houston, Texas, the setting they faced was familiar. Everything, the massed flowers and conveniently placed microphones, the final preparatory activity on the platform, looked as it always had within the memory of anyone present.

But nowhere in the auditorium was there a real sense of familiarity. Leaders and delegates alike were keenly aware of differences to be encountered at this Triennial Meeting. Mrs. A. Travers Ewell of Southeast Florida, Presiding Officer, reminded the delegates in her greeting to them that they were participating in a time of decision, and possibly of change.

The opening of Triennial had been delayed to allow delegates to attend the first session of the House of Deputies. There they had heard the final affirmation of the constitutional change which opened the way to the seating of women in the House of Deputies. They had watched the gracious ceremony of welcome for the 28 women who took their places as duly elected members of their diocesan deputations.

Delegates had also listened to debate on the report of the Agenda Committee of the General Convention. As Mrs. Ewell was the co-chairman of the Agenda Committee, the program presented for acceptance by General Convention was also planned as a part of the program for Triennial. Consequently its adoption meant that for the first time Triennial delegates, deputies, bishops, and additional representatives from many dioceses would regularly meet together to hear and discuss vital areas of mission for the whole Church.

The delegates received this new relationship to General Convention with enthusiasm. Yet it also underlined an uneasiness which many of them brought with them from their home dioceses. This centered on the future of women's service in the church.

They were unsure whether the merging of their traditional roles into a total lay effort would broaden the scope of the church's ministry, or whether it would merely result in the loss to the church of the valuable contributions which women's organizations had brought to it through the years. This uncertainty had centered on the future of Triennial itself, and had surfaced before the meeting in a flood of letters and resolutions to the Committee for Women from Episcopal Churchwomen's groups throughout

the country.

Against this background of tradition and of experiment, of the new affirmation of the place of women in the church and the uneasiness as to what would come of it, Triennial began.

Each afternoon except for the last day when the pressure of Triennial business precluded it, delegates attended assemblies and work groups as scheduled by the Agenda Committee. They heard and later discussed panel presentations on The Church in Society, led by Bishop Paul Moore and on Racism in Society led by the Rev. Lloyd Casson. During a long and controversy-filled afternoon they listened to a presentation of the General Convention Special Program, followed by a panel led by the Rev. Gerald McAllister which included both support and criticism of that program.

In the evening delegates were free to listen and often to contribute to open hearings held by various Convention Committees and Commissions on proposed legislative issues which were to come before Convention. Many women took advantage of this opportunity. Many women joined in the caucuses of their diocesan deputations. On one day when concern for the future of the General Convention Special Program was running high, they voted to recess their own meeting in order to watch the debate and de-

Triennial's President, Mrs. A. Travers Ewell, shares mike with parliamentarian Mrs. Leonard Shear of Miami, Fla.

cision on that matter.

But each morning, after the quiet and supportive meditations led by Bishop Stephen Bayne, the responsibilities of the Triennial Meeting took precedence. These responsibilities fell generally into two areas of decision.

One of these areas covered women's service to the church and its relationship to lay ministries. This was dramatized by the fact that for the first time in Triennial history, there would be no elections. Such women as would serve on Executive Council were to be elected directly by General Convention. And elections to the Committee for Women were no longer possible.

That Committee, upon recommendation of its own membership and of the Executive Council's Ad Hoc Committee on Lay Ministries, had phased itself out. In its place Executive Council had established a Standing Committee on Lay Ministries, to be composed initially of four women from the previous Committee, four members of the Ad Hoc Committee on Lay Ministries, and two from Executive Council, with others to be selected later.

Triennial in Transition

The reasons for this change in organization were explained to the Triennial Meeting by Miss Frances Young, Executive Director for the Committee for Women, and by Dr. Charity Waymouth of Maine, who had served as chairman of the Committee on Lay Ministries.

Miss Young emphasized that inherent in the new plan was the continuation of assistance to existing Episcopal Churchwomen's groups in dioceses. She pointed out that the change grew out of resolutions passed in previous Triennial Meetings. She and Dr. Waymouth both stressed the fact that the purpose of the change was not to minimize the real values which the women of the church had developed through the years. The purpose was rather to broaden the participation of all lay people by sharing these values with them. Dr. Waymouth also pointed out that any decision on the future of the Triennial should be made in the light of this concern for total lay involvement and participation.

On two mornings the delegates met in small group sessions to discuss the future of the Triennial, and the proposed guidelines for the new Standing Committee on Lay Ministries. The coordinators for these groups were Mrs. Harold Kelleran of Virginia and the Rev. Alfred Rawlins of Executive Council. At a later session Mrs. Kelleran gave the delegates a summary of their varied points of view, calling the participants "courageous," as they cooperated in a "Triennial in transition."

She said, however, that a clear majority of women favored the continuation of a Triennial Meeting which would take place at the same time and at the same place as General Convention, with time planned for participation in Convention activities.

The resolution which was presented for the delegates' consideration did indeed show a clear majority who favored a Triennial Meeting which would "represent the women of the church," in order that they might "act as observers of General Convention"

and possible participants in General Convention work groups, and also "communicate to General Convention the needs and concerns of women."

Lay Assembly?

A large and vocal minority, however, felt this was a limited aim for a Triennial Meeting, and wished to open it into some form of a Lay Assembly. Again and again amendments and substitutes were proposed and voted down. Finally a compromise resolution was passed which preserved the purposes of the original resolution, but added the request that the Standing Committee on Lay Ministries "plan such a meeting in connection with the 64th General Convention, in collaboration with diocesan and provincial Episcopal churchwomen's groups, and consonant with the actions of the 63rd General Convention and with the developing program of lay ministries." This wording, a majority felt, was broad enough to cover possible changes in General Convention planning and to allow expression



Women from 109 jurisdictions place United Thank offerings of \$1,383,243.24 in the giant wicker basket Bishop John Hines holds during the Convention's opening service.

Time of Testing

for total lay participation which so many of the delegates thought important.

Suggestions for guidelines for the Standing Committee on Lay Ministries were received, for transmittal to that committee. In addition the Triennial delegates passed a series of resolutions asking the Committee to stress the importance of the elective process in the creation of decision-making groups, and suggesting that the Committee seek to strengthen lay ministry by emphasizing its importance in various areas of the Church's life. A further resolution urged the Standing Committee on Lay Ministries to establish a suitable liaison with the Church Periodical Club and the Daughters of the King.

The New Executive Council

General Convention at Houston elected six bishops, five presbyters, and 13 lay persons to Executive Council. Presiding Bishop John E. Hines and House of Deputies President John B. Coburn continue as *ex officio* members of the Council.

Elected to serve until 1976 are: **Bishops** John M. Allin (Mississippi); Harold C. Gosnell (West Texas); Francisco Reus-Froylan (Puerto Rico); and Gray Temple (South Carolina).

Presbyters: The Revs. Rustin R. Kimsey (Eastern Oregon); Gerald N. McAllister (West Texas); and George A. Smith (Minnesota).

Lay Persons: Mrs. Seaton G. (Lueta) Bailey (Atlanta); Oscar C. Carr, Jr. (Mississippi); Robert Davidson (Western Kansas); Philip A. Masquelette (Texas); Pete Rivera, Jr. (West Texas); Walker Taylor, Jr. (East Carolina); Dr. Charles V. Willie (Central New York); Mrs. James Wilmette (Martha) Wilson (Georgia);

and Joseph I. Worsham (Dallas).

Elected to serve until 1973 are:

Bishops Robert R. Brown (Arkansas) and Philip F. McNairy (Coadjutor, Minnesota). **Pres-**

byters: The Revs. Gordon E. Gillett (New Hampshire); Robert W. Parks (Florida); and Robert P. Varley (Easton). **Lay Persons:** Dupuy Bateman, Jr. (Pittsburgh); George T. Guernsey, III (Missouri); the Hon Emmett Harmon (Liberia); William G. Ikard, II (New Mexico & Southwest Texas); Mrs. John S. (Jean) Jackson (Oregon); Mrs. Harold C. (Marion) Kellernan (Virginia); Clifford P. Morehouse (Southwest Florida); the Hon. Herbert V. Walker (Los Angeles); and Houston Wilson (Delaware).

Provincial representatives are: Bishops John M. Burgess (Massachusetts); Wilburn C. Campbell (West Virginia); Archie H. Crowley (Suffragan, Michigan); and Russell T. Rauscher (Nebraska). Also, Mrs. Fernando Aldano (Guatemala); and the Revs. Charles A. Higgins (Arkansas); T. Stewart Matthews (Atlanta); Dillard Robinson (Newark); and John H. M. Yamazaki (Los Angeles).

United Thank Offering

The United Thank Offering was the other major concern of the Triennial. The traditional Eucharist and Ingathering was combined with the opening Service of Convention in Houston. As the 1967 Triennial in Seattle had voted to allocate the offering annually, delegates in Houston had the task of determining grants from money received from a single year's offering only. But their continuing interest and dedication was apparent.

The amount of the Offering was \$1,383,243.24. This, added to \$95,120.64 in balances from the previous year, enabled the delegates to consider a proposed grant list which totalled \$1,478,363.88.

Presiding Bishop Hines, Bishop

Mosley, who had served during the past triennium as Deputy for Overseas Relations, and Mrs. Ernest Rucker, Associate secretary for the United Thank Offering, spoke to the delegates about the importance of UTO. Bishop Hines thanked the women for their "persistent and brave witness." Bishop Mosley said that wherever he travelled, he found evidence of assistance given to people overseas by the United Thank Offering. Mrs. Rucker assured the women that the loss of accrued interest because of yearly allocation was balanced by savings in inflationary costs.

Delegates scrutinized the proposed grants carefully at open hearings held on two mornings before the sessions began, and again when the time came for voting. They questioned, debated, sometimes sought to amend. Finally the total list was accepted, about half the amount being given to overseas projects, and half to projects in the United States.

The new United Thank Offering Committee, composed of one elected member from each province and two members of the previous Committee for Women, was introduced to the Triennial. Proposed guidelines which outlined their future responsibilities were accepted by the delegates, and referred to the UTO group.

Three Priorities

In addition, the delegates recommended three priorities to the committee. One was for support of work with youth and young adults such as in the General Convention Youth Program, which was then under consideration, and later accepted, by the Convention. Another resolution asked for consideration of grants which met criteria for the General Convention Special Program. The third urged consideration for requests made by the Episcopal Conference of Church Workers Among the Deaf.

In other actions, the delegates sent memorials to General Convention endorsing the ordination of women, and supporting the General Convention Special Program and its director.

They also passed a resolution urging the Church to support abortion law repeal and free birth control information. And they also voted to urge

the women of the church to exert whatever influence they have to make the elimination of domestic hunger a top national priority.

The final tasks were finished at 7 P.M. on a long, work-crammed, Friday, October 16, and the 1970 Triennial of the Women of the Episcopal Church was adjourned. As the tired delegates filtered out of Houston's Music Hall, many were assessing what they had accomplished.

Delegates and Deputies

They had made sure that Triennial would meet in 1973, and that Episcopal churchwomen would have an active part in it. They had participated in the grant making of the United Thank Offering, and knew that Epis-

copal churchwomen would continue to participate. They had been enriched by, and had contributed to, the thinking and planning of the whole church in Convention assembled. If the doors to total lay participation had not opened wider, neither had they closed.

But as the Triennial delegates ended their meeting, other women, many of whom had provided leadership for past Triennial meetings, still faced long legislative sessions in the House of Deputies. They, too, assessed their new role, and their feelings about it.

"Normal" was a word used by one of them. It described the expressed feeling of many. A few said they had had misgivings before they were seated, but that these were immediately allayed.

Several new deputies expressed impatience with some procedures which they felt obscured clear understanding of a whole issue by fragmenting the voting. None was uncomfortable in the use of parliamentary procedure, but several remarked that it was sometimes used to hamper, rather than enable, responsible legislation.

One woman said that she saw the church quite differently after serving as a deputy. And a large number hoped that they would soon be regarded only as "deputies" rather than as "women deputies." The consensus seemed to be that this was not a strange, new experience. Rather, it was to them another way to continue to try to serve the church, just as they had served it in the past. ◀

“We listen to voices and angel messengers; we hear the thunder of Sinai at the giving of the law; we turn the pages of sacred books searching for hidden meanings; we follow the teachings of learned men, and then one day we see a child, pot-bellied, with staring eyes, and we remember Bethlehem.”

Howard Williams.



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UNATION

THE CHRISTIAN YEAR 1970-71

The Christian Year Calendar reflects changes in effect following the 63rd General Convention's authorization of The Standing Liturgical Commission's proposed Prayer Book Revision. For complete details of the Study, the Calendar, Collects, and Lections, see *Prayer Book Studies 19* published by The Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

SUN	MON	TUE	WED	THU	FRI	SAT
ADVENT SEASON						
29 1st SUNDAY IN ADVENT	30 ST. ANDREW	1	2	3	4	5
6 2d SUNDAY IN ADVENT	7	8	9	10	11	12
13 3d SUNDAY IN ADVENT	14	15	16	17	18	19
20 4th SUNDAY IN ADVENT	21 ST. THOMAS	22	23	24		
CHRISTMAS TIDE						
25 CHRISTMAS	26 ST. STEPHEN					
27 1st SUNDAY AFTER CHRISTMAS	28 HOLY INNOCENTS	29 ST. JOHN EVANGELIST	30	31	1 HOLY NAME	2
EPIPHANY SEASON						
3 2d SUNDAY AFTER CHRISTMAS	4	5	6 EPIPHANY	7	8	9
10 1st SUNDAY AFTER EPIPHANY BAPTISM OF OUR LORD	11	12	13	14	15	16
17 2d SUNDAY AFTER EPIPHANY	18 CONFESSION OF ST. PETER, APOSTLE	19	20	21	22	23
24 3d SUNDAY AFTER EPIPHANY	25 CONVERSION OF ST. PAUL	26	27	28	29	30
31 4th SUNDAY AFTER EPIPHANY	1 PRESENTATION OF OUR LORD	2	3	4	5	6
7 5th SUNDAY AFTER EPIPHANY	8	9	10	11	12	13
14 6th SUNDAY AFTER EPIPHANY	15	16	17	18	19	20

SEASON AFTER PENTECOST

SUN	MON	TUE	WED	THU	FRI	SAT
31 VISITATION OF THE VIRGIN MARY	1	2	3	4	5	
6 TRINITY SUNDAY	7	8	9	10	11 ST. BARNABAS	12
13 2d SUNDAY AFTER PENTECOST	14	15	16	17	18	19
20 3d SUNDAY AFTER PENTECOST	21	22	23	24 ST. JOHN BAPTIST	25	26
27 4th SUNDAY AFTER PENTECOST	28	29 ST. PETER & ST. PAUL	30	1	2	3
4 INDEPENDENCE DAY	5	6	7	8	9	10
11 6th SUNDAY AFTER PENTECOST	12	13	14	15	16	17
18 7th SUNDAY AFTER PENTECOST	19	20	21	22 ST. MARY MAGDALENE	23	24
25 8th SUNDAY AFTER PENTECOST	26 ST. JAMES	27	28	29	30	31

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The Cliffhanger

After months of work and hours of debate, Convention approves a mission budget with only minutes to spare

PUT YOUR MONEY where your mouth is" was the name of the booklet containing the final report of Convention's Joint Committee on Program and Budget. And the committee wasn't fooling.

In a series of eight resolutions, the 24-member group submitted what eventually turned out to be a General Church Program for 1971 of \$23,686,376, with similar amounts authorized for '72 and '73. This amounts to approximately \$10 a year per communicant in good standing.

Speaking for the Committee in a Joint Session of the two Houses, Dr. George Shipman, Olympia, said, "We present to you a challenge budget, which we have split into two sections. The first section is commitment." This section totals \$12,702,376, and covers fixed costs, "legal and honorable obligations," and basic program costs.

"The second section," continued Dr. Shipman, "is the faith section, which we understand to be the underwriting of all program development above the basic seed money. This section is for voluntary giving." This faith column totals \$10,984,000 (see page 36).

In addition to dollar amounts, the resolutions included some policy decisions. The committee recommended continuing on a pay-as-you-go basis, with the Executive Council, in consultation with the new Standing Joint Committee on Program and Budget, making adjustments through the year as necessary.

A "definite change" in policy was the decision that undesignated investment income be used to restore depleted reserves or cover shortages in payment of pledges. Balances from any previous year will continue to be treated as "other income" available to carry out the General Church Program.

Pointing out that the committee's first job had been to estimate the capacities of the Church to give, Dr. Shipman next spoke to the issue of "quotas." "This year, quota payments were below pledges by some 9 percent and an operating deficit seems inevitable. All reserves are exhausted and we can no longer rely on past accumulations.

"This is not peculiar to this Church. All voluntary organizations are experiencing a sharp decline in income. While median family income rises, so does the cost of living. And while parish income is increasing, so are its expenses . . . In our judgment social activism has had a relatively insignificant effect on the Church's income. Much more significant are the generally inflationary conditions."

The quotas for the commitment section reflect about a 10 percent increase over what was actually paid this year, but because they are figured on a basis of 12.7 million (instead of the 14.7 used for 1970), are lower than last year's quotas. These new quota shares in the General Church Program are based only on diocesan expenditures. No "weights" are used, thereby dis-

tributing the responsibility for the Commitment section more equitably among the dioceses.

"The Faith section is entirely voluntary giving," said Dr. Shipman, "and can be for any one, or combination of items. Parishes, combines of parishes, individuals and organizations of any kind may contribute.

"The effective level of program depends on the Faith response. We express our own commitment by what we are willing to subscribe to the Faith column. . . . The need to pioneer must be seen as a break-through in Mission. This program is a challenge, as well as feasible and attainable."

Following the presentation of the proposed General Church Program budget, many questions surfaced. In response to them, committee members clarified by commenting:

- that a diocese must accept in full the quota in the Commitment section before selecting programs in the Faith column;
- that the new plan applies to the next three years, and that detailed budgets for '72 and '73 are the responsibility of Executive Council and the Program and Budget Committee;
- that the new General Church Program budget involves a major re-allocation for overseas;
- that if any one item in the Faith column is oversubscribed, a diocese will presumably be given its second or third choice;
- that individuals and parishes are free to subscribe directly to the Faith

column, either to a designated item or to the section as a whole;

- that when a diocese has paid its quota, further payments from it will not be used to compensate for other dioceses not paid up on their quotas.

The committee accepted an amendment offered by Charles Bound, New York, which initiated a Development Office to plan, establish and direct a program whereby money could be raised for General Convention and diocesan programs, and transferred the necessary \$50,000 for the office from the Faith column to the Commitment column.

Mr. Deputy Bateman, Jr., Pittsburgh, of the committee, stated that the Commitment column was merely a minimum. "We expect all dioceses to give more than the amount in the Commitment column. We expect the whole Church to support the Faith column, particularly the items for overseas mission support, domestic mission support, ordained and professional ministry, GCSP, and the National Committee for Indian Work."

The spotlight now turned on to the House of Deputies. Considerable debate ensued, including efforts to change the name from *Commitment* section to *Survival*, to realign the basic percentages for each column, and to



During a break in the budget debate one new deputy refreshes for the next round.

THE CLIFFHANGER

juggle figures from column to column. In the process, these comments were made:

O. Dudley Reed, Springfield: Convention owes a debt of gratitude to Program and Budget for delineating the principle, and dividing the life of the Church from the hope of the Church.

Robert Bondurant, Southwestern Virginia: We always hear the Scriptural injunction, "where your treasure is..." in reverse. We hear it as "if our heart is in it, we'll put our money there."

John Paul Causey, Virginia: The fact is that at present we are divided in the Church. It is a bruised Body and we have to work back to health. But it is still convalescent.

Roger Ewing, West Missouri: This is a Mickey Mouse budget. I don't blame Program and Budget for this, but we should insist on line item budgets.

John Krumm, New York: To imagine that New York cannot make a \$750,000 quota is absurd.

Milton Coleman, Central New York: The proposed quotas are simply bad

strategy. Why reduce the quotas of 55 dioceses below their pledge of this year?

Max S. Bell, Delaware: What we need is a General Crusade to Support all Programs and recognize that the old GCSP is just one of them.

Several items seemed particularly to disturb deputies, who moved for increases in commitment to them. These included Cuttington College in Liberia, the Seminary of the Caribbean in Puerto Rico, the General Convention Youth Program, the three U.S. church-related black colleges, and GCSP. Increases were voted to all but GCSP after a great deal of debate.

Action moved to the House of Bishops, where Vice-chairman Frederick Warnecke (Bethlehem) was presiding and where more proposed changes were argued. Chief among these was a motion made by the Bishop of Delaware to increase the \$1.1 million commitment figure for GCSP by \$400,000 which amount

would then be deducted from the \$6.1 million in the Faith column.

Bishop William Mead, Delaware: I have learned that if we approve the budget as sent from the Deputies, it would necessitate a substantial reduction in GCSP. It would mean an immediate reduction of appointed staff from eight to three, and from eight secretaries to three. This budget would mean the end of field work and evaluations. If we don't allocate the necessary funds there will be no continuation and expansion of GCSP. As a matter of fact it will gradually decline.

Presiding Bishop Hines: I would like to underscore his remarks from an administrative standpoint. The disability to this program would be great; at least partially destructive, if not totally. We have generated in this General Convention an increasing element of trust for GCSP, including the administration. We have also, I believe, generated, through GCSP, increasing trust from the black, brown,

Mission/71
General Church Program

budget detail by category

The 1971 General Church Program includes the work that all Episcopalians support together in nation and world. Total cost of these programs next year, as voted by General Convention Oct. 22, is \$23,686,376. Of this \$12,702,376, or 53.6%, is in the Commitment sector, to be supported by diocesan shares through the quota system, and \$10,984,000, or 46.4%, is in the Faith sector, to be supported by gifts over and above quota shares. Total cost per communicant is about \$10 for the year, \$5.36 under Commitment and \$4.64 under Faith.

1. GENERAL ADMINISTRATION. The services and facilities necessary to support the program and purposes of the whole Church.

Table with 4 columns: Program totals, Program, Commitment, Faith. Row 1: \$ 3,493,369, \$ 2,677,369, \$ 816,000

1.1 The Executive Council. Council travel and meeting costs; salaries and other costs of staff support for the Executive Council; the offices of the Presiding Bishop, the Executive Vice-President, and the Secretary.

Table with 4 columns: Program, Commitment, Faith. Row 1: \$ 366,310, \$ 332,310, \$ 34,000

1.2 Administrative services. Personnel, finance, and data processing services; supplies and office services; telephone and postage; headquarters debt service; employee benefits.

Table with 4 columns: Program, Commitment, Faith. Row 1: \$ 1,432,554, \$ 1,330,554, \$ 102,000

1.3 Special program support. Oversight and distribution of monies received for world relief, inter-church aid, and the United Thank Offering.

Table with 4 columns: Program, Commitment, Faith. Row 1: \$ 297,903, \$ 54,903, \$ 245,000

yellow, and red communities . . . If we persist in limiting funding . . . my belief is that we will effectively dash the hopes this Church has raised. We will be retreating at exactly the point when the credibility gap is closing.

Bishop Kilmer Myers, California: I support this amendment. I think the opportunity is at hand for the bishops to seize the leadership of this Church. If we have to sell 815 and rent a loft, let's do it.

Bishop William Hargrave, Southwest Florida: What disturbs me is—where will the money come from?

Bishop William Gordon, Alaska: The base budget has been cut way past any meat; it's cut to the bone. What are the implications if the budget isn't raised?

Bishop Gordon Smith, Iowa: Executive Council is the one to make that decision.

Bishop Antonio Ramos, Costa Rica: I support the amendment. I have been asked by my diocese to say this. We are a poor church, with 3,000

members. Last year's budget was \$90,000 . . . We have been sacrificial. It meant selling the Bishop's house; it meant a cut in the Bishop's salary; it meant priests looking for other kinds of vocations. We believe that if we, a poor church, can sacrifice ourselves, this church with \$2 billion in real estate and \$250 million yearly in income can do so also. I support this with \$30,000 from Costa Rica.

Bishop Charles James Kinsolving, New Mexico and Southwest Texas: It is possible that my diocese's relationship with GCSP will be improved with the new criteria. That remains to be seen. With 72 dioceses as committed as they are to GCSP (he refers to results of a questionnaire answered in a joint session on Stewardship), I assume the money could be asked for under the Faith budget. . . .

Bishop Alexander Stewart, Western Massachusetts: I am willing to commit our diocese to our portion (of this increase) but do not vote for this if you do not plan to raise the

money. . . . I hope those who vote for it are willing to make the sacrifice.

Bishop John Burt, Ohio: I believe the money ought to be committed. We should be discussing stewardship, not a particular program. We need to search our hearts—and try to mobilize opinion in our dioceses.

Bishop John Burgess, Massachusetts: . . . I would like to see this program increased, but I don't want it to be a kind of pap to salve your conscience and then not do anything about it . . . I hope if it passes it will mean personal commitment to meet the quota, something we have never done before.

Bishop Edward Welles, West Missouri: We want to be leaders, but we don't want to lead the Church into a swamp where we're going to sink . . . I am keen for GCSP but I don't see how I can vote for this amendment. I don't even know how I can vote for the Deputies' amendments. Mark my words well, brothers. An unrealistic commitment level means one thing.

Continued on next page

1.4 **Communication and Information services.** The communicating and interpreting of the Church program within the Church and to the general public; support of The Episcopalian.

Program	Commitment	Faith
\$ 959,409	\$ 564,409	\$ 395,000

1.5 **Headquarters maintenance.** Utilities, janitor service, engineering and heating contracts.

Program	Commitment	Faith
\$ 397,193	\$ 347,193	\$ 40,000

1.6 **Prayer Book revision.** Staff support for the Standing Liturgical Commission.

Program	Commitment	Faith
\$ 50,000	\$ 50,000	— —

2. PROGRAM DEVELOPMENT: RESEARCH, EXPERIMENTATION, EVALUATION. The designing, testing, and evaluating of responses to social problems and issues beyond the scope of the Church's present domestic program. Many projects are experiments in new approaches to mission ecumenically supported.

Program totals:	Program	Commitment	Faith
	\$ 644,058	\$ 363,058	\$ 281,000

2.1 **General projects.**

\$ 151,265	\$ 72,265	\$ 79,000
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2.2 **Public policy and public affairs.**

\$ 40,000	\$ 40,000	— —
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2.3 **Social problems and issues.**

\$ 248,404	\$ 153,404	\$ 95,000
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2.4 **Education, youth, young adults.**

\$ 204,389	\$ 97,389	\$ 107,000
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3. THE CHURCH OVERSEAS. Carrying forward the Church's mission overseas, including program design, re-enforcement of overseas missionary dioceses and other missions in their progress toward self-sufficiency; inter-church and inter-faith missionary efforts.

Program totals:	Program	Commitment	Faith
	\$ 6,768,792	\$ 4,603,792	\$ 2,165,000

3.1 **Program planning.**

\$ 99,455	\$ 99,455	— —
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3.2 **Mission support.**

\$ 6,649,337	\$ 4,504,337	\$ 2,145,000
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3.3 **Special projects.**

\$ 20,000	— —	\$ 20,000
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4. THE CHURCH: GENERAL DOMESTIC PROGRAM. Domestic missionary dioceses, town and country

THE CLIFFHANGER

The 815 staff, the employed staff, a splendid group of people, will move into the central power spot. They will determine what the priorities are if there is a shortfall. . . . Why don't we decide what reasonable cuts are now so we don't find the paid, employed staff doing it. . . .

Bishop Mead, Delaware: . . . I think the Presiding Bishop is leading us to anything but a swamp; he's leading us to a new greatness. . . . We can raise this money. We can and we ought to do it.

Bishop William Wright, Nevada: . . . Are we justified in raising the budget if we don't see one single penny of it from where we're sitting tonight?

Bishop Leland Stark, Newark: Why don't we go ahead on the assumption that we can raise more?

Bishop Donald Hallock, Milwaukee: . . . I think we could do it.

Bishop Myers, California: Do we need to carry on Prayer Book revision in the face of this crisis? Do we really need to proceed to clergy deployment?

If we established as our first priority service to the poor, this in itself, might be pastoral help for the clergy. Do we need to proceed so expensively with ecumenical relations? Do we need international consultations? I don't even know what that means. Those items total \$658,000.

Bishop Hines: For people who have nothing, faith is an empty word. For people who have nothing, commitment, even though on a voluntary basis, has the sustenance of hope. Our decision must be read by the black, brown, red and yellow communities as saying "this is what we commit ourselves to do."

Bishop Clarence Haden, Northern California: We've heard largely rhetoric intended to sway people. Rhetoric is not going to be backed up by commitment. . . . I am confident that this Church is not going to do a great deal more than we've done . . . I urge that we defeat this resolution and accept the Program and Budget report.

Bishop Brooke Mosley: I favor fund-

Paying the Cost

. . . *We are on a full sea of Mission. It has been developing now for a decade or more. The dynamics of a changing social order . . . have contributed to it.*

We are beginning to see that such a world condition requires not less commitment on the part of Christian people, and institutions, but more. . . .

We can engage in moving and incisive rhetoric. . . . But, . . . unless words are implemented in people and institutions—they waste themselves on the air.

Appropriate implementation lies in the realm of "paying the cost." The cost may well be in terms of personal risk, but also of personal investment of God's money. An overarching question is: "How much are we willing to pay for our conviction about Christ and His Church in relation to global mission?"

—John E. Hines
Houston, 1970

ministries, the Black colleges, services to dioceses, staff support for the Joint Commission on Structure.

Program totals:	Program	Commitment	Faith
	\$ 2,672,465	\$ 2,039,465	\$ 633,000
4.1 Program planning.	\$ 19,783	\$ 14,783	\$ 5,000
4.2 Domestic jurisdictions.	\$ 1,162,000	\$ 787,000	\$ 375,000
4.3 The Black colleges.	\$ 1,007,000	\$ 1,007,000	—
4.4 General services.	\$ 423,182	\$ 183,182	\$ 240,000
4.5 Non-metropolitan ministries.	\$ 25,500	\$ 12,500	\$ 13,000
4.6 Joint Commission on Structure.	\$ 35,000	\$ 35,000	—

5. THE MINISTRY OF THE CHURCH. The development of the ministry, both clerical and lay, activities of the Board of Theological Education, in-service education, the ministry of the laity.

Program totals:	Program	Commitment	Faith
	\$ 703,981	\$ 545,981	\$ 158,000

5.1 General services.	\$ 190,671	\$ 113,671	\$ 77,000
5.2 The ministry: ordained and professional.	\$ 411,234	\$ 344,234	\$ 67,000
5.3 The lay ministry.	\$ 102,076	\$ 88,076	\$ 14,000

6. ECUMENICAL RELATIONS. The Church's commitment to Christian unity in Inter-Anglican relations, international consultations with the Roman Catholic, Orthodox, and Lutheran bodies, participation in the World and National Councils of Churches, the Consultation on Church Union, local studies of Roman Catholic relations and the COCU Plan for the Church of Christ Uniting.

Program totals:	Program	Commitment	Faith
	\$ 555,823	\$ 287,823	\$ 268,000
6.1 Ecumenical office.	\$ 57,473	\$ 57,473	—
6.2 Inter-Anglican relations.	\$ 48,150	\$ 45,150	\$ 3,000

ing GCSP as a high priority, and I am backed in that by most of the responsible and spirited people overseas. But don't lead people down a garden path. If we vote big here, then by Heaven, let's give big when we get back home.

Bishop Benito Cabanban, Philippines:

There are defeats that are more glorious than victories. I wish I could go back home and say we have received a glorious budgetary defeat . . . Our diocese has had to close schools and clinics. It was a defeat for us, but . . . I challenged the people not to accept defeat with hands folded. We raised 250,000 pesos in two years for a development fund—a small amount compared to dollars—but most important is the involvement of all the people in raising the money. I wish we would accept the \$400,000 for GCSP and go back and appeal to our people.

Bishop Harold Gosnell, West Texas:

I would like to move a substitute motion; that we add \$400,000 to

the Commitment budget for GCSP, \$100,000 for GCYP, \$150,000 for black colleges and Cuttington, and \$42,000 for the Seminary of the Caribbean.

This substitute passed. It would now be necessary to call a Committee of Conference, wherein three members of each House would hammer out a compromise. This would then be reported back for both Houses—hopefully—to concur with. It was now close to midnight.

Final action was a real cliffhanger, concluded late Thursday morning a half hour before the close of Convention. As lucidly presented in Deputies by John Paul Causey, Virginia, the story was this:

	House of Deputies	House of Bishops	Conf. Comm. Recommendation
Cuttington	\$200,000	—0— }	
Caribbean	100,000	\$ 42,000 }	\$ 62,000
GCYP	250,000	100,000	250,000
Black Colleges	332,000	150,000	332,000
GCSP	—0—	400,000	200,000

Some questions were answered, some protests articulated. But the Deputies accepted the conference report, and the message was sent to the House of Bishops.

Reporting there for the conference committee, Bishop Albert Stuart of Georgia concluded, "The total of the Commitment budget is now \$12,702,376. The Faith total is \$10,984,000. This gives a total budget of \$23,686,376. I move acceptance."

After some minutes of discussion clarifying the theological education items, the Bishops concurred with the Deputies, with only one audible negative vote. Within a matter of minutes, General Convention adjourned. ◀

6.3 Councils of Churches.

\$ 375,500 \$ 125,500 \$ 250,000

6.4 Consultation on Church Union.

\$ 23,400 \$ 23,400 — —

6.5 Local ecumenical studies.

\$ 45,000 \$ 30,000 \$ 15,000

6.6 International consultation.

\$ 6,300 \$ 6,300 — —

7. SPECIALIZED MINISTRIES. The care of persons and groups with special needs including the ministry to the Armed Forces, youth, higher education, and the mission to industry.

Program totals:	Program	Commitment	Faith
	\$ 516,136	\$ 318,136	\$ 198,000

7.1 Persons with special needs.

\$ 117,659 \$ 53,659 \$ 64,000

7.2 The Armed Forces.

\$ 205,510 \$ 174,510 \$ 31,000

7.3 College Work.

\$ 70,000 \$ 60,000 \$ 10,000

7.4 Youth ministry team.

\$ 102,967 \$ 19,967 \$ 83,000

7.5 Industrial mission.

\$ 20,000 \$ 10,000 \$ 10,000

8. CHRISTIAN WITNESS: SERVICE, ASSISTANCE, EMPOWERMENT. The Church's concern and witness for the poor, youth, Indians and Eskimos, refugees, and for counseling conscientious objectors.

Program totals:	Program	Commitment	Faith
	\$ 8,331,752	\$ 1,866,752	\$ 6,465,000

8.1 General Convention Special Program.

\$ 7,285,500 \$ 1,341,500 \$ 5,944,000

8.2 National Committee on Indian Work.

\$ 753,985 \$ 232,985 \$ 521,000

8.3 General Convention Youth Program.

\$ 250,000 \$ 250,000 — —

8.4 Emergency Support: Conscientious objectors.

\$ 20,258 \$ 20,258 — —

8.5 Resettlement of refugees.

\$ 22,009 \$ 22,009 — —

Grand Totals	Program	Commitment	Faith
	\$23,686,376	\$12,702,376	\$10,984,000

From Hope to Frustration

AND WHAT ABOUT the young people? That question was asked by some, ignored by many, and answered by a few. Over 200 young people, fifty-five of whom were official additional representatives, gathered at General Convention to seek answers through the Church to the fears, frustrations, and anxieties of life in twentieth century America. Few, if any, youth were satisfied with the Church's response as they left to return to schools and jobs in cities throughout the country.

Most of the young people had left school for two weeks or taken the semester off to be present in Houston. Many had received stipends from their bishops; a great number, however, came on earnings from summer jobs or loans from parents. A nearby vacant Presbyterian Church was established as the "Main Place" and became the principal base of operations.

The Youth Delegate Co-ordinating Committee, composed largely of South Bend veterans, scheduled a pre-Convention at Main Place in order that young people might discuss concerns, plan strategies, and come together as young people prior to the opening of the Houston General Convention.

Six major concerns were voiced at pre-Convention. Primary emphasis was placed on the reaffirmation and

expansion of General Convention Special Program in recognition of the Church's responsibility for minority group self-determination. "If my black brothers walk out of the Church, I'll be right behind them," commented Ann Brewer, additional representative from Rhode Island.

The second concern was the General Convention Youth Program, proposed by the Episcopal Society of Ministers in Higher Education (ESMHE), in an attempt to expand youth ministries, both parochial and secular. The "modest proposal" of ESMHE, endorsed by Bishop Hines in his opening address to the Convention, called for \$250,000 per annum for three years from both Triennial and Convention to be regionally distributed to programs focusing on youth problems.

A third priority supported anti-war resolutions initiated by the Episcopal Peace Fellowship. Many of the young people at Houston are members of EPF; peace crosses, worn by many, were a common badge of anti-war concern.

A call for total divestment by the Church of its current financial holdings and the development of strong social criteria for future investment

was urged. The support of a resolution condemning violence and repression in America and the acceptance of trial liturgies completed the six major concerns of the young people.

Support for these concerns was expressed by caucuses, position papers, and individual meetings with diocesan deputations. In addition, young people were vocal participants in the informal work group discussions. The additional representatives frequently sat together in the House of Deputies as a silent reminder of their presence in Houston. An information booth specifically geared to young people was set up. Many of the open committee hearings heard young people expressing their concerns.

Frustration grew, however, as the Convention progressed. Young people became more and more conscious of their lack of real power. Only three voting deputies were under 25. Only one young person, Robert Davidson, a student at the University of Kansas, was elected to Executive Council. The young people who had chosen, by their presence at Houston, to work within the institutional Church, were

Text continued on page 42

►
Miss Travis Smith, additional representative from Virginia, discusses youth programs before General Convention at one of the youth caucuses.

By Lila Gault





Presiding Bishop John E. Hines (above, left) met with youth delegates at a special meeting on October 19. Carol Streeter (below), at a Program and Budget Committee hearing, accuses the Church of inconsistency in passing a provision that physical violence by funded groups will make them ineligible for GCSP grants while it holds shares of stock in companies which manufacture war weapons.



From Hope to Frustration

being tactfully ignored by the majority of voting members at the Convention.

The Submarine Church, a group of Christian revolutionaries, offered an alternative to many young people at the Convention. By demanding the dissolution of the institutional Church and calling for the rebirth of the Body of Christ, the Submarine was misinterpreted and maligned by many at the Convention, both young and Establishment. The Submarine Church, however, came to Houston to minister to young Episcopalians, and they, unlike many of the "official" youth, were heard.

Celebrations in the form of Eucharists were held each evening at 11:00 P.M. Many young people participated in this worship in a reaffirmation of their Christian love. One young woman served as co-celebrant in the Freedom Meal, written by the Berkeley Free Church.

Travis Smith, additional representative from Virginia, voiced the common frustration of many youth delegates at the open hearing on the ESMHE proposal. "I do not represent American youth by my relationship to the Episcopal Church," she said. "Most of the people whom this Church would call young have long since left."

Most of those young people present

at Houston came, as members of the Body of Christ, as a matter of trust that they might be heard. The rejection by the House of Deputies of the ordination of women was a bitter disappointment and a prime example of the Church's half-hearted attempt at renewal. Although the General Convention Youth Program was approved by both the Bishops and Deputies, the program may not get moving until late 1971. By then, many more young people will have left the Church.

One bishop remarked that the Church could not endure two South Bends in succession. Young people came to Houston not expecting dramatic program changes overnight, but in anticipation of the genuine soul searching and struggle that marked South Bend. Few were able to overlook the hypocrisy that seemed to underlie many of the Convention actions in Houston. As the Rev. Frederick Williams of the Union of Black Clergy and Laity (UBCL) expressed the total frustration of the black members of the Episcopal Church on the closing night of the Convention, he spoke for a great number of young people. Some will go to Jacksonville in 1973, but for many Houston was a farewell to the Establishment and to the hope of renewal within the limitations of the Episcopal Church. ◀

Houston In Person

Observers from other denominations and faiths attending General Convention included: Dr. **Paul D. Opsahl** (Lutheran Council in the U.S.A.); the Very Rev. Msgr. **Bernard Law**, the Revs. **John McCarthy**, **Herbert Ryan**, **Joseph Crosthwait**, and Dr. **David Doherty** (Roman Catholic); Dr. **Paul A. Crow** and the Rev. **W. Clyde Williams** (Consultation on Church Union); the Rev. **Robert Stefanopoulos** (Greek Orthodox); the Rev. **Profirio de la Cruz** (Philippine Joint Council); Dr. **Robert Houston** (United Methodist); the Rev. **Harold Johnson** (Disciples of Christ, Christian Church); Bishop **Fred Jordan** (A.M.E. Church); Mrs. **Ralph Stair** (United Presbyterian); Bishop **E. P. Murchison** (Christian Methodist Episcopal Church); Rabbi **Moshe Cahana** and Rabbi **Hyman J. Schachtel** (Synagogue Council).

Mrs. **Richard Emery** was introduced to Triennial Meeting delegates as the new UTO Associate for the Episcopal Women of the Church who will take on full-time staff duties when Mrs. **Ernest Rucker** retires January 1, 1971. "We predict," said Miss **Frances Young**, "that the name Alice Emery also will soon become a household word." Widow of the late Bishop Richard Emery of North Dakota, Mrs. Emery leaves her post as coordinator

at the Episcopal Center, University of Minnesota, to come to New York in November to work with Mrs. Rucker. . . .

Members of the new United Thank Offering Committee to serve during the 1970-73 triennium are: Mrs. **Stephen G. Nichols** (Massachusetts); Mrs. **Geoffrey G. Hazard** (Long Island); Mrs. **S. Janney Hutton** (Southern Virginia); Mrs. **Clarence Ellis** (Alabama); Mrs. **Glenn Gilbert** (Western Michigan); Mrs. **Emil Polich** (Colorado); Mrs. **E. Cotter Murray** (Oklahoma); Mrs. **William Goodwin** (California). The representative for Province IX is to be elected. The Committee for Women elected as additional members of the UTO Committee Mrs. **Henry Goss**, Kansas, and Mrs. **Theodore Van Gelder**, New Jersey.

The Most Rev. **George Appleton**, Archbishop in Jerusalem, sent a telegram to the Presiding Bishop's Fund for World Relief which was read to the House of Bishops. "Grateful for your generous support for continuing work of Archbishopric and for ready sympathy and help for emergency measures. Have just returned from attending President Nasser's funeral. Our workers in Jordan all believed safe. Have opened fund to enable them to meet individual suffering and



Bishop Dean Stevenson of Harrisburg (at mike) speaks to a packed house during open hearing on ordination of women. Convention later defeated proposal.

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After a Convention

I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a verifying of the promise of the great Head of the Church, of being with her to the end of the world.

The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

*Presiding Bishop William White
General Convention, 1821*

need. We are working for reconciliation as before."

Presiding Bishop **John E. Hines**, the Rev. **W. G. Henson Jacobs** (Long Island), and **Mrs. Harold C. Kelleran** (Virginia), were elected by the House of Bishops to represent the Episcopal Church at the Anglican Consultative Council in Limuru, Kenya, in February, 1971.

Bishops who have been consecrated since the South Bend Special Convention were welcomed by their brothers in the House. New bishops are: **George Paul Reeves**, Bishop Coadjutor of Georgia; **Philip A. Smith**, Suffragan Bishop of Virginia; **William H. Folwell**, Bishop of Central Florida; **Addison Hosea**, Bishop Coadjutor of Lexington; **A. Donald Davies**, Bishop of Dallas; **Walter Heath Jones**, Bishop



Dr. Charles V. Willie of Central New York (right) receives the congratulations of his bishop, Ned Cole, Jr., after Bishop Cole learned of Dr. Willie's election as Vice-president of the House of Deputies for next triennium.



At a Sunday night banquet of the Episcopal Society for Cultural and Racial Unity, the organization's vice-president, Barbara Harris (above) recalled ESCRU's "marvelous" 12-year history, but added "maybe this is the last time we will see it as we have known it."

of South Dakota; **George D. Browne**, Bishop of Liberia; **Alexander Stewart**, Bishop of Western Massachusetts; and **Lloyd E. Gressle**, Bishop Coadjutor of Bethlehem.

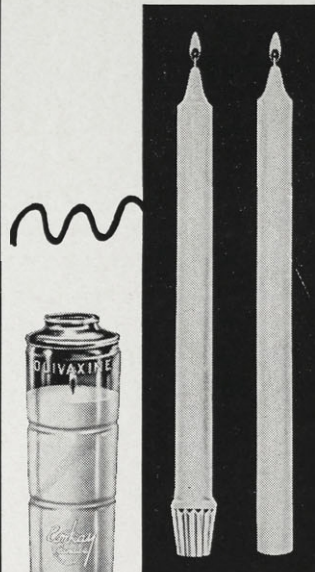
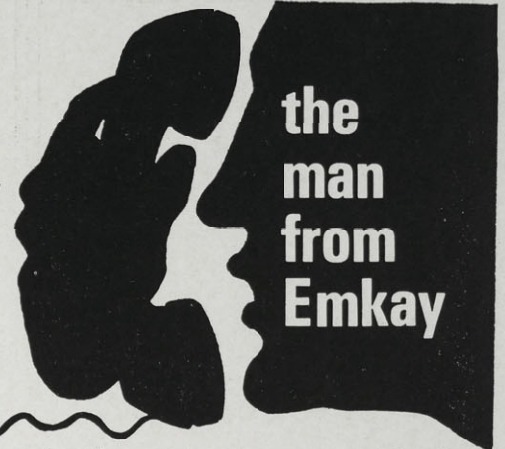
Trustees of Church Pension Fund were elected at Convention. Reelected were: Bishops **John Burgess**, Mass.; **Richard Millard**, Suffragan, California; **J. Milton Richardson**, Texas; **Thomas Wright**, East Carolina; and laymen **D. Nelson Adams**, **Daniel P. Davison**, **Joseph R. Eggert, Jr.**, **James B. Knowles**, **Carroll L. Wainwright, Jr.**, all of New York City; and **Peter H. Vermilye**, Boston, Mass.; **Willard J. Wright**, Seattle, Wash.; and **Gerald A. Lamb**, Connecticut.

Miss **Hattie K. Bunting**, Pennsylvania, was elected President of Daughters of the King.

About The Cover

The Rev. **William R. Coats**, Chaplain, University of California, San Diego, speaks at the open hearing on Program and Budget, Friday night, October 16, urging deputies to consider program priorities first and then go home and raise the amount of money needed.

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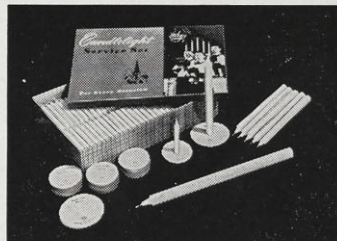


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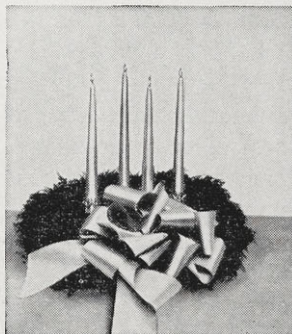


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EDITORIAL
REFLECTIONS FROM
GENERAL CONVENTION

WHAT HOUSTON SAID TO US

By William S. Lea

THE 63RD GENERAL CONVENTION of The Episcopal Church is now history, but its melodies and its dissonances will linger on for many a day. It may take several years for us to realize the full implications of what happened at Houston.

We must try, however, even at this close range to hear what this General Convention said and to evaluate its conclusions. First of all we can say without contradiction that the worst things that many feared did not happen. Those who tried so desperately to sow what could have been fatal seeds of division were unable to do so. Despite what one bishop called "planned polarization," our Church remained united. We demonstrated that we can deal creatively with great differences on individual issues, because in the basic matters of love and commitment we all serve the same Master.

The Church demonstrated at Houston furthermore, that it did not—and will not — turn its back on the genuine issues of our time. There was, however, an obvious demand that the Executive Council of our Church show more responsibility in grants which are made, and that we give more than lip service to the definite criteria set forth at Seattle in 1967 governing the nature of organizations and movements which we propose to encourage and to aid.

Some have called this a swinging toward conservatism. But is it not rather the expression of a desire for more reflection before decisions are made, and more responsibility in the decisions which we make? At no time was there any real disposition to turn away from the commitments which we have made to the poor and to the oppressed as they seek to realize their legitimate aims of self determination and human dignity.

What comes of this Convention may depend ultimately upon whether or not our leaders really hear what was said in Houston and read between

the lines the mandate which they were given.

Many people talked about power. It may be that the real power is applied most effectively in the appointment of committees; that is, committees of the Executive Council and the Joint Committees of the General Convention. There must be a better balance in such appointments if the will of the whole Church is to be effectively expressed. Participatory democracy does not mean just seeking out special representatives from minority and pressure groups, but the willingness to hear both sides of every argument and not to allow the membership of any decision-making body to be so packed that only one point of view ever prevails. The University of Illinois Athletic Board recently fired its football coach, but the Board hadn't reckoned with the players who immediately said they would strike. This should be a warning to all who would act without taking into consideration the desires of those who will play the major part in the action.

The men and women who were elected to the Executive Council of our Church do represent a fine balance between what we sometimes call conservatives and liberals, although these terms are far out-of-date today. If this decision of the Convention is to be effective, however, the same kind of balance must be maintained in all of the committees of the Council and the Convention. This is what the Church has said it wants. And this becomes particularly important since the General Convention itself set so few budget priorities and the Executive Council will have to make so many final decisions as to where our money will be spent. The same dollar cannot be spent twice; therefore prudence and fairness is essential in decisions about the General Church Program budget.

To me the biggest lesson of all from this General Convention is the necessity for a much more effective communications program. This must begin with the willingness on the part

of the leadership of our Church to tell all the facts, indeed to tell it like it really is. Many of our bishops and parsons grew up in the mold of one-man leadership which required a tight central authority. This was the style of the great paternalistic bishops of a generation ago who felt that it was better for them to make the decisions themselves because they knew what was best. In the complexity of contemporary life, this style of management and of leadership is impossible. It only brings resentment and revolt, no matter how benevolent its intentions may be.

Nearly all of us are agreed that one of the basic weaknesses in the Church today is a lack of trust. This hurt must be healed. The credibility gap must be closed. Most importantly, the seriousness of the problem of communication and credibility must be honestly faced by our national,

diocesan and parochial leadership alike if the Church is to be effective in our time. One layman said to me that "our leaders can no longer afford to act as if they do not need us." The solution of such problems may demand new structures which are more open to the real forces of participatory democracy. At present, staffs make too many policy decisions which laymen are simply unwilling to follow. Our leadership can inspire great movements, but leadership cannot force them, nor manipulate them.

Unfortunately, many important issues were obscured by the rush of last minute business. This indicates the need for a control system so that bishops, deputies and delegates know at all times where legislation is. Also implied in this is a demand that precious time during the first week of Convention not be wasted so that at the end time is left for the most im-

portant matters.

But let us end on an optimistic note. The Church proved that it can deal with change and not be threatened by it. This is one of the essentials in a rapidly changing world. If we are to make mature judgments we have to distinguish sharply between the variables and the constants. As we move forward into an uncertain future in which we cannot see exactly where we are going, we should remember Abraham who went forth "not knowing whither he went," but always looking for the City of God.

Faith was essential for him, and it is essential for us, because only through faith and hope can we face the future unafraid. Abraham was able to move forward because he believed that the God he followed was the Lord of history. We, too, can be unafraid if we do not forget that we follow the same Lord. ◀

PEOPLE AND ISSUES:

JAMES CONE on BLACK THEOLOGY,
ROBERT McAFEE BROWN on SPIRO
AGNEW, CONTINUING REPORTS ON
ECOLOGY, THE 'THIRD WORLD' AND
OTHER FRONTIERS IN RELIGIOUS
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WORLDSCENE

Executive Council: Business before Houston

The Executive Council members at their quarterly, pre-Convention meeting October 8 and 9 considered matters related to General Convention, but also managed to do some of their own business.

They passed nine GCSP grants totalling \$260,000. One of the proposed grants, to the Black Awareness Coordinating Committee, Denmark, S.C., was protested by Bishop Gray Temple, South Carolina, and Bishop John Pinckney, Upper South Carolina. They appeared before the Council to bring information to prove that BACC members have committed violence and were therefore ineligible for a grant under GCSP criteria.

In a two-hour debate some Council members said there was no question that some of the people in the group had been involved in violence since some students have been convicted. "But we need to look at the circumstances, at how this happened, to look at the whole community situation," Dean Frederick B. Williams, a member of the Screening and Review Committee, said.

This was a subject that was to come up again during the General Convention, though no further action was taken and the grant still stands.

In other action, Council:

► **heard a group** of young people protest the Council's May 20 endorsement of student strikes contained in the Crisis in American Life statement issued at that meeting (see July issue).

► **heard that a total** of 384 communications had been received on that subject; 277 from individuals of whom only 23 were supportive. The largest concentration of comments came from the Dioceses of Albany,

Louisiana, Tennessee, Virginia, and West Virginia.

► **heard Dr. Charles Willie** challenge the Internal Revenue Service decision that support of student strikes might jeopardize the Episcopal Church's tax exempt status. Dr. Willie said he thought "student strike" had been misrepresented to the IRS so it was compared to an industrial strike and not an "educational campaign." The reply from IRS caused the Council's Executive and Finance Committee to cancel the planned special offering for such activities which was to have occurred in September, 1970.

► **voted to rescind** its action on student strike activities and to give the Presiding Bishop authority to appoint a committee to make program suggestions about how the church can support student social activities.

► **heard and approved** the nomination of Paul A. Tate, Associate Deputy for Overseas to the post of Deputy for Overseas. Mr. Tate, veteran career missionary and mission executive, is the first layman to hold



Paul A. Tate

the post since Dr. John W. Wood in 1940.

► **heard Treasurer Lindley Franklin** report that \$117,168 has been received through the special offering for Indians and Eskimos and that \$245,864 was received through the offering for the National Committee of Black Churchmen.

► **Also heard** from Dr. Franklin that as of August 31 there was a \$2,346,616.42 deficit in the General Church Program budget caused mainly by lack of diocesan pledge payments and an unusually high load of expenses in the first six months of 1970 (see bar graph chart, November issue).

Anglican Council: Report from Jamaica

The Anglican Council of North America, meeting in Montego Bay, Jamaica, in October, decided that the new concept of consultation on an area basis should be continued, although some members expressed grave doubts about expense and usefulness.

Archbishop Alan Knight of Guyana, Metropolitan of the West Indian Church, questioned the expense of such a meeting to discuss "interesting but highly theoretical issues." Others went along with his assessment, although all agreed with Bishop John Howe, Anglican executive officer from London, England, who said that regional consultation is the only valid method of operation in this century.

The concept of regional councils, involving independent Anglican Churches in common geographical areas, arose from the 1968 Lambeth Conference as an alternative and supplement to the once-a-decade meeting. The Jamaican meeting, involving the Anglican Church of

Canada, the Protestant Episcopal Church in the U.S.A. (PECUSA), and the Church of the Province of the West Indies, was the second for the western hemisphere. It involved Roman Catholic and Protestant observers as well as the 21 official delegates and staff.

The Council's first act was to change its name to the Anglican Council of North America and the Caribbean to bring the English-speaking West Indies into the picture more clearly. To date, only this council and the Southeast Asia Regional Council have organized.

In other actions the delegates:

- Decided to continue to rely on the national staffs of PECUSA and Canada rather than appoint their own.
- Agreed on a budget of \$13,000 subject to ratification by member churches. The contributions: \$7,800 from PECUSA; Canadian Anglicans, \$4,200; and the West Indies, \$1,000.
- Approved a regional Anglican Congress for North America and the Caribbean for 1974 (*see October issue, p. 42*). If this action is approved by the member churches, the Congress will be called "A Festival of Faith for the Americas and the Caribbean." A feasibility study prepared by Bishop G. N. Luxton of Huron, Canada, estimated that the gathering would attract 650 delegates at an estimated cost of \$150,000. Financing would come from the participating dioceses in the Western Hemisphere.
- Elected Archbishop W. L. Wright, Acting Primate of the Anglican Church of Canada, chairman of the Council for a one year term; Bishop Stephen Bayne, retiring executive vice-president of the Episcopal Church, vice-chairman; Archdeacon Michael Eldon of the Bahamas, secretary; and J. R. Ligertwood, Toronto, treasurer.

English Invest In Development

The church commissioners, who manage the Church of England's assets, are making available \$2.4 million for investment in developing countries.

The announcement revealed that this sum is not being invested directly by the Church but by the commis-

sioners who will buy stock from the government-backed Commonwealth Development Finance Company. This company has the equivalent of \$65 million invested for development purposes in 27 countries.

A recent investigation the commissioners made in response to a request of last year's Church Assembly showed the new investment monies are supplementing a total of some \$43 million already being invested indirectly in the "poorer" developing countries. They also found that the new investment could be made without breaching their statutory duties toward the clergy.

Anglican-Lutheran Talks Progress

Anglicans and Lutherans, holding their first formal theological conversations on a world-wide level, have found substantial agreement in areas such as the scripture and ancient creeds.

The meetings, which took place at Exeter College, Oxford, England, in September, followed previous discussions between individual Anglican and Lutheran Churches and resulted from resolutions of the Executive Committee of the 1968 World Lutheran Federation and Lambeth Conference.

The Rt. Rev. R. R. Williams, Bishop of Leicester, and Archbishop Emeritus Gunnar Hultgren of Uppsala chaired the conversations. The discussions were conducted in the context of the present tasks and needs of the Church today with reference to places outside Europe where Anglican and Lutheran Churches face common challenges in the same geographical areas.

The participants expressed a desire that the conversations should have as a goal the establishment of a basis for reciprocal recognition and fellowship between the two churches. They noted that in parts of Africa and Asia this could serve as a first step toward organic unity. Participants joined in common worship including Anglican and Lutheran Communion services.

Representative Episcopalians from the United States included the Rev. Dr. R. H. Fuller of Union Theological Seminary, the Rt. Rev. R. S. M. Emrich, Bishop of Michigan, and the Rev. J. H. Rodgers,

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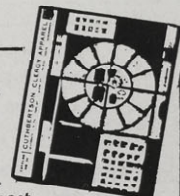
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WORLDSCENE

Professor, Virginia Theological Seminary.

Three more dialogue sessions are planned, two in 1971 and one in 1972.

First Orthodox Saint Canonized in Alaska

The first saint in the Orthodox Church in America was canonized in ceremonies in Kodiak, Alaska, in August. Father Herman of Spruce Island was a humble monk who taught school, ministered to the sick, and got himself arrested in the 1800's while fighting for better treatment of Alaska natives. He came to Alaska in 1794 to help establish the first Orthodox church in the new world.

Three for Women

• According to a recent study 70 churches have given approval to the ordination of women, although reluctance to include women in the ruling bodies of the churches continues.

The findings were presented to the World Council of Churches in a report of a consultation on the subject of women clergy, sponsored by the Council and held at Cartigny, near Geneva, Switzerland.

• In Bangkok, in October, 53 women from 30 countries attended the five-day meeting of the International Committee on the World Day of Prayer. The Committee set themes for study and action that stress the role women can play in efforts to build peace.

Caribbean women will write the material for the 1971 theme, "A New People for New Age" and European women, the theme for 1972, "All Joy Be Yours."

The Committee plans and promotes the World Day of Prayer, observed annually the first Friday in March. For the first time, an observer from the World Union of Catholic Women's organizations participated in the meeting.

• Women have begun serving as commentators at Mass in St. Hugh's Catholic Church, Miami. Mrs. Leona Cooper, one of three women on the parish Christian Life Committee, which broke the "barrier," said, "I think women should play the same role in the Church as men."

Church Army Officers Meet

The commissioned officers of the Church Army in the U.S.A. met in a General Conference near Jamestown, N.Y., in August, discussed the Church today, shared experiences, and drew up a new statement of purpose.

The conference was called by the board of trustees to involve the commissioned officers in decisions on constitutional and reorganizational changes in the structure of the corporation. Since Church Army officers are stationed all over the country, a wide perspective was possible.

The Rev. A. Malcolm Macmillan, a veteran deputy to General Conventions from the Diocese of Erie, provided a focus on the coming Convention in Houston.

As the officers struggled to word a new purpose statement they recalled a quotation from the biography of Wilson Carlisle, founder of the Church Army: "Social work should be more evangelistic and evangelistic work should be more social", he always declared, and he regarded any idea of separating them equally as fantastic as a suggestion for divorcing the boiler from the engine." The new statement says, "The Church Army is a society of Christians committed to the widest possible social and evangelistic ministry." It will be voted on by the whole corporation at its annual meeting in January.

Other recommendations included a new organizational structure, giving commissioned officers definite responsibilities and powers in the operation of the society, and plans for a new regional training program. The delegation of commissioned Indian officers initiated the latter idea as well as a suggestion that the next General Conference be held in the Dakota region.

The Church Army is an organization of converted and trained laity serving the church in evangelistic, pastoral, social, and educational work but financially dependent on contributions from interested persons. They faced an acute financial and organizational crisis in 1969. This meeting was one of several concrete steps taken in 1970 to improve their situation.

critics of the Church, and not be uncritical lovers."

There was a little problem when some long-haired kid—where do they get those clothes?—said something about the Weathermen. People hissed him and for a sec I worried what would happen next, but it all got back on the track O.K.

Went to my work group next. There are all different sorts of people and it's been good, but sometimes very confusing. The other day a Chicano (that's what the more militant Mexican-Americans call themselves—it's like "black") was in our work group, and I'll tell you there aren't many easy answers left anymore.

He was talking about how his group—he lives in Houston—had been beaten up by police when they went to the school board meeting to protest the conditions of the schools. He said he had been a revolutionary for many years. Some woman said "And you're still a Christian?" He answered yes and she asked him what that meant. He said you didn't have to shoot people to be a revolutionary, you could be a social revolutionary. But just about when people breathed a sigh of relief, he said he'd been in jail four times all for the same thing—guns. He said police come into his neighborhood—they did it just the other night—and take people out of their homes for no reason and so he keeps a gun to protect himself. It does throw a different light on "violence," doesn't it? Another woman suggested that a rotten school system might also be violence. Violence, I'm finding, is a many-faced word.

We were just starting to get warmed up when it was time to quit. Had a quick dinner 'cause I wanted to go to the War and Peace Open Hearing. Truth is, I'm too tired to tell you about it, and I know you'll want it in detail. So shall do it in my next letter.

Love,
Jack

Tues. a.m.

Janey dear,

Barely caught some breakfast in time to make it to the HD—that's how they abbreviate House of Deputies on all our stuff. Can see that all of us can't have breakfast at the last minute and since I like a real man-size—but why am I telling you that?

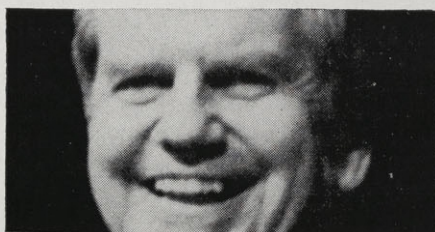
Anyway, HD was pretty dull. Amendments to the rules of order—when I haven't learned the old stuff yet—some Church Pension Fund things—and adjourned at about 10:30, so I'm grabbing this time to tell you about the hearing last night.

There must have been about 40 speakers, and the agony there mirrored the agony everywhere. The draft versus a voluntary army, the position of the conscientious objector, the difficulties of the clergy trying to counsel him. We also heard from some Armed Services Chaplains, and some ex-service men who are now C.O.'s. I was sorry they didn't give Bishop Moore time to tell about his trip to Vietnam, but everyone was limited to three minutes and they couldn't make an exception for him. He squeezed a lot in his three minutes, though—that until we get rid of the Thieu regime there can be no peace, that they are a fascist regime. Another guy who was the father of two draft-age boys felt it was too late to worry about how we got into the war. "The question is what do we do now? We cannot pull out and leave troops exposed." He wanted Convention to commend the President for his recent peace address. Many people pleaded for a strong anti-war resolution, and to put draft counseling in the budget on an equal level with the Armed Forces chaplaincy work.

I was moved by the director of the Houston draft board who talked about the difficulty of decisions about C.O.'s. He said it is a peculiar thing to be on a draft board and also believe in C.O.'s. "You are supposed to believe in war. I don't. But I believe in the law of the land and that law includes the Selective Service Act." Then he said, "I've learned something from you boys tonight and I want to thank you."

Then a man from Boston really nailed it when he said, "I'm the father of three sons. One is in the Navy, one in the Coast Guard, and one is a C.O. I must be father to all three of these boys so I cannot belong to a Church which cannot minister equally to my son in the Navy, my son in the Coast Guard, and my son who is a C.O."

So now you know why I wanted to tell you all about this. I tried to catch up with him in the hall afterwards and tell him we are in the same boat, but couldn't catch him. He is a deputy and I'm going to try to locate him later. Off



Bishop John Hines . . . ovation omen

to grab a sandwich and get to the Assembly by two.

Love,
Your Jack

Tues. eve.

Dear Janey,

Would you believe I'm already playing hookey? Was going to the Prayer Book Revision open hearing, but I decided during dinner to skip that and come up to my room and try to describe this afternoon's Assembly and work group to you.

The subject, as the moderator pointed out, was "racism in the Body of Christ. This is not debatable, and therefore we will not debate it." He introduced the Executive Director of UBCL—that's the Union of Black Clergy and Laity—a guy named Jim Woodruff. Well, wow. This guy uses humor the way most people use forks. He would drive home a point, then before we could hurt, he would make us laugh. He talked about A.B.W.'s—which none of us caught until he explained it stood for "anything but white." And, "Stereotypes, like superstitions, come into being when there is a situation you can't control." Would like to beat that around in our adult class when I get home. He also gave a fascinating bit about the Arabic number system, caustically asking us if any of us knew what the European number system was. Then he answered it saying, of course, it was Roman numbers, which we now use exclusively on cornerstones and something else I didn't catch. All by way, you see, of pointing out to us that our much-vaunted European culture may not be the be-all we like to think. He said a lot of other things about black history I wish you could have heard. Maybe we should get some books on this and bone up some this winter.

Next was Bishop Burgess of Mass. And again I wished old Archie were here 'cause I think he might have squirmed some. He reminded us that most of us didn't like Martin Luther King while he lived. We thought he was a troublemaker, that things were so much better before that Montgomery bus strike. And most of us didn't like the NAACP back then, either, he said. But now Episcopalians are suddenly enthusiastic members, and want us to give our money to responsible people like them. He wound up asking us to try to have confidence in our black leadership, that in large measure it is we who will determine if they remain loyal.

Next came Father Paul Washington.

LETTERS TO JANEY

You know, honey, the black priests really can preach. Sure wish we had that kind of "soul" in our parish. Somehow it combines the old Gospel preaching but with the social gospel in a way I at least have never heard before. One thing in particular Father Washington said I'm going to remember for a long time: "You gave us the Gospel without ever having received it yourselves." Ouch!

Then there was a Sioux Indian from Cleveland. He talked about how when his people owned the land, the missionaries brought them the Book—and added, "Now you've got the land and we've got the Book." He really lashed out at the ignorance and apathy about Indians. Oh, yes, one thing he said was that "You people think we're supposed to do rain dances. Believe me, Indians like good weather, too."

Then there was Henry Parker from the Delta Ministry. He too, interlarded what he had to say with jokes, all of which drew big laughs. But the thing he said that got me was the lyrics from some song. "Been down so long—'til it don't bother me."

There were a couple of others, but between you and me, I had taken in all I could and was just sort of sitting there wool-gathering. (Gee, wonder if that's a racist expression?) Suddenly came to, realizing there were electric shocks going through the auditorium. Dean Fred Williams, the UBCL president, was talking and I started listening hard. They—he—was objecting to the plans for the GCSP Assembly for tomorrow, and said they were "terminating communications" with Convention until, apparently, something was done about it. Know I flunk as a reporter on that, but it was so sudden, so unexpected, I don't really think most people really understood just what it was all about.

I sat there kind of dazed, and suddenly remembered my work group and hiked over there real fast. The work groups, as far as I was concerned, were a gift from Heaven this day. For I didn't really want to talk about all this with the guys in our deputation. I wanted to talk with an assortment of people and really have a chance to build some on what I'd been hearing all afternoon.

I know you're going to want to know all about that, too, but this has taken so much longer than I thought, that I've honestly got to stop now or I'll never be up and at 'em tomorrow.

Will write again just as soon as I can.

Love you, and miss you—
Jack

Wed. noon

Dear Janey,

As if you didn't already know—this idea of giving you a full and first-hand account of this Convention is just not going to work. But bear with me, and I'll keep trying.

The HD was more interesting this morning. For one thing, we went into Executive Session to "consent to the election of the Bishop of Taiwan." Now there's something for you. All the fuss about self-determination for overseas, and then we sit there and "consent" to their own choice of a bishop.

But I don't mean to get sidetracked on this stuff 'cause I want to tell you about the work group yesterday—if I can. We have about 30 people, so I haven't begun to get the names straight yet, but here goes anyway.

Man: What do they mean by racism? I think it's just anything they don't like! If we're going to be challenged to admit our racism, they have to equally declare theirs.

Woman: I think we should go get some information from the black caucus.

Leader: You can't; they won't talk to you now.

Man: I went to the Assembly to get some ideas on what racism is.

Leader: Well, I think one of them said it was "when you mold them to be like us." That's racism.

Another guy: Also, when you use race to destroy, exploit or oppress another person.

Woman visitor: Isn't the withholding of money from parishes a sign of racism? GCSP is only 2 percent of the budget yet some parishes kept all their money back. Isn't that racism?

Man: I refuse to take a position that our church exists to exploit somebody, and I reject the unqualified position that we are racist.

Youth rep.: Then how do you explain this country's investments in Latin America that contribute to the oppression there?

Man: Well, I would have to discuss that another time.

Another man: I think you're hedging on that question.

Woman: Grant us, at least, that we took our investments out of South Africa.

Deputy: This church supports, holds the hands of, the people who run the country—and those institutions have been demonstrably racist. Maybe unconsciously. But they have failed to recognize the humanity of people because of their color. The church is part and parcel of that. I think that's a shock—we don't want to say "Well, I'm a racist" because that hurts—

Priest: We are condemned by the fact that right beside us there was oppression—we always get off by saying "Well, I didn't beat a slave."

Man (this is the same guy who's been saying he didn't want to say we're racist): I am a member of a downtown church—we threw open our doors to blacks. We wanted them there; I wanted them there. We let them come in, but they chose not to accept us.

Another man: Sir, I'm not picking on you personally, but you said you "let" them come—do you see how a black man could interpret that as racism?

First man: Well, thank you for correcting me—I meant we "urged" them to come.

Priest: You know, the fact that GCSP is the only program that has all kind of controls does make you begin to think. I don't want to believe it, but that may be racism . . .

Jonathan (kid): One of the reasons I'm still in the church is that we have admitted racism, we are working on it . . . but there's a long way to go.

Got to run, or I'll miss the GCSP Assembly.

Love,
Jack

Wed. night

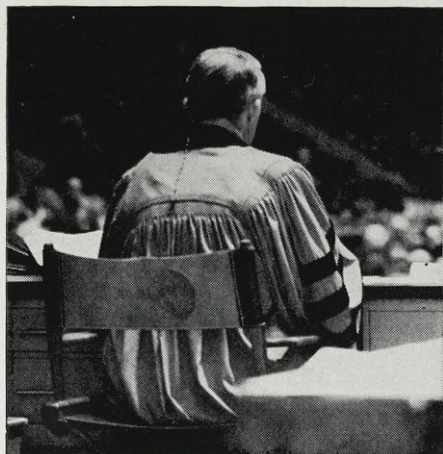
Janey dear,

Lordy, Lordy, how am I going to keep up with this????? Now have so much backlog to tell you. I'm overwhelmed. And I keep thinking of things I forgot to mention. So maybe that's the place to start.

Haven't mentioned the every-morning meditations and prayers Massey Shepherd does in the HD. They are fine stuff—and talk about relevance! And you would have enjoyed, right after the women were seated in the HD, hearing Dr. Coburn say, for the first time, "Ladies and Gentlemen."



Oscar Carr, Jr. . . . agenda and alligators



President John Coburn . . . line tosser

Every once in a while I get to feeling like a yo-yo. We start off with some resolution, debate it for a few minutes, then up pops someone with an amendment and we thrash that out, and usually vote it down. Then we go back to the original resolution—for maybe 60 seconds, and someone else pops up with a substitute. We debate it, and it loses, so we go back to the original resolution again—well, you get the idea. And another thing you have to get used to is the idea that you spend most of the time hearing from the opposition. Rarely is the major time spent debating from the positive. Presumably the fact that that is where you start gives it some kind of weight. Well, maybe I'll understand all that better further on.

Another thing. The kids fascinate me. Lots of them are here and they aren't all alike, of course, but many of them have an openness that's appealing. Today I was talking to a boy who told me that he has walked around the gallery section of the HD "lookin' for a place with good vibrations." He said he found a place by the Central New York delegation. "Those people are mellow people." Our Johnnie would like that, wouldn't he?

Wish some of the people on our MRI committee could have heard Bishop Howe, the Anglican Executive Officer. He spoke to us briefly—was it yesterday?, well, whenever—and said that while it was under question in some quarters, the principle of MRI is profoundly right and apt, and that we've only begun to understand what it means.

There has been a bunch of stuff on clergy pensions, but I've got to admit I don't see what all the fuss is about, because as far as I can get it, it all involves study this and study that, but no action.

And now, of course, I've run out of steam and am much too tired to even begin to tackle describing the four hours this afternoon in the GCSP Assembly.

Suffice to say that the Agenda people and the UBCL worked out a compromise—and we had a double dip session that was exciting, to put it mildly. Then there was an open hearing on GCSP tonight, but I'd had all I could take in. More soon.

Love,
Jack

Early Thurs. a.m.

Dear Janey,

I've been sitting here looking at the paper for about ten minutes, trying to figure out how the dickens I can possibly tell you about the GCSP Assembly. As I told you, it lasted four hours. The clearest thing in my mind is the fact that it is a crime that you're not here to be hearing all these things, too. And for that matter, everyone in our parish. I feel bombarded with things to think about, things I want to talk about and I keep feeling reluctant to talk to the guys. Did finally figure that out—that I can feel my mind being stretched, and I'm afraid to find out that theirs hasn't been too. And the things I sense happening to me are too frail to be beaten on yet.

The next clearest thing in my mind is that this whole matter of racism and GCSP is not the simple thing I thought. I know you remember my blowing my top when we read about some of those grants being made. In fact we were both sure that those people in New York had lost their minds, at the least. I guess what I am trying to say is that, while I still strongly doubt that they should have made them, I am beginning to see why they did. And I think that the reason is that they have been exposed to the things I've heard the last couple of days, have known the people I've been hearing talk and see some aspects of this whole thing that had not ever come into our lives.

I know, I know. I'm making like a philosopher or something and not telling you about what happened here, but maybe in the long run it is more important that you know what is happening to me!

Have to tear to the HD.

Love—
Jack

Thurs. p.m.

POST CARD

HD in session all day & finally got 4 resolutions passed on GCSP. Am exhausted, but also pleased with results. We can live with this. It keeps GCSP, and at the same time, plucks the thorns in it that had us all so upset.

Thanks for your letter.

Miss you—

Jack

Sat. afternoon

Janey me love,

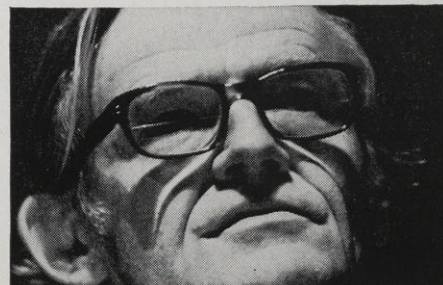
No wonder people want one week conventions—a week of this is about all you can stand. But let me see if I can catch you up on what has been happening.

This is a "button" convention. There's "Prayer Unites," "FCT," and "Laymen are for real." The best one, though, is the "ON" button. It can be turned around, when things aren't going your way to read "NO" and then when the going gets fuzzy, as I admit it has at times, it can be turned again to read "OZ," as in the land of. And I'll leave it to you to guess which way I wear mine when.

Friday morning we had a jolt in the HD—a message from the HB—Bishops, natch, that they did not concur with a resolution we had passed about studying the Provinces. I suppose this happens fairly often, but somehow, when you pass something in your House, you feel it is done and you forget that everything has to be approved in both Houses.

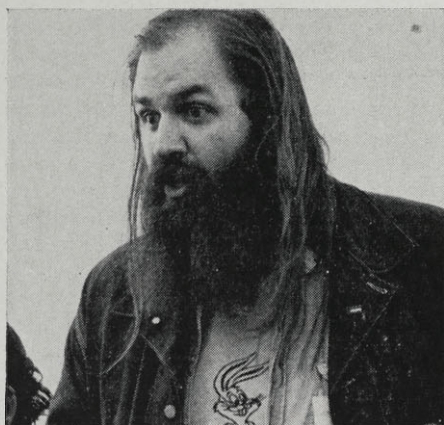
Then we got started on ecumenical relations. All these resolutions had been passed in the HB, but then went into a HD committee, and then they report on it. Not sure I understand just why we have so much duplication of effort, but that's how they do it. We concurred with the HB on Anglican-Roman Catholic relations. Dr. Vogel said something I really like, that Unity in this world is little agreements about big things. Nice, eh?

Then we got to COCU. Janey, you're not going to believe this, but it passed without one word of debate. I just sat there and gaped. As you know, I wanted it to pass, but there had been so much flak flying about it, that I sure thought there would be a big fight. Later I got to our Bishop to see if he could explain this. He gave me a run-down on what happened in the HB, and apparently it was pretty cut and dried in there, although they did amend the resolution we'd read in the Green Book. As I get



Bishop Paul Moore . . . Christ in eyes

LETTERS TO JANEY



Jonathan Tuttle . . vibrations

it, they extended the date that the responses to the study must be in. And they emphasized what I thought everyone knew by now, that this is study of the plan. And so some of us better hop to it, working out ways to set this thing up. Right?

Heard the report on the State of the Church, and got copies of it, so shall send it along to you. And had another go-round on that Church Pension stuff which they keep sending back to committee because they don't like what the committee reports to them. Some day I have to get off in a corner with someone and talk out this whole committee game. Seems to me there should be some things we could act on without benefit of committee, and it is obvious that we keep having to wait around for them to report.

This morning we began at 8:30, and had a rugged debate about the membership of Executive Council. We got rid of those special categories they put in at South Bend, with a sort of gentlemen's agreement that we would elect minorities, etc.

And now we come to it—the ordination of women. But first I've got to tell you that I sat there grinning to myself, 'cause it sounded just like the fights you and I have had about this. Didn't hear one new argument—on either side. And now you can gloat, because it got defeated in the clergy order, and it was nearly all clergymen who spoke against it, just as you predicted.

Jim is knocking at my door—we are all going out to dinner together, so 'bye for now.

Love,
Jack

Mon. eve, the 19th

Dear Janey,

Thank Heaven for the low weekend

phone rates! Do you realize we talked for 45 minutes? But it was worth it, and good to catch up on news of home, as well as catch you up on Houston.

You know, you have to be dedicated to go to a caucus at 7:30 A.M., but I hear that's what a lot of women did this morning. They are not happy with Saturday's action on women's ordination. Ordained or not, I heard that Mrs. James Oliver, an alternate deputy, preached by phone to Emmanuel Episcopal Church in Fullerton, Calif. on Sunday. She told them to call her for the 9 A.M. and 11 A.M. services, but in between, she fell asleep. So when the phone rang the second time and a voice said softly, "go ahead," she wasn't ready and had to say "Just a minute until I find my glasses!"

The women, by the way, are thinking of making a picket sign that says "The Episcopal Church is not an Equal Opportunity Employer!"

Got in a big hassle this morning in the HD about the Bonner amendment which is all about trying to get local involvement in GCSP—then sent it back to committee. Then got into another one over whether or not the BACC grant just made by GCSP should be cancelled. Really got some hot debate on that one. And not for the first time, I found myself wondering where I did stand. The grant is all tied up with that Voorhees College situation and I have distinct doubts about it, but on the other hand I can't see the General Convention getting into individual grants like that. So I was relieved when we tabled the whole thing.

This afternoon we had a joint session on Stewardship. Incidentally, the way they manage these joint sessions is just to add chairs at each deputation table for the Bishops—and they turn out to be darned near the only times the whole bunch gets together unless we have a diocesan caucus at night. We heard some more speeches—yes, you do sense that I've heard enough of those, and then questionnaires were distributed to each diocese. We went into sort of in-



James E. Woodruff . . . A.B.W.'s

stant-work groups, and spent half an hour filling them out. There were only three questions, but what questions! What programs would your diocese support most enthusiastically? The Bishop hemmed and hawed considerably, not quite sure what this would commit him to.

Next question was to rate the various methods of financing the national Church—quotas, no quotas, and so forth. Then the last question was what size total budget will you and your diocese support? And here the Bishop got really specific. Actually, it was an interesting experience, and certainly the first opportunity I've had to sit down with him and do that kind of thing.

Then we got word that the Bishops had elected a bishop for Ecuador and one for the Armed Forces. Someone moved that we not go into executive session and it was okayed. There was some argument about why Ecuador couldn't elect its own bishop, but we did consent to both. What they'd said about Ecuador sort of roused my curiosity so went tonight to the overseas open hearing for a while. Like I said before, there just aren't any easy answers any more, to anything. And now to bed—we start tomorrow on all day and night sessions, and it's a cinch we need them if we're going to get through all our work.

Miss you a lot.

Love,
Jack



Carlos Guerreros . . . no shooting

Tues. midnight

Janey dear,

Just a fast note to say that I'm in bed and real glad of it. Another day and a half to go, and we still have to do the budget, all the Prayer Book revision things, and a whole mess of canons on theological education and I don't know what all. Someone from Program and Budget said today that this Convention costs \$150 a minute, and all I could think was—and that does not include the beating we are all taking!

But anyway, I'll make it, and be home Thursday night and glad to be there.

Goodnight dear,
Jack



Dr. Massey Shepherd . . . HD prayers

Wednesday, p.m.

Janey,

Hadn't planned to write again, but am scribbling this during an HD session. Remembered a couple other things I forgot to tell you.

Did I ever tell you about the Youth Program? Money will come from the national church, but local screening and allocation committees will make decisions about grants to youth groups, something like GCSP. During the discussion—when was it?—I heard a good definition of "movement youth," what some of the college chaplains call "the hairy people." One priest said it meant movements of people rising up to challenge institutions. He said it could be compared to the Church in the early days when Orders were formed to meet a need the regular institutions weren't meeting.

We had a lively discussion in the work group about whether it really was true that 2/3 of youth believe in the aims of their more militant brothers and sisters even if they don't always believe in the means used to get to them. We tossed it around and it turns out most of us thought it's probably true. Will have to have some "deeper" conversations with the kids when I get home!

Oh, and a goodie I forgot. Bishop Hines came to speak to our House after we adopted a resolution marking the 25th anniversary of his consecration to the Episcopate.

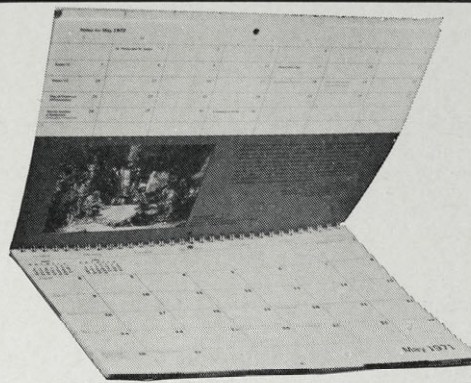
Dr. Coburn greeted him warmly and gave our appreciation for his leadership, but then he got less serious: "You cannot expect to hear this House say 'more power to the Purple'!"

An apt remark because the rivalry between the Houses can get pretty thick here.

Well, as I said, just some bits and pieces I forgot. Things are warming up here now with lots of stuff left to do, so I'd best get back at it.

I'll end with a quip I heard today—"God so loved the world that he didn't send a committee!"

See you tomorrow,
Love, Jack



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Summary of Actions

Continued from page 15

accompanied by two other U.S. bishops.

► Allocated, in the Triennial Meeting, \$1,478,363.88 for 69 UTO grants (see page 28).

► Consented to the election of the Rev. James Pong to be Bishop of Taiwan. Father Pong was elected by the Taiwan Convocation prior to the Houston Convention.

► Established a 15-member National Commission on Hispanic Affairs, to operate along the lines of the National Committee on Indian Work and under the same guidelines as GCSP.

► Re-elected unanimously Dr. John B. Coburn as President of the House of Deputies. The House gave him a standing ovation to show its appreciation of his "calm, collected, and real cool" chairing of the sessions.

► Elected as Vice-President of the House of Deputies the first black person to hold office in General Convention. The new Vice-President, Dr. Charles V. Willie, Professor of Sociology at Syracuse University, is a member of Grace Church, Syracuse, and a Trustee of Episcopal Theological School, Cambridge, Massachusetts. Dr. Willie, 43, was also re-elected to Executive Council.

► Decreased membership of the Church's Executive Council from 51 to 41 persons, eliminating special categories for youth and ethnic minorities approved last year in South Bend, and the treasurer, secretary, and vice-presidents as ex officio voting members.

► Elected 24 new members (see page 30).

► Refused, in the House of Deputies, to concur with a Resolution on the Vietnam War from the House of Bishops.

► Elected Lt. Col. Clarence E. Hobgood as Suffragan Bishop for the Armed Forces. Chaplain Hobgood is on active duty in the U.S. Air Force at Offut Air Force Base in Omaha. Ordained priest in 1947, he served in parishes in North Carolina and as Chaplain at North Carolina State College until 1951 when he went on active duty.



Deputies' President Coburn welcomes new Vice-President-elect Dr. Charles V. Willie of Syracuse University.

► Accepted into membership in the House of Bishops the Rt. Rev. Robert Mize and the Rt. Rev. Edward Crowther, in exile from their former African jurisdictions.

► Funded Project Test Pattern, the experimental project dealing with parish renewal.

► Reminded young people that no canons prohibit their being deputies to General Convention, and that where change is needed is in the parish and diocese.

► Adjourned, having consumed 1,020,000 cookies and 100,000 cups of coffee provided by the women in the parishes of the Host Diocese of Texas.

Switchboard

Continued from page 8

ing the above. . . . One of the laymen in this congregation saw it on my desk and said, "It looks like the national church is losing the South." I believe it is more than that.

The map shows that those clergy and laity who are the most vocal about our supporting the current and new programs of the national church (particularly those suggested to General Convention by Executive Council) are the ones who are not paying their minimum support. How can they . . . urge us to support GCSP, etc., when they are not doing it themselves? The old poker expression is still valid, "Put your money where your mouth is!"

It seems to me we need a "revolution" to get more self-determination from those who want us to make possible self-determination elsewhere. We are now concerned with priorities. This appears to be a priority of the highest order. . . .

THE REV. RICHARD F. NEAL
San Angelo, Texas

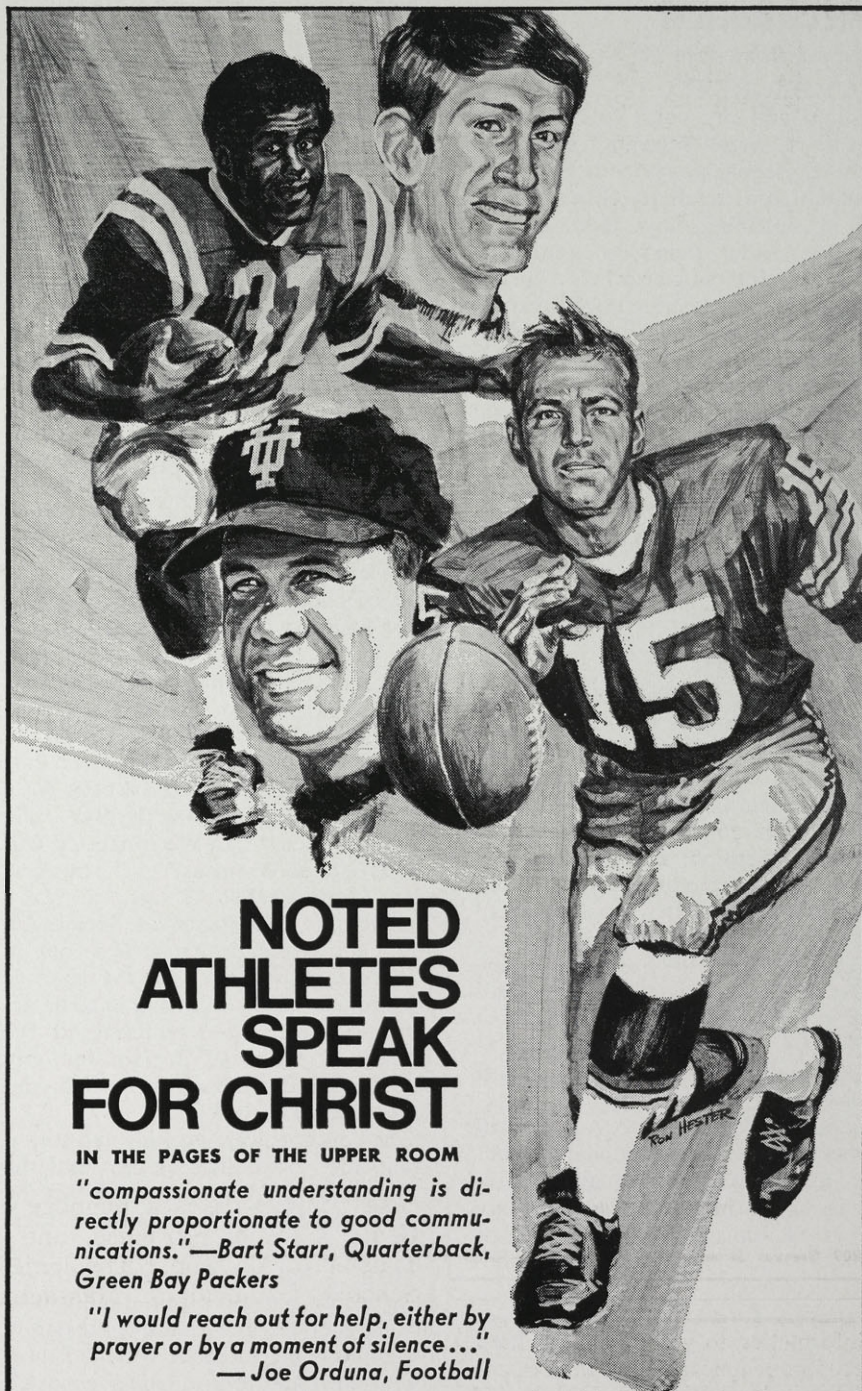
CALENDAR OF EVENTS

DECEMBER

- 6 SECOND SUNDAY IN ADVENT
- 7-11 Ministry and Worship conference at the World Center for Liturgical Studies, Boynton Beach, Fla.
- 8-10 Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
- 8 Annual meeting, Friends of the World Council of Churches, Inc., New York, N.Y.
- 13 THIRD SUNDAY IN ADVENT
- 14-16 Presiding Bishop's Conference for Bishops, Seabury House, Greenwich, Conn.
- 16, 18, 19 EMBER DAYS
- 20 FOURTH SUNDAY IN ADVENT
- 21 ST. THOMAS THE APOSTLE
- 25 CHRISTMAS
- 26 ST. STEPHEN, DEACON AND MARTYR
- 27 ST. JOHN, APOSTLE AND EVANGELIST
- 28 THE HOLY INNOCENTS

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Switchboard

Continued from page 57

WHAT DEGREE?

I wish to add my voice to those who advocate a more "relevant" education for the Episcopal priesthood. Now that consolidation of seminary education appears in the offing, how about a more pragmatic rather than just traditional . . . training for the clergy? . . . For instance, such preparation might include training for a non-parish or parish-affiliated priesthood through a profession [such] as social work in which the clergyman is both priest and social worker should he desire such an expression of his vocation. . . .

We must realize that the day of the "establishment priesthood" restricted to a parish setting is passing for many. . . .

WILLIAM A. MAESEN
Joliet, Ill.

DALLAS VOTES

This letter is in reference to an article ["Women's Rights in the Church"] in the October issue of THE EPISCOPALIAN.

You point out the Diocese of Dallas as one of three dioceses which does not permit women to serve as delegates to diocesan convention. You further point out that South Carolina at its last convention passed the first legislative step toward permitting female delegates.

. . . At the May, 1970, convention the Diocese of Dallas passed the first reading of a constitutional amendment that would permit women to be delegates to our convention. It was passed almost unanimously.

In addition to the above, a first reading was given to constitutional amendments that would remove all requirement as to sex in connection with any office in our diocese, except that which specifically must be filled by a bishop, priest, or deacon.

I am very sorry that we did not get this information to you in time to keep the error from appearing in THE EPISCOPALIAN. . . .

THE REV. CANON
JAMES P. DEWOLFE, JR.
Fort Worth, Texas

UNSCRAMBLE SUNDAY

My first reaction to Holt M. Jenkins' article ["Sunday Scramble"] on page 2 of the October, 1970, EPISCOPALIAN was a "Oh come on now, what gives?" . . .

I can well remember how things were on our way to church even though I was a parish priest at the time. And the answer was not in repeating the propers in traffic! The Collect is really based on the Epistle and Gospel and what has been experienced there; and it is not, in my book at least, to be used to salve a bad scene. Unless you want to worsen it,

which some parents may well want to do.

. . . Why not re-arrange Sunday morning a bit? Ever think of having the Coffee Hour first, just to mull for a while and relax over a cup you didn't have to make, at least not until your turn comes? Ever think of having the celebrant, priest or layman, "sense" the time to have the community (by then) move in for those "words-about-Life" called liturgy? Ever think about not leaving for classes in the mad scramble for the right room. . . . Ever think of having the feeling of really being known and listened to and loved rather than sitting broad side to an altar where nobody looks at anybody ever? Ever think about missing out on a scene where you are completely "at home" with the Presence that makes life real?

To me, this is far better than having Dad officiate at a Litany while driving a car loaded with wife and kids. . . .

THE REV. JOHN RILEY
Santa Barbara, Calif.

DON'T SHORTCHANGE GOD

After spending two evenings reading the October, 1970, EPISCOPALIAN from cover to cover, pondering the Rev. John Spong's article, "Can We Make Up Our Minds About Overseas?" . . . thinking over Cynthia Wedel's article, "Let's Change Our Approach to Social Action," and rejoicing that at least one in a leadership position had the courage to admit she could be wrong in some actions and decisions, trembling at the thought of the task in Houston, my thoughts wandered back to Toronto and the beginning of MRI.

The concepts were exciting and stimulating, the possibilities endless and the challenge of MRI loomed for me as the task of the "Go ye" commission must have to the disciples and the early Church. I felt we Christians were finally seeing ourselves as a family with all our energies and resources instantly available to the member with the most urgent need and each member expected to contribute his special talents and possessions for the good of the whole as together we serve our God. . . .

Could it be possible that if bishops, priests, and lay leaders had really accepted this challenge and entered into it with . . . enthusiasm, the average person-in-the-pew would have caught the vision and maybe the cataclysmic situation in the church today would never have occurred? . . .

As I see it, the body in session accepting the MRI principles really was open to a vision sent by God but somehow we managed to extinguish the fire before it interfered with our own self-directed lives. While hearing those who were at Seattle when the GCSP was conceived I had the feeling this had to be another

vision sent by God and with even greater challenge and larger risk than MRI. The fact that we so handled it causing the body to be split in two instead of united in devotion to Jesus Christ and service to fellowman, should come as no surprise. . . .

Short-changing God is deadly serious business; short-changing ourselves is a close second but . . . there could come a day when God will . . . abandon us to our own self-destruction as each Sunday we keep saying with our lips, "Thy will be done; Thy kingdom come" and Monday through Saturday keep on "doing our own thing."

MRS. W. WALLACE ROBERTS, SR.
Holly Springs, Miss.

HE DISSENTS

Bishop [Robert] DeWitt publicly extols all dissent against "The Establishment" of the government and people of the United States. His stand is supported by "The Establishment" of the Episcopal Church.

I am a dissenter. My dissent is with "The Establishment" of the Episcopal Church. I think that a very high percentage of the attitudes and actions of this Establishment in the past few years have been wrong. . . .

Mr. Agnew is a dissenter from those very vocal and often violent people who agree with Bishop DeWitt. The true measure of their belief in dissent lies in their comments about Mr. Agnew.

B. S. GARVEY, JR.
Wayne, Pa.

COMPARING PRIORITIES

I have read carefully the article, "Can We Make Up Our Minds About Overseas" by John S. Spong in the October issue of THE EPISCOPALIAN. I have also read the striking comments and analysis of the concept of "Self-Determination and the Overseas Church" in the September issue of *Issues*. In my opinion it is tragic to compare the two articles. Where John Spong puts stress on communication as a number one priority, the missionary writers in *Issues* put self-determination in every aspect of their churches' life. Where he questions the vitality of nationalism, the others put emphasis on the peoples of the Third World who are first awakening to its power as a life-giving force to their people and to some degree to our church. Where he questions the actual activity of our missionaries and the publication of their communications back home, the others witness to the depth of their commitment and understanding of their work. Where he worries about the Episcopal participation in effective use of communication media and completely ignores the excellent publicity related to the Presiding Bishop's Fund for World Relief, the others describe the vivid time

table for a self-supporting goal of a Latin American missionary district.

I remember in the '30's the grand old men of the missionary movement, John L. Mott, Archbishop William Temple, T. Z. Koo, and Kagawa. . . . And I'm aware of the action in the mission field of such leaders as D. T. Niles and Leslie Newbiggin. But the church at home was not listening and when I read articles such as John Spong's, I'm not sure that it is now. . . .

THE REV. SHIRLEY B. GOODWIN
Boston, Mass.

WOMEN ARE IN

Now that I have seen the picture of Deputy [Barbara] Butler on the front cover of the October issue, I have changed my mind about women deputies for General Convention!

THE REV. A. E. SMITH
Fargo, N. D.

VIETNAM POLICY STATEMENT

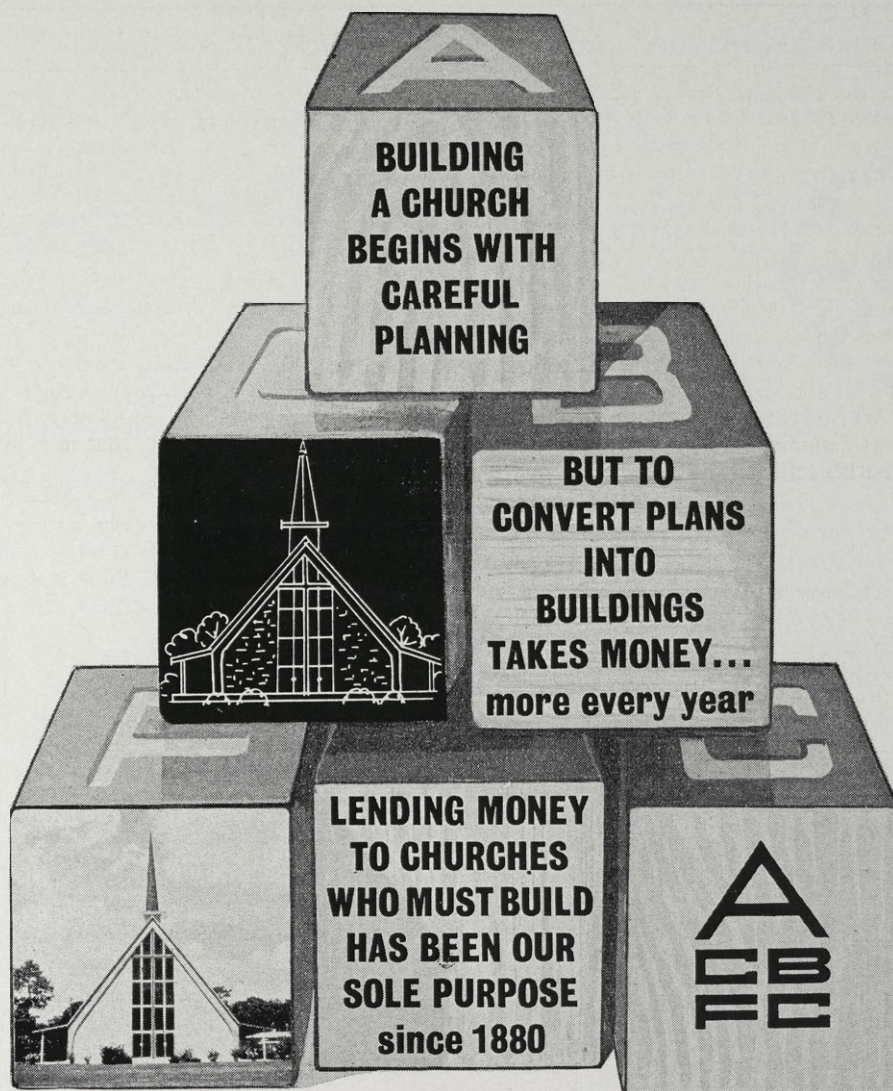
In issuing their foreign policy statement at General Convention, our bishops seem to be unaware that their suggestion for internationally supervised elections has been a standing offer of the U.S. negotiators for years. Such elections are consistently rejected by the other side, no doubt because the Viet Cong are in the minority in South Vietnam and could not expect to win an election. This very point is at the crux of the deadlock in Paris.

Our bishops have demonstrated a justifiable concern with the morality of both sides in this sad conflict. So far as repression goes, South Vietnam is still free enough so that peace demonstrations are permitted, an activity which would result in instant death in North Vietnam. The South Vietnamese government has, however, gone so far as to ask one of our bishops not to come to Saigon to stage any more peace marches. Is this perhaps what our bishops mean by "repression"?

Exactly what the bishops mean by suggesting withdrawal of support from the Saigon government is not clear. Are they suggesting that the United States impose a coalition government on the South Vietnamese? Or that we disarm the South Vietnamese before we go? Either course would be of questionable morality as well as wisdom.

. . . It is indeed regrettable that General Convention is held at such times that it cannot possibly be attended by people who have to work for a living. Our selective church "democracy" is so structured that it can more easily respond to professional political agitation than to the inspirations and concerns of the Body of Christ.

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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.

JUSTICE LINE

"Justice Line," sponsored by Calvary United Church, Cleveland, Ohio, provides a round-the-clock call-in service for anyone who wants to report criminal activities but who does not want to go

directly to police. Many of the complaints deal with narcotics, prostitution, housing problems, or potential violence.

Calvary's pastor, the Rev. Roger S. Shoup, said that many citizens, particularly in the inner city, are reluctant to inform police of criminal activity. He detected a fear that information called to police will reach the subject of the complaint and result in reprisal against the complainant.

Launched in July, "Justice Line" logged some 250 calls in its first three weeks.

SLIDES OF ART AND ARCHITECTURE

The Guild for Religious Architecture, an affiliate of the American Institute of Architects, has a collection of 3,550 35mm slides on contemporary religious architecture and art. Guild members and others involved in the design of religious buildings have contributed ex-

amples of their work and have brought back slides of European churches, temples, and synagogues from their travels.

The slides may be rented or purchased and a free catalogue will be sent upon request. Write to: The Guild for Religious Architecture, 1346 Connecticut Ave., N.W., Room 804, Washington, D.C. 20036.

RENEWAL

If all the sleeping folks will wake up,
And all the lukewarm folks will fire up,
And all the dishonest folks will confess up,

And all the disgruntled folks will sweeten up,
And all the discouraged folks will cheer up,

And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossipers will shut up,

And all the dry bones will shake up,
And all the true soldiers will stand up,
And all the church members will pray up,

And the Savior for all is lifted up—
THEN
you can have the world's greatest renewal.

—RICHARD CARDINAL CUSHING

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TO SOUND A BELL

The late Mary Elizabeth Chase, first woman to be elected vestryman in the Diocese of Central New York, is to be honored by family and friends with a memorial bell tower. Mr. John H. Chase would like to have anyone who knows where a modest size bell could be obtained to write to him at: Grove St., RD #3, Windsor, N.Y. 13865.

ADULT EDUCATION FELLOWSHIPS

Indiana University's Bureau of Studies in Adult Education announces the continuing availability of the Lilly Fellowship in Adult Education. The fellowships are made possible by a grant from the Lilly Endowment, Inc., Indianapolis.

The grant provides that the fellowships be awarded to responsible, qualified students who: 1) give reasonable assurance that they will pursue professional careers in the field of religious adult education, and 2) propose to complete advanced degrees in adult education at Indiana University.

Additional information and application forms may be obtained by writing the Director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. 49401. Applications for 1971-72 must be submitted by Feb. 15, 1971.

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