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THE Episcopalian

NOVEMBER, 1973

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LOUISVILLE REPORT

What Louisville said to us

Editorial Reflections from General Convention

From St. Louis to Seattle is a long way. The journey between the 1964 General Convention in St. Louis and the 1967 Convention in Seattle was, however, far greater than the 2,000 miles indicated on the map.

At St. Louis we were unable to act effectively in facing the critical and controversial issues of that time. At Seattle the atmosphere was different. Our Presiding Bishop called us in unequivocal terms to deal with the real issues, to be willing to take risks for Christ's sake, and in every sense of the word to become the servant Church which exists for others and not to promote its own glory or to assure its own preservation.

At South Bend in 1969 we tried to make more specific some of the things expressed at Seattle in principle. A few of the actions taken were questionable. The strategy was magnificent, but some of the tactics may have left much to be desired.

At Houston in 1970 we seemed to withdraw a bit, but actually we were trying to become more responsible in fulfilling the commitments we made at Seattle and South Bend. It was the beginning of a reconciliation process.

At Louisville the Church was determined to promote its own internal unity, but in the process we seemed in the eyes of many to withdraw, to retreat, to "play it safe." This is not the full story of Louisville to be sure, and in the long view Louisville may well prove to be the beginning of a more constructive advance along all the great fronts in which the Church is engaged, including social action, Church union, the restructuring of the Church, and the deepening of a sense of mission and ministry.

In the Episcopal Church today the Presiding Bishop plays a far more important part than in the past. In many ways he is the voice of the Episcopal Church. For

better or for worse, what he says and what he does are watched carefully by millions of people across the land. To understand the meaning of the Louisville Convention, therefore, we must consider carefully the man who was there elected Presiding Bishop.

The Presiding Bishop-elect, John Allin of Mississippi, comes from a conservative background. He entered the ministry under Bishop Bland Mitchell and never broke with him—as some others felt compelled to do over the issue of admitting Negro students to the University of the South, for example. Bishop Allin has moved far beyond the narrow provincialism of his home state of Arkansas of the 1950's although some say race relations in the Diocese of Mississippi have not improved, as they should have improved, under Bishop Allin's leadership. It isn't easy to be the Bishop of Mississippi. He must make his witness without moving so far in front of his people that he loses the ability to lead them.

Bishop Allin's friends say he is in favor of General Convention's actions to aid the oppressed and to improve the status of minority groups and that he certainly will be more conciliatory in working with and working through the tensions which inevitably developed around General Convention's Special Program. Some report that Bishop Allin feels that with so many splendid causes and so many good things which need to be done, it is not prudent to choose those causes and those projects which are obviously divisive.

Bishop Allin seems to be primarily a pastor and a mediator. There can be no serious question that he cares about people. He has proven himself to be a master of diplomacy. Trained at Sewanee

under both Prof. Meyers and Prof. Yerkes, between whom was a celebrated and continuous conflict, he must have learned the creative value of compromise. Under Prof. Meyers he undoubtedly learned about Hegel's classic formula of thesis and antithesis which leads on to a final resolution in a dynamic synthesis. This is a principle which may describe the way he works with opposing points of view.

Bishop Allin is indeed known as a mediator who has proven his feel for honest compromise. He knows how to listen and how to make others feel they are a part of the decision-making process. He demonstrated this as Chancellor of the University of the South in the selection of Dr. Jefferson Bennett as the new President and Vice-Chancellor (a notable selection, by the way). If Bishop Allin can bring this skill to the service of the whole Church, we shall be blessed indeed. He has demonstrated a superb feeling for finding the workable solution to problems. This is the kind of leadership we need.

To understand John Allin is to understand the ethos of the University of the South, which has from its foundation embodied a classic demonstration of Anglican comprehensiveness. For example, no polarization over churchmanship has ever occurred there. High church and low church are words that have little meaning in Sewanee. John Allin is true to this tradition.

The Louisville General Convention seemed to many of us to be one of caution and restraint, with a minimal inclination to take risks. It may not be remembered as a great Convention, but it might be remembered as a significant one, provided the new unity it sought to establish is not achieved by abandoning a fundamental commitment to the relevance of the Gospel of Jesus Christ to all the

by William S. Lea

affairs of sinful men in a broken world filled with unsolved problems.

On the other hand, despite the fact that this Convention definitely put the brakes on risks and necessary changes and refused to modify its rules and procedures so as to be more responsive to the will of the majority, it did accomplish much. The Marriage Canons, for example, were revised to show more compassion and to lift the whole matter of remarriage of divorced persons from the legalistic to the pastoral level. This Convention approved our continued efforts to produce a Prayer Book in the language of and relevant to the twentieth century while still remaining loyal to the faith and practice of our fathers. It kept the doors open to further advances in Christian union and especially encouraged more active dialogue with our Roman Catholic brethren.

What probably was most lacking at Louisville was the willingness to take risks—a sense of adventure—a feeling that the Holy Spirit was moving the Church of the Living God into new and exciting paths of service in His Name. God always has surprises for those who are willing to launch out into the deep, but surprises rarely come to those who try to play it safe. In that case, the usual surprise is unexpected failure.

At Louisville we did indeed try to play it safe. At such a critical point in human history there is in this the danger that the Church may settle for “the comfortable pew” and fail to hear what God is shouting at us in all that is happening around us.

History will record that, in one shining decade, Bishop John Hines almost single-handedly gave us a new vision of the Holy City, raised the sights of the Episcopal Church, and together with his colleagues saw to it that our Church responded with a spirit of noble ad-

venture and with “relevance” to the great tides of human aspiration and change which have swept across the world in this generation.

The office of Presiding Bishop under Bishop Hines has been raised to a new place of splendid

significance throughout the land and in the councils of Christendom. The Presiding Bishop of the Episcopal Church speaks for all of us in a world which has few prophets and a dearth of hope. He is far more than the Presiding Officer of the House of Bishops: he is indeed



“Where in the world is that reconciliation switch?”

What Louisville Said to Us

the servant of the whole Church today. His election is of critical concern to every member of this Church and to all Christians; it should therefore be the responsibility of the entire Convention and not the prerogative of the House of Bishops alone. Another Convention may see the issue more clearly and take effective action to make this possible.

In the meantime, we should pray that John Allin will bring his great talents to this important office without reversing the direction in which the Church has been led during the time John Hines has been Presiding Bishop. Bishop Allin may well be the most important influence in the life of the Episcopal Church in our generation, and we hope he realizes the great responsibility which is his. May God grant him the grace he needs to become the Presiding Bishop we need.

We must ask again and again what God wants of us in this generation. All other questions and all matters of ecclesiastical expediency are beside the point.

According to St. Ambrose, when St. Peter was fleeing from the persecutions in Rome, he met our Lord on the Appian Way and said to Him, "*Domine, quo vadis?*" ("Lord, whither goest Thou?") Our Lord answered: "I am going back to finish the work which I began and to suffer again for you." St. Peter then turned back to Rome where ultimately he was martyred.

His is the perennial question, "Lord, whither goest Thou?" We, too, must ask the same question. What does Christ demand of us today? Where is He going and how can we follow Him? Upon our ability to articulate these questions, to listen carefully for His answer, and then to go out and to follow Him depends the future of the Church for generations yet to come.

We understand that Bishop Allin is a man of prayer. We pray he will listen for the answer to St. Peter's question and proclaim it to the Church without fear or favor. In short, we pray he can get it all together without giving it all away.

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.—The Editors

WE'RE ALIVE

I read with interest your pre-Convention issue and your concern about Church funding. I feel your magazine has steadily improved in content.

A few years ago I hardly looked at *The Episcopalian* because I thought it superficial and flashy, heavily influenced by modish media formats which were pleasing to the eye but severely limited in their appeal to the intellect.

If you can continue to have substantial and thorough coverage as you have of late, I would be very disappointed to see your demise. This is a significant change on my part.

Donald B. Harris
San Diego, Calif.
Chaplain, U.S.N.

I think the September, 1973, issue of *The Episcopalian* is the best and most informative issue you've ever published.

Hopefully, it has made *The Episcopalian* irreplaceable.

Robert H. Fulton
Syracuse, N. Y.

I have just finished reading the September issue of *The Episcopalian* and want to express my appreciation for the splendid job you are doing with the publication.

I enjoyed in particular the sprightly piece, "Our Words," by Judy Mathe Foley. In brief span, it presented a wonderful overlook on the Church's mission and agenda. Its concentrated exposition was a marvel of research, organization, and presentation.

Its reference to Lewis Carroll in relationship to the semantics and vocabulary of current problems of theology could well have been extended to include Alice's telling phrase: "...curiouser and curiouser."

Marilla F. Winters
Wilkes Barre, Pa.

While I definitely belong to an obsolete generation and have occasionally felt the magazine often tried too hard to be "smart," I am, in all honesty, moved to thank you for the issue of July, 1973, which contained the much-needed article, "Living Beyond Watergate." I have read and re-read it, and as you suggest in a prefatory word, "It is not necessarily what we like or what we agree with," yet I am grateful to you for having made the compilation available.

I am so delighted with this issue that I have hunted out from a file and re-read numerous articles and find many which, when re-read "in tranquility," are equally a delight.

May I say, personally, only that I am in my 90's, have been a lay reader for nearly 70 years, a college chaplain for 18, and have contributed a short daily prayer for the front page of our local daily paper for over 21 years. I am, by virtue of long years only, the oldest living teacher of speech in the United States.

John H. Frizzell
State College, Pa.

SEABURY ADVOCATE

At last! Someone, John H. Snow in "The Seabury Series Was No Edsel" [October issue], has come to the defense of the Seabury curriculum! I have often felt alone in my belief that the development of this curriculum was one of the great things the Episcopal Church has done.

I share the grief and sorrow of those who developed it when it was rebuffed by so many teachers and parents alike. A parent who did not like this material said to me, "You're trying to bring the Church into my home. I don't want that; I just want my kids to learn some Bible stories." Many teachers would not spend the kind of time it takes to use it, much less understand how to use it. I have never known whether it was an inability to comprehend the series or fear of its potency which made so many people reluctant to use it.

Mr. Snow refers to it as a "tragic failure." I cannot relegate it to that state. *It touched some lives.* I, for one, have never been the same since I learned to use it as a teacher and found that I changed as I learned.

Wendy S. Raynor
Pinetown, N. C.

DID YOU KNOW DR. L. HODGSON?

I am writing a biography of the Rev. Dr. Leonard Hodgson (1889-1969), for many years Regius Professor of Divinity at Oxford. Between 1925 and 1931 he was Professor of Christian Apologetics at General Theological Seminary in New York and later for 20 years Secretary of the ecumenical Faith and Order movement.

If any readers have memories of him they would like to share, I should be pleased to hear from them.

D. J. Nash
All Saints House
21, Blurton Rd.
London, E5 ONL, England

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THE Episcopalian



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Switchboard

Continued

TALKING BOOK SILENT

Thank you for your notice that the Talking Book edition of *The Episcopalian* is no longer available. This gives me an opportunity to thank you for the service it has rendered to me and to others who cannot read print. It has enabled me to keep up with what is going on in the Church in a way I could not do otherwise. I am most grateful.

You are very kind also in sending to me and the other clergy the printed copies of *The Episcopalian*. Perhaps I can get friends to read at least some of the articles from time to time.

Thank you for doing such a splendid job for the Church.

A. Rufus Morgan
Franklin, N. C.

TRAINING FOR COUNSELING ON ALCOHOLISM

In your October issue [Switchboard] is a letter entitled "Are We Willing?" from George Stamm [in which he comments on seminarians' training—or lack of it—for counseling alcoholics].

It may be of interest to your readers that beginning with the spring term in 1971 and for every semester thereafter, I have taught a seminar on "Ministering to Alcoholics and Their Families." In keeping with our open curriculum this course, like others, is not required. Enrollment is voluntary. Besides class sessions and visits to A.A., Alonon, and other organizations, the students are required to spend a minimum number of hours in actual clinical practice with alcoholics. There is correlated reading and a final examination. The course is subsidized by a renewed three-year grant from N.I.A.A.A. Enrollment has not been spectacular, but the motivation of those enrolled has been—and still is—most impressive.

Rollin J. Fairbanks
Episcopal Theological School
Cambridge, Mass.

HE DOESN'T OPPOSE

It would help greatly if an impression given in [Mr. Becker's] reporting of the ACC at Dublin concerning my attitude on the ordination of women were clarified. Just today one of our women students explained she was frightened of me because I opposed the ordination of women to the priesthood. I frequently find my public statements, both written and oral, are interpreted this way. The juxtaposition in the September issue of *The Episcopalian* of my statement at the ACC meeting and that of an African delegate appears to confirm this.

THE CHRISTIAN'S YEAR

Additional copies of the Christian's Year (calendar), which will be in the December issue, may be ordered for home, church, and classroom bulletin boards for 15¢ each (10¢ each in quantities of 10 or more, postpaid) from:

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What I am trying to say is the ordination of women to the priesthood will make a fundamental difference in the way we view the deity. My criticism of much of the debate on the part of those in favor of the ordination of women is that they do not take sexuality seriously enough. Having said that, I am more and more convinced from the view of sacramental theology the ordination of women to the priesthood would greatly enrich our understanding of God. Therefore, it would be wrong to understand me as opposing it.

Urban T. Holmes, Dean
School of Theology
Sewanee, Tenn.

WHEN TO CLOSE THE DOOR QUIETLY

It is a pity that in an otherwise excellent article on pornography, Leonard Freeman confuses himself and his readers in his attempt to make a distinction between pornography and sexual explicitness. "Sexual explicitness," he says, "involves making apparent what we know (i.e., a married couple really does make love and so do many other people)."

This statement does not make sense for several reasons. Since we already know what married couples do, is it not an insult to intelligence to illustrate it in the way a child's dictionary defines a cat?

In real life, strangers cannot be invited to observe a relationship of such intimacy because to do so would destroy the relationship. It follows therefore that as soon as a film or book describes the relationship in anatomical detail or explicitness, it becomes untrue to life.

Suggestion, not explicitness, is needed.

R. N. Usher-Wilson
Bronxville, N. Y.

The Episcopalian

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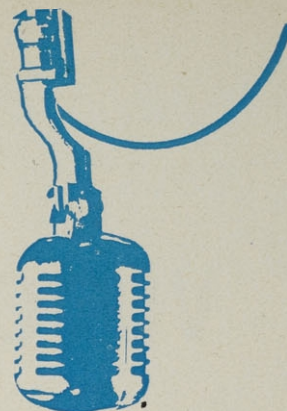
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The best of Louisville

All Conventions are more than just the official actions taken; more than just the long, hard hours spent in working out legislative compromises and digesting information; more than a once-every-three-years gathering of the clan.

They are a place to share ideas that are important beyond the time spent at any one Convention; a place to meet people with different backgrounds and different viewpoints; a place to begin to think in new ways or add to previous knowledge; a place to worship with new friends.

The speeches, meditations, and reports on the following pages are our selection of some of the Convention happenings which we think have value far beyond the Louisville meeting. We have gathered them here for you in The Best of Louisville for your continued study and discussion.

—The Editors

The Church is a Person made up of
persons. Reflections on us--warts and all--
by the President of the House of Deputies.



VISIONS FOR MISSION

I ask you to think about the Church we know most intimately: the Protestant Episcopal Church in the United States of America, that institutional Church which has nourished us, given us hope; annoyed us, frustrated us, and made us angry; helped us to know we are forgiven and reconciled to one another; given us the sacraments of grace and lifted us to see our home in heaven.

I point first to our own parish churches, their musty smell and red carpets with dead leaves never quite picked off, the red and blue Victorian windows; the search every fall for church school teachers and the noise of the church school pupils; the impossible music, the creaky voices, and the irascible organist; the head of the Altar Guild and the head of the Women of the Church, both speaking to each other, and their amazing devotion, faithful service, and undying sacrifice; the interminable vestry meetings and their obsession with budgets; the knitting groups, sewing groups, and prayer groups; the children in the primary class locked in the bathroom, kicking the doors during the quiet of Communion; the smell of the gym after Holy Rosary has beaten Holy Trinity; and the joyous celebration when a new rector is installed (and sometimes even happier celebration when he leaves).

I point to Hymn Books and Prayer Books, Green Books and countless Special Services mimeographed on hideous paper that is crumpled and torn, which leaves stains on our hands and looks just like our church life sometimes.

We are confused with the jour-

neys of the altar, traveling from east to west and back again, sometimes settling for a rest in the center of the nave so one day we celebrate facing each other and the following week we face the Rose Window and the next week the choir. One day we gaze at the face of the priest and the next at his back--and neither guarantees to elevate our spirit nor prompts holy thoughts of God.

In our honest moments we confess we make no great impact upon our communities. If our church disappeared, the community, the city would go on all right. We usually are more concerned about keeping our members, even if they have to drive twenty miles a Sunday, than we are about the kids around the corner who might come in every day. We are parochial, all right--both in the best--and the worst--sense of that word.

Yet this weak, battered, somewhat limited, sometimes sad parish

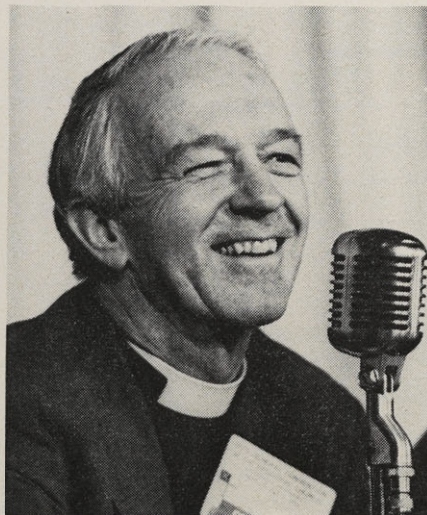
church is where we were made members of Christ, where we take one another until death parts us, and where we commit unto the safe-keeping of God's eternal love those whom we love. It grounds us in reality and says that reality is God.

It's a real mish-mash--no crystal clear purity, quite a lot of darkness--shot through with grace.

In those parish relationships we have seen bitterness give way to gentleness, have had our sorrows turned into joy, have experienced pain transformed into power. Out of the depths of our hearts we have sung of the glory of God, and the songs of heaven have echoed in our church and in our hearts. We have known that no matter what, God is God--we are safe in Him, and He wants us to count as Christian people in His world. That is why we are here: our love for this Church with all its imperfections.

That our Church should leave so much to be desired should not surprise us--for so do we. It is imperfect because we are imperfect. We are pretty temperate in our faith; we do not convert many people; we don't care too much about those people outside, especially if they are different in color or language or social standing. We have plenty of darkness in our hearts--right here in these same hearts that love the Church.

So if we are to think intelligently about the Church, we don't begin with the national Church; we don't even begin with our local churches. We begin with ourselves. We are all of a piece. Division in the national Church does no more than reflect the division in the



House of Deputies' President John B. Coburn was re-elected to a third term.

diocesan church, division in the parish church, and division in our hearts—just as our love for the Church is a reflection of our love for our bishops and dioceses, our clergy and parishes, our neighbors and ourselves.

It comes down to this: our moving toward unity and with a new sense of purpose within each of us. The Church is a Person—Christ—made up of persons, and the wholeness and direction of His life in the world is bound completely to the wholeness and direction of our lives in the world. The power of His Mission is determined by the power of our personal lives in our homes and communities and jobs and churches.

Therefore, we set things in the wrong perspective if we think of setting one group over against another group—of personal evangelism, for example, over against social concern. Or, to use another example, if we think that by tinkering with the structure of the Church we can make new structures the ark of salvation rather than Christ Himself. Or again, we talk about getting the Church “back on the track” as though just getting together, sitting on the track, were an end in itself. Once back (if it was ever off, which I doubt—just a few ties jostled loose), where is it going and where does the motive power come from? Who gets up the steam?

What is its Mission? Sometimes we talk as though Mission were our giving something we have inside to those people outside who do not have what we have—money or power or education or health or housing or our liturgy or the Good News.

Mission may include all of these in different ways, in different times, but our essential Mission—and the only one that counts for anything—is our obedience to God. All else follows from that. The steam for Mission rises from personal commitment to Christ and then quiet, persistent obedience to Him.

This cannot be done by conven-

tions—national or diocesan—nor even by parish meetings. It begins—you know it and I know it—in the recesses of our heart. The Church becomes whole as we become whole—that is, as we acknowledge, accept, and try not to hide the darkness within us, the demons that are there and the delight we have sometimes in evil.

This moving from darkness into light, from division into whole-

“NOTE: The underscoring of the passages of the Text of Proposed Canons 17 and 18 has been supplied by the House of Deputies’ Committee on Holy Matrimony and indicates material not found in the old Canons. Any passages not understood are in the language of the present Canons.”

—from the Committee’s resolution

And if that doesn’t clinch our argument for change, nothing will.

ness, from brokenness into healing is what Paul was referring to when he said, “He is our peace, who has made us both one and has broken down the dividing wall of hostility . . . that He might create in Himself one new man in place of the two, so making peace”

This is an affirmation that the way toward unity is found as we begin with a recognition and acceptance of our dis-unity—both inner and outer. As persons we have within us a dark side as well as a bright side.

Different, divided sides of one’s nature are not meant to be denied. They are meant to be transformed. The transformation is not something we do. It is what Christ does.

So to recognize ourselves as we are is to begin to be transformed, to be made whole, to be at one with Christ. Then we can live as we are meant to live, become who we are meant to become.

This is true not only in our personal lives but in our parish lives. Healing occurs when we acknowledge and accept differences, give and receive of forgiveness, open ourselves to His redeeming grace. That is why we

love our parishes and why when we think of the Church, we think primarily of those personal Christian relationships.

As we have known some greatness and glory in our personal lives and in our parish life, so can we know greatness and glory in our national church life. Who can tell to what greatness our Church is called?

At best it is the Church which can call the nations back to touch once again the resources of the spirit which have made her great. It is the Church which should lead the nation against accepting corruption as a way of life in American society, against the easy acceptance of moral neutrality on issues that affect the destiny of the peoples of the world. It is the Church which can hold high the images of nobility and integrity and help them become realities of our social order when men and women may without fear care for another because they hold a common Father in high and holy regard.

Our outer vision rises from our inner one. It is the same vision. It is the same in our hearts, in our parishes, in our dioceses, and in the whole Church. However weak we are as persons as we are being transformed inwardly by Christ, and however feeble our Church may be, it has been chosen by God to be part of the Body of His Son and we members of Him, together called to be a transformed Church. The process is the same throughout.

The institutional Church is transformed into the Body of Christ as its members affirm their different positions, listen to one another, stay open to one another, see that their unity is in Christ—not in their ideas about Christ, much less in their theological, ecclesiastical, or political ideas, nor in their church programs. When the members therefore affirm Him—worship Him, listen to Him, are willing to be judged by Him, to obey Him and be renewed by Him—they will be—we will be—the Church will be—transformed by Him. In our obedience we shall discover what the Mission of the Church is to be.

This article is based on an address to the Louisville General Convention.



The Amnesty Issue

The Rt. Rev. Edmond L. Browning, Bishop-in-Charge of the American Churches in Europe, came to General Convention with a special agenda. A month before the Convention he sent a pastoral letter to his churches, detailing his visit to young Americans living in exile in Stockholm, Sweden, and his concern "that for our own souls' sake, as well as for these men, we must all participate in a process of reconciliation so badly needed in our country."

Granting the exiles unconditional amnesty would be "one indication that we, as a nation, are willing to face the same issues we compelled them to face. To advocate amnesty is the least the Church can do at this time. While in and of itself it is not reconciliation, it is that first step which can enable it to happen."

He reminded people of amnesty's meaning: "Amnesty comes from the word *amnestia* from which comes the word amnesia. In the legal sense amnesty has nothing to do with forgiveness since forgiveness implies moral guilt of some sort. Rather, amnesty means 'to forget' or 'to blot out.' "

The House of Bishops, after an emotional discussion, passed by

voice vote a resolution which asked the "appropriate authorities" of the U.S. government to grant a general amnesty to all who refused participation in the Vietnam War.

In the House of Deputies the resolution failed in the lay order. A substitute, which would have required a non-violent resister to the war to serve a period of alternative service, also failed after four amendments were attempted.

The House of Bishops, however, issued the resolution it had passed as a statement of conscience:

WHEREAS American society must proceed to heal the wounds at home and abroad caused by the War in Indochina and to reconcile all people in peace; and

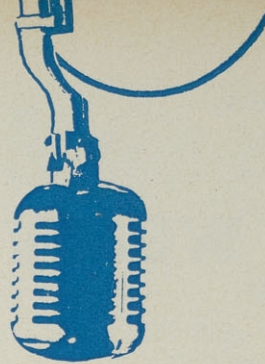
WHEREAS the national disunity brought about by the War in Indochina has caused some in this nation to scorn the conscientious acts of those who resisted the call to bear arms, and others to belittle the sacrifice of those who accepted the call to military service; and

WHEREAS as Christians we are called to work for reconciliation among all people; now therefore be it

RESOLVED that the House of Bishops calls upon the appropriate authorities of the government of the United States to grant to Vietnam veterans every benefit it has given to veterans of past wars; and be it further

RESOLVED that general amnesty be granted to all who have refused to participate in the conflict in Indochina; and be it further

RESOLVED that the House of Bishops calls upon dioceses and parishes of this Church to include in their Christian education and social concerns programs a serious consideration of the question of amnesty and the needs of returning veterans. ◀



TO WIN IS TO LOSE

by Charles V. Willie

General Convention is a place where people win and people lose.

For example, some people wanted to reduce the size of deputations to General Convention. Apparently those people lost.

Some people wanted to retain the privilege of voting by diocesan units and by orders. Apparently those people won.

Some people wanted to ordain women to the priesthood. Apparently those people lost.

Some people wanted to revise the marriage canons. Apparently those people won.

Some people wanted to abolish use of the trial liturgies. Apparently those people lost.

Yes, in General Convention there is winning and losing. What does it all mean in terms of religion?

Life is not a human equation in which good and evil balance each other and winning and losing are part of the game. The Scriptures are clear on this point. One finds one's life by losing it—losing it for the sake of others.

You know that old rhetorical question: What does it profit a person to gain the world but in the end to lose his soul? Be careful about claiming victory even though you are a winner. And be slow to concede defeat even though you apparently lost. The Almighty has need for all people, especially those

who have been victimized and vanquished.

Look at Job. In agony and defeat, when all seemed to be lost, Job clung to his Creator. Job was a loser if there ever was one. But in losing he ultimately won because he did three things: he surrendered himself to the grace of God and eventually stopped justifying himself; he endured with courage the defeat which he did not deserve; and he prayed for and forgave those who tormented him. This is the way of the person who loses but who gains victory out of defeat.

This is the strange paradox in human history. The losers eventually prevail. They are the cutting edge of history who continually urge us to change. An unchanging life becomes static, atrophies, and eventually decays. Fix your eye not upon those who won but upon those who lost today. In them may be revealed the glory of God for the *meek* shall inherit the earth.

And what about the people who win? They are the true candidates for evangelism. They must be genuinely humble. Moses certainly was a winner. What manner of man was he? Well, he was born a Hebrew slave, reared in an aristocratic Egyptian family, and finally married to an Ethiopian or black woman. According to the Scriptures, he was the most humble man on earth. It is hard for the winner to be humble. It is difficult to truly repent.

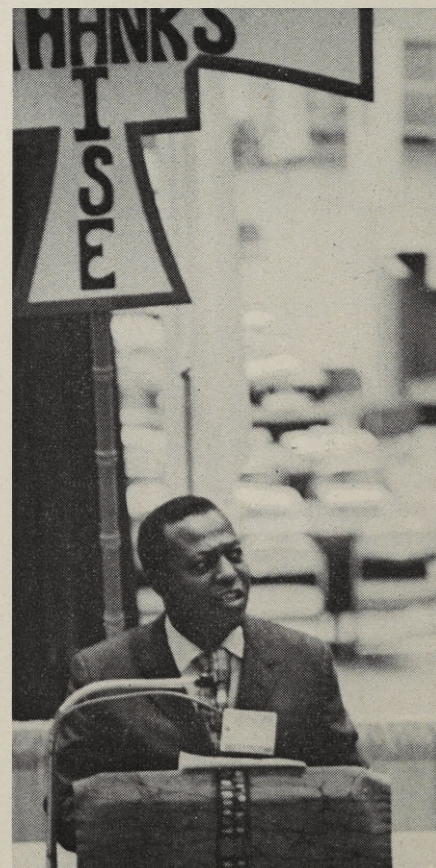
The ultimate source of authority is often obscured by the human power the winner possesses. It is hard for the winner to be humble. And even when the winner is humble, the people tend to murmur against him. And for this reason, to win is to lose and to lose is to win. This is the paradox

of human life. We should honor those who lose. They may be one source of our salvation.

I close with the words of the prophet Jeremiah who speaks to this Church in this Convention:

“Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

“But let him that glorieth glory in this, that he understandeth and knoweth. . . that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.” (Jeremiah 9:23-24 KJ) ◀



House of Deputies' Vice-president Charles V. Willie speaks at worship.

Be not weary with well being

Dear Brothers and Sisters in Christ:

We write this pastoral letter to you from a General Convention of your Church. We have elected a new Presiding Bishop. We have considered again the question of ordaining women to the priesthood and episcopate. We have revised some of our liturgies and the marriage canons. We have dealt with questions of organizational and structural changes and many other matters. All of these issues have been accompanied by unparalleled open hearings and debate.

All of this convention business indicates that we recognize, as you do, the obligation of the Church to see to the ordering of its own life and discipline. However, the Church has an even heavier obligation to involve itself in the reordering of the broken life of God's world. For this purpose, God established His Church.

The claims of a household are legitimate claims, and those who dwell there must respond to them. Such claims are responded to in order that the people in that household may, with more strength and courage and love, rise to the claims of their vocation, their task in the world. So is it with the Church, the household of faith. We remember that Our Lord commanded that we be His witnesses not just in the city of the Temple, Jerusalem, but in all Judea and in Samaria and unto the uttermost parts of the earth.

St. Paul entreats us that we be not conformed to this world but rather that we be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. To be conformed to this world is always a temptation to the Church. There is a recurring risk that since the Church is *in* the world, it will also be *of* the world. There is a danger that the Church will be diverted from its

true course by every chance wind that stirs. Yet the Church is called to its apostolic mission, its ambassadorial task. Tendencies of the times often drift unrecognized into the life of the Church. If such an influence conforms us to the world, it is not from God.

Nowhere is this influence seen more clearly than in the mood of indifference to human needs, and preoccupation with its own internal affairs, which mark much of the life of our Church today. This is a mood which comes from the secular climate of national life. National problems seem to have outrun the answers. Yesterday's solutions seem overwhelmed by the difficulties of today. The result is a national attitude of hopelessness, discouragement, and indifference. This is an attitude which turns people back to the accustomed routines of their private affairs, a mood of uninvolvedness.

As it is in the nation, so is it in the Church. Let us judge ourselves, lest we be judged by God.

We confess that our Church, as seen in this and other General Conventions, expresses too much concern about its own life and not enough about the life of the society to which it is sent. We feel that the same judgment can be made of much of our Church life on the diocesan and parochial levels as well. It is said by some that such emphasis on its own life is necessary that the Church may regain its lost unity. Such cries for unity in the Church are heartfelt and understandable. However, the Church will find its true unity only in Christ. And its unity in Christ will be found only as it seeks to do His will.

And what is God's will for His Church in this time? As always, it is His will that we respond to His peoples' needs. Many of those needs are apparent and critical. We are grateful for having been addressed at this Convention by na-

tional and world church leaders, both Anglican and ecumenical, by spokesmen for oppressed people at home and abroad, by people from outside our Church and from within. We have been reminded by them of things we too easily forget.

We would like to mention some of these concerns. Tens of thousands of America's young men have been driven into exile and hundreds of thousands of Asians and Americans have given their lives because of the longest war in American history. That war has been as devastating to America spiritually as it has to Southeast Asia physically.

The growing recognition of discrimination against women in our culture is similar to our recognition of racism and bears many of the same dimensions of sin.

The revelations and allegations in recent months of the abuse of power in our national government leave our people bewildered. This has been a devastating challenge to their idealized and idolized national self-image. The even deeper threat to our nation and to our world of the dangerous and deepening disparities of power, position, and privilege between individuals, between classes, and between nations is constantly calling forth God's judgment. The helplessness of most people as they confront the massive institution of industry and government calls for the Church's ministry of empowerment.

Despite these sobering signs, we have hope in all things and want to share that hope with you. The designation of a new Presiding Bishop-elect points toward the next chapter in the life of our Church. We rejoice that this Church's response to God's will in the past has created a momentum in the life of our Church which will strengthen the next Presiding Bishop, just as his gifts of leader-

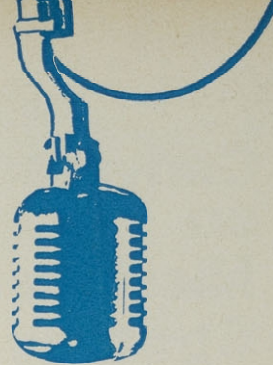
ship will strengthen us.

We rejoice also in the many signs of the response of people to the movements of God's renewing Spirit in our time. His is the Spirit of unity within the Church and without, between nations and classes as well as between individuals. We call upon all people to respond to that Spirit. The Church has important work to do, God's work of redemption and reconciliation. We call upon you, as we call upon ourselves, to resist the tem-

per of the times, not to be weary with well-doing, not to separate yourselves from the agony and struggle of these days.

We call upon you, as we call upon ourselves, not to be conformed to this world but to be transformed by the Spirit that we may be, in truth, the apostolic Church we are in name.

—The House of Bishops
Louisville, Kentucky
October 11, 1973



● Meditation from Convention by Rustin Kimsey

On being a representative

The responsibility of representing God's people in these assemblies is awesome, and I have often had to fight discouragement and feelings of inadequacy when faced with such responsibility. I've found the way to overcome these feelings is to let God break through to us.

To cite a personal example: I was elected four years ago to Executive Council. Talk about feeling inadequate! After two meetings, I wanted to speak like Chuck Willie; pray like John Coburn; know parliamentary procedure like Charlie Crump; and be as prophetic as John Hines.

Unable to become any of these people, I just became more and more depressed and ineffective. I began to really believe the Peter Principle—that sooner or later people rise to their own level of incompetence. And I was sure I had.

Through a lot of prayer and searching and the support of some great Christians, I finally turned a corner.

I recall particularly a prayer by Dr. Sam Miller: "Deliver us from the discouragement, the seeming insignificance of our own lives and actions, and grant us such faith in Thy providence that we shall labor as unto Thee and not with regard for the world's rewards or our own pride in success."

If we follow Dr. Miller's advice—let God break through, get down to that foundation of self where God is meeting us and preparing us for His service—then we're ready because we're honest.

That first journey—affirming yourself, with penitence and the need to grow, realizing you have something to give—is an inward one.

The second journey is outward. To allow God to break through to us, to supplant our feelings of insignificance and inadequacy with faith and confidence in His sovereignty, we need to journey to

"I am concerned about the cost of being a volunteer in the Episcopal Church—it's expensive to commute—buy lunches—take time off from work—and it means that excellent people are excluded because of the unrealistic approach the Church takes with volunteers."

—Triennial Delegate

others. Not only to those with whom we agree but also—and perhaps most desperately—to those with whom we disagree. I have discovered a truth—though I don't practice it enough—that that which

I need most is to be found in the person with whom I differ most.

Marriage is a good example of what I'm trying to say. We often marry opposites of ourselves precisely because we need to be complemented. But how difficult that is to admit. How difficult to see that the truths in others which are not our truths are just exactly what we desperately need.

I am speaking of the Christian principle of wholeness—our need for it and God's promise of it, especially in those with whom we differ. I'm not talking now about capitulation on issues when there is disagreement. Rather, I'm asking you to share the person behind those issues.

I'm not asking for unity at all costs. I'm asking for a unity that costs something—the cost of risking to listen; of risking to love; of risking for the state of becoming what God intended us to become.

If we are going to do our task, if we're going to allow God to break through to us and lead us, then we have to feel confident that we are adequate vessels for such use. We have to believe that resolving the issues before us lies not in tricky parliamentary procedure or confusing manipulation but in honest and intense listening to people who can, God willing, make us whole. ◀

Conversation on Missionary Strategy

by George F. Tittmann

Reporter: Father Freemup, what would you say about changes in missionary methods and attitudes these days?

Missionary: Indigenization.

Reporter: Indi—what? You mean “Red Power?”

Missionary: No, son. It means liberating the natives. Bringing them the Gospel without loading them

with our foreign *forms* of religion. In the past we’ve so often smothered our heathen brothers with our language, our kinds of worship, our architecture, our manners and dress. That means they look to their own people like foreigners, and can’t express Christianity in the cultural patterns which make it relevant to their own needs.

Reporter: Like brassieres?

Missionary: Yes, *and* art, and foreign-style bureaucracy, and 19th century hymns. Together with imposing our life-styles—social customs and manners, and so forth.

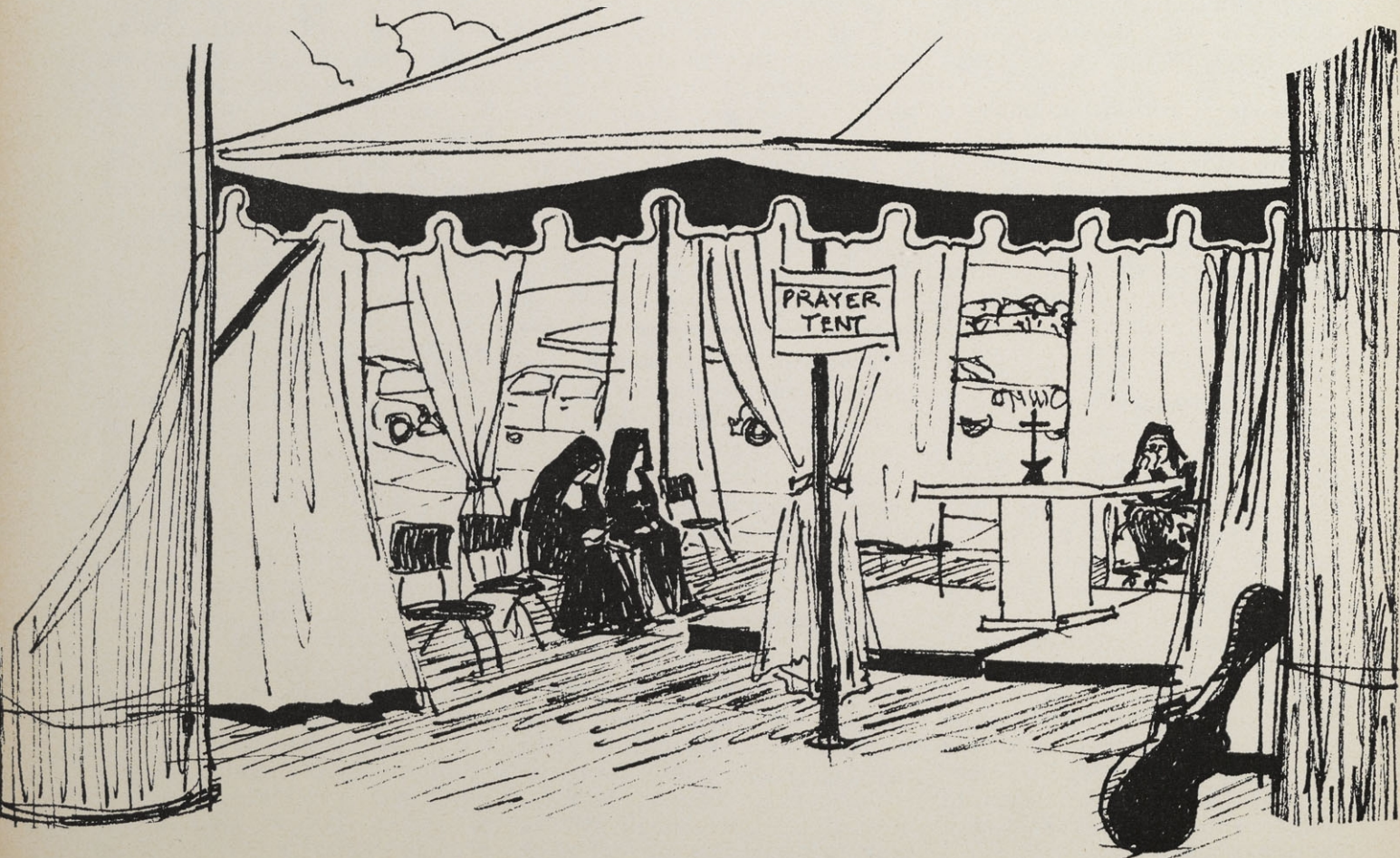
Reporter: Father, you’ve been overseas the past 20 years. What observations do you have on the state of religion back home, here, today?

Missionary: I’m glad you asked

that. What appalls me is the luxury and waste in this Convention. I know all about the difference in living standards between here and where I work. But just look at what Episcopal Christians in this country think they need when they meet: \$20 a day, air-conditioned motel rooms, and the same for one day’s meals. And the wine and liquor bills for 12 days, all put together, would equal our annual diocesan budget. This waste-and-luxury life-style is simply not true to the Gospel of Jesus Christ.

Reporter: Thank you, Sir. . . Now would you spell that word for me again, please?

Missionary: I-n-d-i-g-e-n-i-z-a-t-i-o-n. Indigenization. Freeing the natives to be themselves in their own culture.



God's Diplomatic Mission to the World

The Bishop of Pennsylvania asks: "Can we carry out our ambassadorial task to the world?"

by Robert L. DeWitt

Have you ever noticed in your life the way in which your hopes and expectations always range on ahead of what actually happens? How your dreams always exceed reality?

Why is this? It is because what you *are* is alien to what is. Almost, we can say you come from somewhere else, some other frame of reference. You bring your expectations from there. And *this* place, this world to which you bring your expectations, is simply not able to measure up to your expectations. It is a rather undeveloped world. Almost not worthy of the hopes you bring to it.

Or again, have you ever noticed your capacity to feel lonely, as though you were missing something, separated from something? The way you can feel sort of homesick in your own living rooms? The reason is—how can we say it?—this is not your home. You come from some other realm, from some other frame of reference. You are not native to this world.

Such reflections lead to the deepest question you can ask yourself. You have asked it many times and will ask it many times again: "Why am I here?" A question so deep it doesn't admit of more than two answers. One is the shoulder-shrugging answer: "There is no answer." Therefore all you can do is make the best of it.

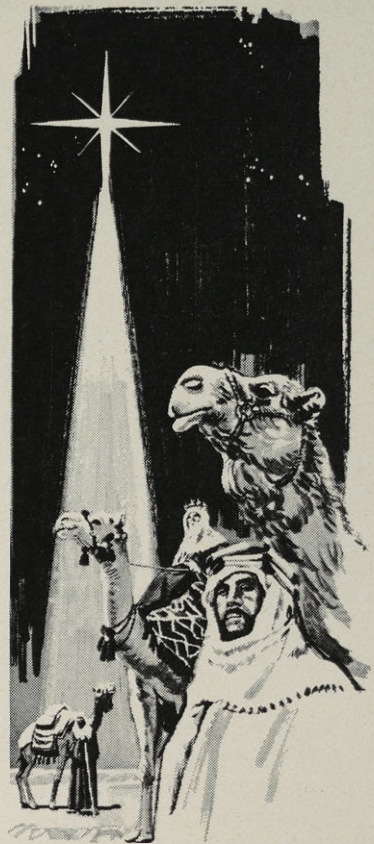
But the other answer to that question, "Why am I here?" carries with it the deepest kind of dignity, the most ultimate kind of respectability. The answer is: "You are here because you were sent as an ambassador, an apostle."

Behind this answer lies the biblical understanding of our world, our life, the Gospel message, that long ago God entered into diplomatic relations with this world. Now this is a diplomatic mission which has been costly to Him. It brings to mind tragic disobediences. It calls to mind a cross. But for reasons best known to Him, but which we associate with the word "love," He is apparently determined not to abandon this diplomatic mission.

In carrying out the mission He needs someone who is at a particular time—like now—and a particular place—like here—who has relationships with certain other people and issues—like this Convention and its agenda. And He is betting we will use our knowledge of these people and our relationships with them so the public policies of this world will be more and more in phase with the policies of the Kingdom of God.

The glory of an apostolic Church—as ours is—is not that it has the name apostolic nor that it has a mechanism, a process, for transmitting that name, that status. Nor that it has a wealth of tradition surrounding that status, that name.

The glory of an apostolic Church is its awareness of its ambassadorial task, its diplomatic mission. The question for us to consider is: "How can we use our knowledge of the people to whom we have been sent, and how can we use our personal relationships with them in order that the public policies of their world—of this Church—will be more in phase with the policies of the Kingdom of God?"



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Summary of Actions/General Convention 1973



history of the current voting process to be ready before the next Convention.

- **Endorsed** continued use of the Trial Liturgies and asked the Standing Liturgical Commission to present a draft of the revised *Book of Common Prayer* six months prior to the 1976 General Convention.

- **Adopted** less legalistic and more pastoral marriage canons which allow divorced persons to remarry in the Church, shorten the waiting period after divorce before remarriage, and eliminate the "excommunication" clause.

- **Urged** each diocese and parish to study and support the Church's empowerment programs.

- **Adopted** for trial use new confirmation and baptismal rites, an action which removes confirmation as a prerequisite for admission to the Holy Communion and makes baptism the Church's membership initiation requirement.

- **Created** a Standing Commission on Ministry.

- **Refused** to change the number of deputies each diocese sends to the Convention or the meeting time for Convention, which continues to be every three years.

- **Urged** dioceses to study alcoholism and drug addiction and develop resources to deal with these problems.

- **Re-elected** in the House of Deputies the Rev. John B. Coburn as

- **Chose** as successor to the Rt. Rev. John E. Hines the Church's twenty-third Presiding Bishop, the Rt. Rev. John M. Allin of Mississippi. Bishop Allin will take office June 1, 1974.

- **Adopted**, in a short period of time, a General Church Program budget of \$13,625,732, up almost \$1 million from the 1973 budget but a reduction of more than \$10 million from the totals sought by various church agencies.

- **Adopted** a new system of computing diocesan apportionments with "fair-share" quotas now based on income rather than expenses.

- **Directed** Executive Council's Office of Development to visit

parishes and dioceses to develop a strategy "to release the human and financial resources of the Church."

- **Refused**, in the House of Deputies, to admit women to the orders of priest and bishop and also refused further study of the issue.

- **Defeated** the second reading of a constitutional change that would have eliminated voting by orders, a system whereby divided deputations' votes count as negative, but passed the first reading of a measure which requires at least three deputations to make the request for a vote by orders to be called.

- **Asked** the President of the House of Deputies to appoint a committee of five to study the



President, Dr. Charles V. Willie as Vice-President, and the Rev. Canon Charles Guilbert as Secretary. Canon Guilbert was also re-elected Secretary of General Convention. The Bishops elected the Rt. Rev. Jonathan G. Sherman of Long Island as Vice-Chairman of the House of Bishops.

- Urged churchpeople to support rehabilitation and reconstruction in Indochina through the Presiding Bishop's Fund.

- Agreed to continue discussions with other Church bodies "looking toward unity" and to retain membership in the Consultation on Church Union (COCU).

- Accepted the report of the Overseas Review Committee and adopted its package of enabling resolutions.

- Defeated, in the House of Deputies, a resolution calling for general amnesty for all who refused to participate in the Indochina War but issued a statement of conscience from the Bishops.

- Chose Minneapolis as the site of the 1976 Convention.

- Asked civil governments to enact legislation which would reduce the penalty for personal use of marijuana from a felony to a misdemeanor.

- Instructed the Commission on Structure to study unicameral Convention.

- Urged Episcopalians to speak out against practices which submerge ethics for personal gain.

- Admitted four new overseas dioceses into union with the General Convention—Northern Mexico, Western Mexico, the Southern Philippines, and the Northern

Philippines.

- Admitted into union the newly-created Diocese of San Diego and approved several minor changes in diocesan boundaries.

"Lord, Give Me This Day My Daily Opinions And Forgive Me the Ones I Had Yesterday"

—Sign on the Deputies' Press Table

"We can do without the support of almost any organization in America, but we cannot do without the support of the Church."

—Cesar Chavez

Overheard in a Louisville restaurant, "That party of eight I served had a big meal and a real good time, but they just left a dollar tip. I guess those Episcopalians just aren't used to giving."

- Asked the U.N. to help bring about peaceful negotiation of the Middle East conflict.

- Urged dioceses to participate however they wish in the nation's bicentennial, with emphasis on the critical themes and issues and worthwhile projects of the present and future, rather than only the past.

- Heard, in one House or the other, Bishop Colin Winter of Damaraland; Bishop John Howe, General Secretary of the Anglican Consultative Council; Vernon

Bellecourt, leader of the American Indian Movement; Cesar Chavez, director of the United Farm Workers Union; three farm workers from California: Senoras Blanca Martinez, Amelia Rodriguez, and Delores Mendoza, accompanied by Jack Angell, a Labor representative of the Farm Bureau; Dr. Philip Potter, General Secretary of the World Council of Churches;

the Most Rev. Edward Scott, Primate of Canada; Archbishop Moses Scott of West Africa; Bishop Clive Abdullah of Trinidad and Tobago; the Most Rev. Arthur R. Kratz, Primate of the *Igreja Episcopal do Brasil*; the Rt. Rev. Cyril Swaby, Bishop of Jamaica in the West Indies; the Rev. Dr. Robert Marshall, President of the Lutheran Church in America; and, in a special tribute to the Presidents of both Houses, the Louisville Symphony Orchestra, conducted by Jorge Mester.

- Directed the Executive Council to support programs of peace education initiated by dioceses.

- Approved and funded a Joint Commission on World Mission to "review, evaluate, plan, and propose" overseas policy.

- Gave high priority to raising a Development Fund for Overseas Mission of at least \$5 million over the next five years.

- Approved the establishment of an Office for Evangelism at the national headquarters, to be staffed by one professional.

Twenty-two of the Church's women deacons pose happily at Louisville before the vote on the ordination of women to the priesthood.



● **Instructed** the Board for Theological Education to continue to expand its assistance to position-seeking clergy and urged bishops to advise the Clergy Deployment Office of openings in their dioceses.

● **Established** a Standing Commission on Church Music.

● **Affirmed** that theological education is the whole Church's responsibility and asked the Board for Theological Education to encourage the trend toward ecumenical cooperation.

● **Elected** fifteen people to the 41-member Executive Council to serve six-year terms: Suffragan Bishop Quintin E. Primo, Jr., of Chicago; Bishop George T. Masuda of North Dakota; the Rev. Robert Ray Parks, rector, Trinity Church, New York City; the Rev. Robert F. Royster, rector, St. Paul's, Lockwood, Colorado; the Rev. John S. Spong, rector, St. Paul's, Richmond, Virginia; Dupuy Bateman, Jr., Pittsburgh, Pennsylvania; The Hon. Chester J. Byrns, St. Joseph, Michigan; Marcus A. Cummings, Cincinnati, Ohio; Hamilton Edwards, Diocese of the Southern Philippines; George T. Guernsey, III, St. Louis, Missouri; Jean Jackson, Lake Oswego, Oregon; the Rev. Mother Mary Grace, O.S.M., Kenosha, Wisconsin; Dr. D. Bruce Merrifield, Williamsville, New York; Gerald One Feather, Oglala, South Dakota; and James W. Winning, Springfield, Illinois.

● **Asked** the Board for Theological Education to cooperate with the National Committee on Indian Work in providing theological training for Indian and Eskimo leaders.

● **Supported** state and federal legislation that would bring farm workers under the National Labor Act and provide for secret ballot elections.

"A woman wanted to trace her genealogy and went to a specialist who said he could take it back a long way. Presently the genealogist brought the complete family tree to her. On it was one John Lodge—died in the electric chair—convicted of murder. Well, this upset her, and she would have none of it. He must take this man off—just wipe him out.

" 'Madam, I cannot do that—he is in your direct line!'

" 'Don't care—he has to go.'

"The genealogist went away and thought awhile and worked and finally submitted—'one John Lodge who occupied the chair of applied electricity at one of the leading institutions of America and died in harness.' "

—Presiding Bishop John Hines

● **Commended** Project Equality to the Church at all levels.

● **Commended** to all levels of the Church the depositing of funds in minority-owned and -operated banks, savings and loan associations, savings banks, and credit unions.

● **Deplored** excessive bail.

● **Adopted** General Convention Special Program guidelines for the General Convention Youth Program.

● **Instructed** Executive Council to use the existing provincial system and existing coalitions of dioceses for planning and implementing mission, program, and ministry.

● **Encouraged** dioceses and parishes to use their vehicles, buildings, and properties so as never to "contribute unnecessarily to the deterioration of the earth's environment."

● **Instructed** all grant agencies "to accompany all grants and notices thereof with a message expressing the Church's purpose and commitment in making the grant" (exact wording of message left to the Presiding Bishop or someone designated by him).

● **Continued** *The Episcopalian* for another year but provided for a study of alternate delivery systems.

● **Urged** reform in juvenile justice systems.





Bishop and Mrs. Allin (center) leave Freedom Hall after confirmation of election.

The third John and the 23rd PB

"My name is John. It is obviously not John Hines, who is Presiding Bishop and will continue to be until the end of May. He is a hard act to follow and impossible to imitate.

"Neither is my name John Co-burn, who would have brought great gifts to this office.

"My name is John Allin. All I have to offer is myself."

So spoke 52-year-old Bishop John M. Allin of Mississippi in his first appearance before the House of Deputies after that House had taken an unprecedented three hours to vote concurrence on his election by the House of Bishops. In the almost fifty years the Church has had an elected Presiding Bishop, such concurrence has been routine. This time the deputies debated and finally took a vote by orders with the following results:

Clergy: Yes - 89	Laity: Yes - 88
No - 12	No - 15
Divided - 12	Divided - 10
(count as no)	(count as no)

The long debate, held in closed executive session, reportedly centered on some deputies' feelings

that to automatically concur would be an irresponsible act and that some discussion should be held with the bishops to try to determine what criteria they used in making the choice.

Since specific comments on the character of the bishops' choice were ruled out of order, the debate centered not on the man but on considerations of what this election meant for the Church.

The division was clear. A majority, who think the Church ought to return to caring more for those in the pews, felt that Bishop Allin would be a reconciling force for the whole Church.

The minority felt the election of a Southerner would symbolize the Church's pulling back from the involvement in social issues of the past nine years, during which it invested much of its time and some of its treasure to serve the poor and dispossessed outside its ranks.

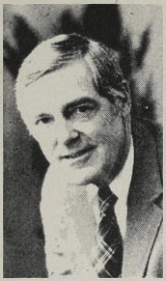
The debate over the election was a signal that one of the first tasks the Presiding Bishop-elect faced was fence-mending. He lost no time in verbally getting at it.

First with humor, for which he received a round of applause, he said he had no great speech prepared and added: "Not that you didn't give me time to prepare one."

Then later in his acceptance speech, the man who will become the Church's twenty-third Presiding Bishop in June, 1974, said one of his main concerns was for reconciliation, "reaching out to the whole Church." He reassured, however, those who feared the Church would step back from social involvement.

"Let it be understood in my most Southern accent," Bishop Allin told the assembled deputies, bishops, Triennial delegates, and visitors, "that I consider the mission of the Church to include the dignity of people and empowering those who are depressed, oppressed, and deprived."

Bishop Allin praised Presiding Bishop John E. Hines: "John Hines stood on the heights of Seattle. . . Having looked into the ghettos and seen the desperate need in this land, [he] said with such accuracy this Church had to



What you should know about fire and casualty insurance

by MORGAN SMITH
Vice President and Manager
of The Church Insurance Company

Last month's article explained a few of the more common terms used in a fire insurance policy, one of which was "coinsurance." Whether you have a simple fire policy or a complex multi-line policy, it probably contains a "coinsurance clause." This means, therefore, that you—the insurance buyer—must carry the proper amount of insurance to value, whether on a depreciated basis or under the replacement cost endorsement.

In either event it is essential to know the proper value of the property being covered. If the replacement cost endorsement is used, the coverage must be for the coinsurance percentage shown on the policy, without taking into account the age or condition of the risk. On the other hand if the replacement cost endorsement is not used, you can insure for a lower amount which includes depreciation. For example, property worth \$200,000, under either plan must be insured for a minimum of \$160,000 in the case of the eighty per cent clause, or \$180,000 in the case of the ninety per cent clause. Any figure below these would make you a coinsurer, subject to a penalty at time of partial loss depending upon the extent of noncompliance with this clause.

The problem facing us all is, "How do I establish the value of my property?" The Church Insurance Company can and will assist you without charge. The Company has, through its own facilities and outside professional people, appraised over three quarters of the property of the Episcopal Church and many properties of its clergy. In addition, it is constantly keeping in touch with changes in the cost of both buildings and contents, and updating old appraisals to help its insureds maintain adequate insurance protection.

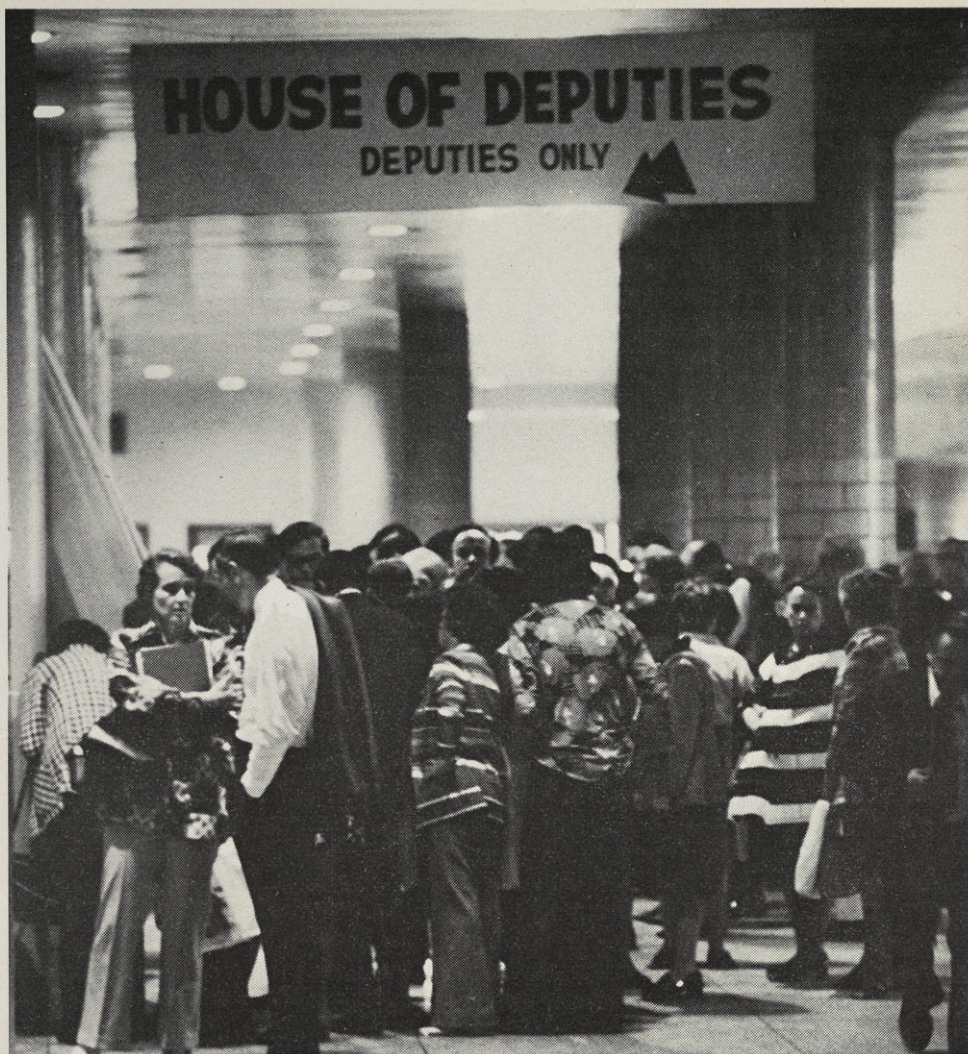
Church insurance is a highly specialized field, and consequently requires different treatment than commercial risks, where there is no particular need for knowledge beyond the current cost of bricks, steel, labor, etc. To provide an accurate valuation of a church, the inspector must also be familiar with the cost of stained glass windows, frescoes, ornate wood carving, marble works of art, and similar expensive equipment.

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Visitors to Convention wait in hallways as House of Deputies meets in prolonged executive session to consider confirming the election of John M. Allin as new P. B.

THE THIRD JOHN AND THE TWENTY-THIRD PB

be concerned or it had no validity as a Christian missionary Church." Bishop Allin said he had come to believe that John Hines was "absolutely accurate and clear-sighted in that vision."

The Presiding Bishop-elect then gave some clues to how his own ministry might be different: "His [Hines'] love for the Episcopal Church. . . his hope and charity for what he believed the Church to be, prompted him to see us from coast to coast in serried ranks assembled and prepared for Zion's war when in point of fact we were a rag-tag, disorganized, poorly educated group of middle-class Americans."

He said the Episcopal Church responded "begrudgingly" with money but heard only half of Bishop Hines' message and forgot

the involvement of the people of the Church.

"There is need for self-discipline in this Church at every level," he said. "There is need for commitment, not the rhetorical kind but the personal kind that comes out of prayer."

Saying the Church had been through "an awkward time in which we have invited many people to join our fellowship," Bishop Allin added: "Disagree we may, but let us not be forgetful of who it is who calls us. And also be mindful. . . that when the question comes, 'Who shall I send?' . . . the question is not just directed to one John Allin. It is directed to every member of this Church. It is not satisfactory to answer in Americanese, 'Who, me?'"

"Yes, you."

The most open election

After fifty years, a change in voting for Presiding Bishop

Although the election itself is a closely guarded intramural event within the House of Bishops, the House of Deputies does share in the nominating procedure.
Canon Theodore Wedel, 1964

One sign that the Episcopal Church has learned something from its recent attempts to make church structures more responsive to more people was that the 64th General Convention held the most open election in the almost fifty years the Church has been electing Presiding Bishops.

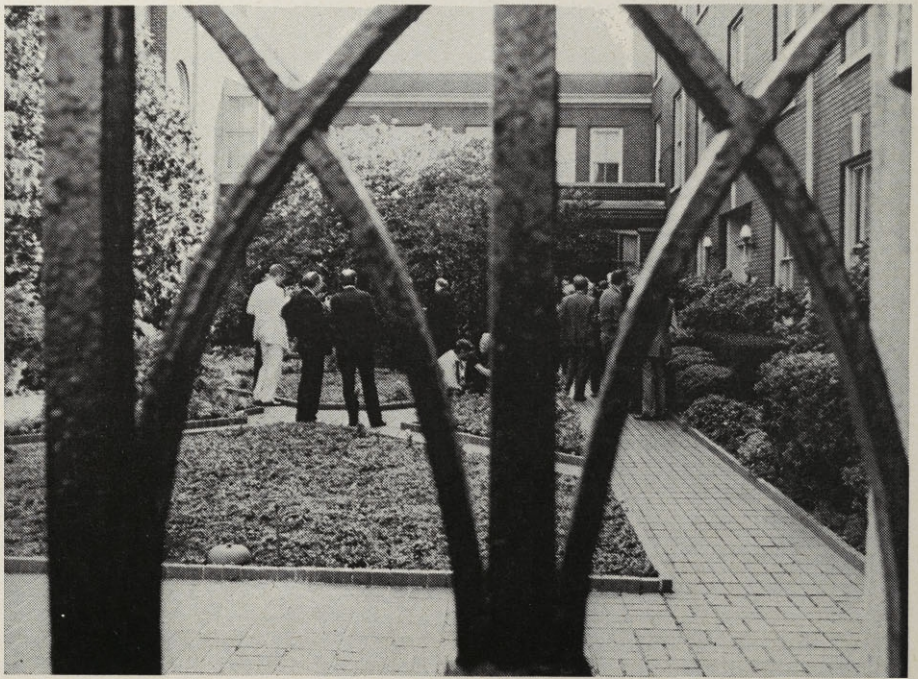
A Joint Nominating Committee, which by canon law includes eight bishops, four priests, and four laymen, had met four times since November, 1972, the final time on September 28 when the group pared its list of seven candidates to the three it is required to submit to the House of Bishops. The bishops elect the Presiding Bishop and leave the House of Deputies with only the right to agree or disagree.

Names of nominees have always been kept secret, but this year the House of Bishops agreed to release the list of candidates a day and a half prior to the election.

Bishop Robert F. Gibson of Virginia, reporting for the Nominating Committee, stated that the Committee set an age bracket of 50 to 60 years so anyone chosen could serve the twelve-year term before he reached the retirement age of 72.

Seventy-five bishops fell within that category, and Bishop Gibson said the Committee considered every one of them and gave "detailed consideration to all the telephone calls, letters, and telegrams you sent us. We discussed everything conceivable about each candidate, including everything conceivable about his wife."

Bishop Gibson even described



Presiding Bishop-elect John M. Allin, adorned with a lei from the Diocese of Hawaii, acknowledges ovation from Convention before acceptance speech. Joining in applause are Triennial President Peg Gilbert (right) and Deputy Hugh Jones (left). Bottom, bishops cluster in Christ Church Cathedral close, Louisville, after election.

the final process of selection: "We had heard so much about Watergate and bugging that we were afraid to use names. The three candidates we eventually chose were never mentioned out loud by anyone until I said them in the House of Bishops. We voted and passed around slips of paper with the names on them."

The names the Committee submitted were Bishop Allin, Bishop Christoph Keller of Arkansas, and Bishop Robert Rae Spears of Rochester. Three others—Bishops John M. Burgess of Massachusetts, John Harris Burt of Ohio, and C. Kilmer Myers of California—were nominated from the floor. Bishop Burgess of Massachusetts, 64, withdrew because he plans to retire next year.

At a press conference later, Bishop Ned Cole, Jr., of Central New York told of a meeting he, Bishop Hines, and John Goodbody, Communications Officer, had with the five nominees prior to the election. Describing it as "one of the most moving meetings I've ever been in," Bishop Cole said the five agreed it would not be appropriate to hold a press conference as some members of the press had requested. One suggested "we spend the next day and a half on our knees."

One asked Bishop Cole to say a prayer, so they held hands around a table and prayed. When asked what the prayer was about, Bishop Cole said it was like the man who said he prayed and at the time only he and God knew. "Now only God knows."

Having received the nominations, the bishops on October 4 adhered to their tradition of sequestering themselves for the vote—this time in Louisville's historic Christ Church Cathedral. After an 8:00 a.m. celebration of the Eucharist, they voted.

Bishop Cole later released the results of the vote in the House of Bishops. Bishop Allin was elected on the second ballot, receiving exactly the number of votes needed to elect, as follows:

First Ballot	Second Ballot
Allin—74	Allin—84
Keller—24	Keller—20
Spears—48	Spears—58

Burt—12
Myers—8

(Bishop David Reed of Kentucky received one vote on the first ballot.)

Around 9:30 a.m. the House of Bishops sent a courier to the House of Deputies to tell of the election. The bishops remained locked within the Cathedral grounds where they had lunch and strolled in the garden for more than five hours, awaiting the House of Deputies' concurrence.

At the House of Deputies, a committee headed by Judge Herbert V. Walker received the bishops' message and retired from the floor to consider it. After about an hour, the committee returned, and the deputies began considering concurrence.

The deputies, while grumbling that they should be allowed to participate in the actual election (a resolution to that effect went to the House of Bishops for study), nevertheless failed to follow the bishops' innovations and adhered to their custom of receiving the bishops' selection in a closed, executive session. A vote to change the rules and allow visitors and press to hear the debate was seventy-one votes short of the necessary two-thirds majority.

The day before the election the House of Deputies spent some time in discussing how to have "airtight security" in an area containing 904 deputies and separated from the corridor by curtains only.

Though press and visitors were relegated to the corridors during the House of Deputies' discussion, anyone lucky enough to be in front of the crowds could hear everything that went on in the House.

When President Coburn said, "The House has confirmed the election of the new Presiding Bishop," he was clearly audible to those visitors and press who had been standing in the halls for three hours awaiting the outcome. The deputies moved to make the election legal and adjourned for a late lunch.

Some observers cited the unusual openness of the process as one of the reasons why concurrence took so long. ◀

Burt—2
Myers—3

The Ambrose Question

Apparently many in the Church would have liked to consider a presbyter for Presiding Bishop. The constitution now stipulates that only bishops' names can be placed in nomination. Bishop Gibson, reporting for the Nominating Committee, said it has been discussed, "but the constitution stopped us from considering it further."

The House of Bishops also discussed the question. Bishop Hamilton West of Florida asked for a study of the constitution and canons, looking toward an amendment to permit priests to be nominated. Bishop Edward Welles, retired of West Missouri, invoked the name of St. Ambrose, the fourth-century Roman governor who was so loved for his sense of justice that he was made a bishop by popular demand and asked that laity also be considered.

The bishops were not willing to go that far, and the motion failed.

Apparently the man many had in mind was the Rev. John B. Coburn, President of the House of Deputies, and the man Bishop Hines called "the glue that holds the Church together."

In the Nominating Committee's report to the deputies, Bishop Gibson said, "For John to have made it, someone would have had to make him bishop and nobody did." [Dr. Coburn has sometimes asked that his name be withdrawn from consideration in diocesan elections for bishop. In one case he was elected and then turned down the post.]

Ordaining Women Priests

The Majority Said Yes: The Vote Said No

by Judy Mathe Foley

Long before Louisville, most Episcopalians knew women's ordination would be the most volatile issue Convention would face.

The orange and black buttons of the pro-women's ordination forces were the first thing that greeted deputies, visitors, and bishops on their arrival at Freedom Hall where the Convention met. And the first open hearing held October 1—which drew some 400 people—proved what everyone knew beyond a doubt. As one woman deacon said, "When we've got both the black caucus and ESMHE supporting us, you know we're the only game in town."

Each side was given half an hour to make an opening presentation. The Very Rev. James Carroll of Chicago won a drawing of straws and opened the case against. The Rev. Charles Perry of Washington, D. C., representing the affirmative, divided the "pro" half hour among six speakers: the Rev. L. Bartine Sherman of North Carolina; the Rev. Diane Tickell of Alaska; the Very Rev. Robert Capon of Long Island; Dr. Marion Kelleran, President of the Anglican Consultative Council; the Rev. Paul Washington of Pennsylvania; and Bishop Francisco Reus-Froylan of Puerto Rico.

Points made against ordaining women to the priesthood were: 1) ordaining women now would be divisive; 2) it would jeopardize ecumenical relations with the Eastern Orthodox and Roman Catholics; 3) women should be appreciated in their role, but that role should not be in the ordained ministry; 4) male and female gifts

are complementary but not interchangeable; 5) the Church should not deny Episcopalians "our right to be ministered to by validly ordained priests"; 6) numerous theological arguments, such as no women among the twelve disciples, forbid ordination; and 7) Christ was a man, therefore only a man can represent Him.

Points made by the affirmative side included: 1) "If it's the right thing to do, the time is now"; 2) women who are ordained deacons in remote outposts of the Church need to be able to administer the sacraments because they are often the only clergy there; 3) the report from the Anglican Consultative Council said no break would occur in the communion if any Anglican Province ordains a woman priest; 4) the Church should move closer to God and not be concerned about moving closer to Rome; 5) currently women deacons do marriage counseling, family counseling, and visitation of the sick among other ministries so should be allowed to baptize, marry, and administer last rites and the Holy Communion when their ministries call for them; 6) opponents talk of schism, but an element of schism might happen if we do not ordain women; and 7) no theological arguments exist against it.

A Three-Part Report

After the open hearing the 24-member Committee on the Ordination of Women, headed by layman Dr. Charles Lawrence of New York, presented a three-part resolution. The first part provided that the Episcopal Church "should pro-

ceed to provide for the ordination of women as well as men to the priesthood and the episcopate." If that passed, the second part of the resolution would have accomplished this by canonical change, and it would have taken effect January 1, 1975.

In addition, the Committee presented a minority report which would provide for "formal ecumenical dialogue" with Churches of the Anglican Communion and the Roman Catholic and Eastern Orthodox Churches and "consideration in each diocese and congregation... of the nature of the episcopate and the priesthood and the Christian theology of human sexuality."

The argument came onto the floor first in the House of Deputies at 3:45 p.m. on October 3. The deputies debated—for two hours—the procedure by which they would debate the issue. Several attempts to change the procedure suggested by the Dispatch of Business Committee failed—including a motion for a non-legislative Committee of the Whole to obtain the sense of the House and a motion that each side select favorable biblical passages which the chaplain would read to the deputies.

Though William Ikard of Rio Grande drew applause from the gallery when he pleaded: "We need to get on with the no matter how painful it is to discuss it," the decision was held over to the next day.

And Finally, the Vote
On October 4, immediately fol-

lowing the election of the new Presiding Bishop, the deputies finally got to it. This time discussion began at 4:30 p.m. and did not end until 7:25. The House had received word that the Triennial Meeting had voted in favor of women's ordination by almost 2 to 1.

A two-and-a-half hour debate on parliamentary procedure and at least eighteen speakers were required before the question was settled in the negative.

The vote—when it came—was by orders. Twenty-seven clergy deputations and twenty-one lay deputations asked to be polled [a procedure whereby all four members of each deputation come individually to the microphone so their votes may be recorded].

The final tally was:

CLERGY	LAITY
Yes—50	Yes—49
No—43	No—37
Divided—20	Divided—26

(Divided votes count as “no.”)

As at Houston in 1970, women's ordination received a numerical majority, but because divided votes are counted as negative, the resolution legally failed.

And so began another half hour of debate. Donald Belcher of Pennsylvania asked for a point of personal privilege to read a statement which said, in part, “[We’d like to say thank you] to a priest in Pennsylvania who has counseled many of us on this issue. Thank you for your gifts. . . . Thank you for your courage. . . . Thank you for your hope. . . . Do not despair, Susan Hiatt, for in God’s eyes you are priest indeed. They cannot close you in. For in God’s eyes you are free.”

The Rev. Paul Washington asked, “What price saving the Church when we know of the many broken hearts? . . . I like to feel this is more than just a legislative session. . . where the right procedure wins. But oftentimes I feel that’s where it’s at.”

A New Catch-22

A deputy from Virginia tried to move that the vote be recounted—with each individual given one-quarter of a vote—on the grounds the constitution does not state a

divided vote must be considered negative. The motion was tabled.

Another deputy commented that the Church had found a new application for Catch-22.

Emil Piel of Newark said if the vote were counted on a numerical basis, it would have been 488 “yes,” 400 “no” (see page 00). “Again the will of the majority of this House has been thwarted by voting by orders.”

A move to cut off debate was ruled out of order by President John B. Coburn.

The minority report was then moved to the floor with the Rev. Robert Terwilliger of New York saying, “The issue is not going to go away. We should make a creative reaction.”

An amendment which would put the House on record that it was prepared to authorize the ordination of women, cognizant of the ecumenical implications, failed. The House went into another paroxysm of parliamentarianism with deputies saying these amendments were simply another way to reconsider the question already decided by the first vote. Again the President ruled that “given the temper of this debate, it seems wise to continue it until every person has been heard.”

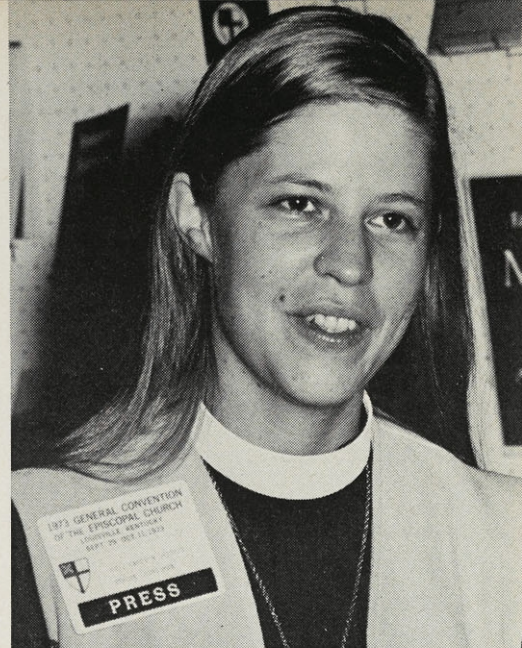
More debate included the Rev. Harvey Guthrie’s opinion that passing this resolution would “look like a sop to women deacons. I find it unacceptable and unamendable.”

Others pleaded for the minority report on the basis that the Church needed more time to consider the issue. A motion to refer the resolution back to committee failed. At 7:10 p.m. the vote on further study passed by one vote in the clerical order and fell twelve votes short of the fifty-seven vote simple majority needed in the lay order. The actual vote was:

CLERGY	LAITY
Yes—57	Yes—45
No—47	No—51
Divided—9	Divided—15

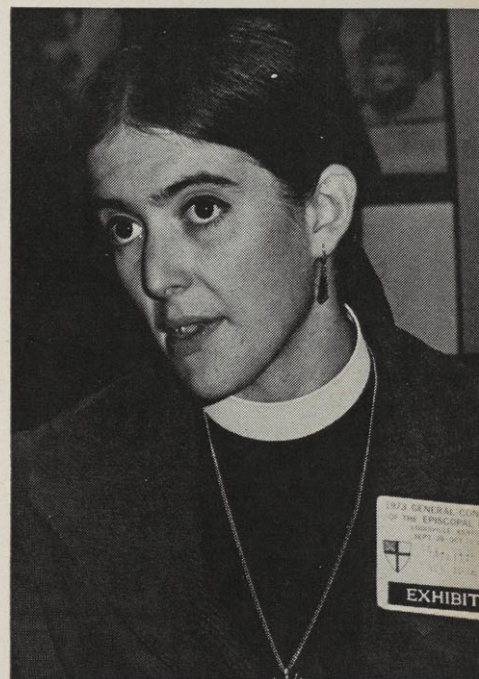
At worship in front of the Freedom Hall that night, the reading was short—and to some poignant—“Man was not meant to be alone.”

Continued on page 26





The Episcopal Church now has at least 54 women deacons and 48 women postulants. Many attended General Convention, and some are pictured here. Top row, left to right: the Rev. Nancy M. Wittig, Newark; the Rev. Ellen McIlroy, California; the Rev. Mary Beale, Erie; and Lee McGee, who conducts a campus ministry in Washington, D. C. Second row, left to right: Fleming Rutledge from Connecticut and now a student at Union Theological Seminary; the Rev. Merrill Bittner, Rochester; the Rev. Emily Hewitt, New York. Bottom row, left to right: the Rev. Joan Grimm, Ohio; the Rev. Carol Anderson, assistant at St. James' Church, New York City; the Rev. Diane Tickell, who serves rural outposts in Alaska; and the Rev. Margery Quinn, who works full-time as a teacher-counselor in California schools.



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The Majority said Yes; The Vote said No

Continued from page 24

We Are People, too

For the House of Deputies, the issue was dead. Not so for others at the Convention. The next day, October 5, the Episcopal Women's Caucus issued a statement declaring "outrage" at the deputies' vote.

"We are your sisters. We are, with you, in Christ," said the statement signed in behalf of the Caucus by the Rev. Carter Heywood, New York; Patricia Park, Virginia Theological Seminary; Pat Handloss, Episcopal Theological School; and the Rev. Marge Quinn, California.

"We have in common with you and with each other a basic humanity, established by Christ, in which vocational response to God is *not* a 'right.' It is *not* a 'debatable option.' It is *not* in fact something a House of Deputies, or Bishops, can ultimately legislate.

"Our response to God's call... is an *imperative*. This was true in Houston. It was true yesterday. And it is true now. We are not turned down, or put off, as we seek to serve our Lord as He is calling us. Of this we are sure. We have been turned down not by God but by the Episcopal Church.

"Where does this leave us? We are real women with real vocations. Real ministries. Real hopes. Real feelings. We are real people, with bishops, clergy, and lay people who have affirmed our priestly vocation and who have been awaiting word from the 64th General Convention.

"Where does this leave us? It leaves us grieved that the Episcopal Church would dare to place a higher premium on tradition; on abstract metaphysics (not theology); and on political, ecumenical, and practical expediency than on a faith in a God who moves ever surprisingly and creatively in new ways—breaking through any tradition, concept, or practicality that would serve to exclude a person—male or female—from even testing a deep-felt response to the Holy Spirit's movement."

Some Bishops Say Yes

The women ended by asking for prayer: "We cannot abandon our

vocation. Individually and corporately we are now compelled to face the task of deciding how we might best respond to God. We pray that God—who works through, but always far above and beyond, a Church Convention—will show us what to do. We believe God will. We invite all who share our concern to join us in our prayers and our efforts."

On October 9 and 10 fifty-six bishops signed a statement which favors the full ordination of women in the Church. Bishop John Craine of Indianapolis, one of the signers, read it in the House of Bishops. [In 1972 at New Orleans, the House of Bishops had voted in favor of women's ordination 74 to 61 with 5 abstentions. Its statement then was similar to the one issued at Louisville.]

"We should not be true to the guidance of the Holy Spirit through our own consciences if we did not now speak. So we affix our names... to let this Church know that this issue of moral justice and theological justification must not rest until all have known equal treatment in their search for vocation."

The next day the Presiding Bishop-elect asked his fellow bishops to approve his appointment of an *ad hoc* committee to provide them with two study papers—one "a definition of the priesthood as this Church holds it to be" and the other "a definitive statement on contemporary Christian sexuality."

Bishop Allin had voted against women's ordination at the House of Bishops' meeting in 1972. He said earlier in the Convention that while the question had to be decided by the whole Church, he considered the issue of women in the priesthood and the episcopacy secondary to other questions of renewal of mission.

At a final press conference, Bishop Allin said he thought the bishops respected their collegiality too much to go ahead and ordain women anyway.

Presiding Bishop John Hines added with a grin, "I hope if it happens, it happens after June 1, 1974."

Not a ceiling, but a floor

General Church Program / 1974 Budget Story

Preparing

... a budget of this size and scope takes a lot of doing. And never before has the doing been so thorough-going.

It began with visits to ninety-one of the ninety-two U.S.A. dioceses last fall. The "learnings" from these visits—now the oft-quoted "What We Learned from What You Said"—began to be incorporated into Executive Council proposals for program. At hearings in February some eighty Church agencies and programs presented some \$25 million worth of needs and dreams. Later the Executive Council and staff had the nightmarish job of whittling this down to \$13,793,300.

Since June, General Convention's Program and Budget Committee, with the Joint Committee on Expenses, has worked via subcommittees over the Executive Council proposals. They held innumerable open hearings and interminable executive sessions wherein all members voted on all issues.

Incredibly, they managed to present their final *chef d'oeuvre* to a Joint Session of the House of Bishops and the House of Deputies on Saturday morning, October 6. The earliest such presentation in memory, it concluded with hand-outs of a tabloid of all the details, referred to as "this 32-page beauty."

Sunday evening another, final open hearing was remarkable for its minimal, restrained pleas for increases. Leading the procession of some twenty speakers were Bishop Robert Gibson of Virginia and Presiding Bishop-elect John M. Allin, former and present chairmen of the Joint Commission on Ecumenical Relations. They urged restoring \$65,000 to the sharply

cut Ecumenical budget because "we are not paying even our fair share" of the expenses of the World Council of Churches, National Council of Churches, and COCU.

Monday morning the House of Deputies did restore this amount by a margin of four votes. It will be funded through "special gifts" and not by increasing diocesan apportionments.

Whether the adoption of a resolution requiring that all motions to increase budget items include recommendations for where the money was to come from, or whether the level of satisfaction with the "budget-as-is" was virtually unanimous, the House of Deputies adopted a \$13.6 million program with little further debate.

Clarification of the last section of the lengthy resolution had been called for and was provided (see "Oh, Happy Day," page 32).

The 1974 Program and Budget moved over to the House of Bishops where it was passed without debate, thus concluding a history-making process.

One member of the combined

Committees reported he'd been told that this budget was more complex than that of the U. S. Government. He added, "I don't know about that, but it sure is more honest!"

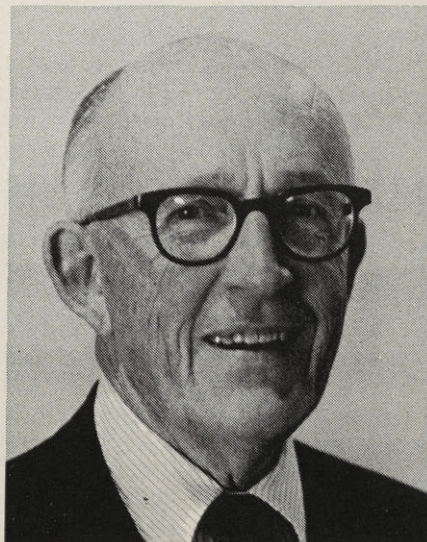
On the Other Hand

... Bishop Tony Ramos of Costa Rica felt the budget process "is like a strait jacket . . . a futile exercise in frustration and will continue so in future unless we break the cycle It's not just a budget problem; it's our unwillingness to release our resources to respond to our needs To change we need a radical restructuring of our priorities Our structures are white elephants and idols We need personal and corporate sacrifice, something few of us are willing to make We must go out and find new resources. We know those resources are there. Any Church that can spend this much on a General Convention must have such resources The budget is just a symptom of the problem."

The Program

... includes several new or revised programs in response to the "listening" process in the dioceses. This section involves a total of \$2,616,278.

Christian Education, the No. 1 priority of the Church, receives \$180,000 for program and will have two professional persons on the national staff. This activates ready-made plans for immediate regional conferences for diocesan and parish Christian educators so national staff can collect information about what these on-the-job people are doing now and what they need and want.



Pittsburgh layman, Dupuy Bateman, chaired Program and Budget group.

This data will help to determine if the Episcopal Church is to continue participation in Joint Educational Development, a group of several Protestant Churches who are developing a five-year plan for four new church school curricula, ranging from traditional, Bible-centered to issue-oriented, Bible-based materials.

Evangelism, the second highest priority all across the Church, receives \$43,478 for program use and will have a national staff officer who is to be the contact person for those interested in evangelism or who want advice and consultation.

Project Test Pattern will be phased out as planned in 1974 but only because this outstanding program for parish renewal has created a network of consultants around the Church who can carry out its intent.

Lay Ministries is revised upward from a skimpy \$7,000 in 1973 to \$45,000 for program in 1974. This office expects to have a staff of two, who will work as a team ministry with the Evangelism and Education officers. Among new plans are the development of pilot projects and expansion of the 99 *Percenter*, major resource for lay persons.

Communications. *The Episcopalian* was the chief bone of contention in this category. Originally doomed to extinction by virtue(?) of only \$50,000 for 1974 in the Executive Council proposal, an apparent reprieve was approved by the Council at its meeting two days prior to General Convention.

Spokesman for the reprieve was Presiding Bishop-elect John Allin, chairman of the Council's Communication Program Group, who asked and received Executive Council approval for re-allocation of \$100,000 from the communication program for 1974 to *The Episcopalian*. This left Executive Council \$50,000 for professional and technical services, \$165,000 for media and advisors, and \$35,000 for a Division of Communication Strategy in the overall program.

When the Program and Budget was presented to Convention, however, it called only for an un-

named "national publication" and made the Communication Program Group of Executive Council "responsible for making provision for a national publication."

Efforts in the House of Deputies to amend this to state: "with regard to the \$150,000 for a national publication, this General Convention endorses the idea that said national publication continue to be *The Episcopalian* and that Executive Council be directed to allocate the \$150,000 to *The Episcopalian*" were defeated.

Affirmative action was taken, though, when the Rev. Gerald McAllister of West Texas reported for the Committee on Evangelism. (Interesting to note that this Committee was the one to which resolutions about *The Episcopalian* were assigned this time. Previously it's been Christian Education. Could be *The Episcopalian* is both?) Its recommendation was adopted. It authorizes Executive Council to work with *The Episcopalian* to develop "an information system for the entire Church, with the understanding that this relationship is not to involve editorial control by the program group."

It also authorizes the exploration of other options, both print and non-print, for news delivery systems.

In the "further resolved," Convention encourages each diocese to subscribe to *The Episcopalian* for every household. And, still further, authorizes, by the end of 1974, the Program Group to "evaluate the progress of these efforts" and either "to continue with *The Episcopalian* or to inaugurate an alternative, print or non-print, information vehicle for the Church."

The House of Bishops concurred with this resolution although Bishop Roger Blanchard of Executive Council disagreed with the proposal and proposed an amendment "to recommend rather than mandate" the Council in this matter. He withdrew the amendment because it was too late for it to go back to the House of Deputies for concurrence. The amendment was added, however, as an explanatory paragraph, expressing "the

interpretation of the sense of the resolution."

The only totally clear thing in all this is the Church does want an information system but is of many minds about what form it should take. And it's not just busting out all over with eagerness to pay for any such system.

Mission Service and Strategy is a new name for a new amalgam of grant programs for racial and ethnic minorities, funded at \$1,997,815. This also is in response to the clarion call around the Church that the various granting sections be unified into a consortium. The plan calls for drastically decreased staff and increased coordination.

The new section will consist of three you'll remember from Houston:

- The National Committee on Indian Work (\$376,000 for grants; one staff).
- The National Commission on Hispanic Affairs (\$400,000 for grants; two staff).
- General Convention Special Program, now renamed Community Action and Human Development (\$650,000 for grants; two staff).

Two are new:

- Ministry to Black Episcopalians (\$250,000 for grants; one staff).
- The Asian Ministry (\$50,000 for grants; one staff).

Grants will continue to be subject to the guidelines adopted in Houston; \$50,000 of the section's funds are earmarked for implementing local involvement.

Appalachian Peoples Service Organization (APSO) is a brand new budget item. This Episcopal group is sponsored by eleven dioceses in the region and will receive \$85,000 for its programs. **Development/Stewardship.** "Let's get after this thing. Right now," said Convention veteran Bill Ikard of Rio Grande. "It's obvious we have an income deficiency, and it's equally obvious we have special needs, for example, the Overseas Development Fund. Financial resources are available. So let's get after this thing." The

deputy from El Paso was speaking to the last of the new and/or revised programs.

Funded at \$59,800, this provides for Phase II of the Development Program initiated in Houston.

The Convention has directed Executive Council to arrange visits and consultations with representatives of parishes, dioceses, the national Church, and others. These visits are for the purpose of working out ways "to release the human and financial resources of the Church."

Findings and recommendations are to be reported to the Presiding Bishop and the Executive Council in February of 1975, at which time the Council is "authorized and encouraged" to implement a strategy based on this second "listening" process.

Welcome back

... to the Church Army and the Church Periodical Club—back in the 1974 budget. Having received a big fat zero in 1973, even their small funds are welcome.

More sizeable is the program money for Special Ministries, also back in the 1974 budget. Although the \$47,000 is less than one-third of the amount requested, it will help the work of the

Episcopal Guild for the Blind, the Episcopal Society for Ministry to the Aged, and the Episcopal Conference for the Deaf. Representing the latter's cause at Convention, the Rev. Roger Pickering signed and his wife translated several brief pleas for support of work with the deaf. "We can't be heard on the national level unless a diocese elects a deaf person." This was greeted with applause which the recipient couldn't hear.

Cuts and Bruises

Deepest and cruelest of the cuts in budget affected the **General Convention Youth Program (GCYP)** and Executive Council's **Young Generation** programs. "You called for a barebones budget, and we submitted one. Now you've cut off a limb," lamented Gretchen Zimmerman of the Young Generation Program Group.

In all truth, the over-50-percent cut threatens the decentralized regions program the young people have evoked since GCYP was created in Houston. Of the \$350,000 requested for program, \$200,000 was for GCYP grants.

How the \$185,000 now allocated will be distributed is not yet known, but that it cripples this non-empowerment program is certain.

Redeeming feature in this

general category, however, is the increase from \$70,000 to \$112,000 for **Ministry in Higher Education**. This is in response to college chaplains who urged us to get going with programs in junior colleges, community colleges, and technical colleges where over 50 percent of the students now are.

Public Affairs and Social Welfare also finds itself in a quandry. Cut almost 20 percent, and with a hoped-for new staff person eliminated, this section has been assigned by Convention a whole new array of projects. These include peace education, juvenile justice, the bicentennial celebration, and morality in government. Further, \$50,000 of its grant funds are specifically earmarked for "implementation of local involvement."

Armed Forces also took a major cut, thereby curtailing planned-for retreats and conferences and communications. Even the fund for chaplains' supplies and services was cut by half. And the **National Committee on the Armed Forces** apparently is wholly eliminated since its funding was zero. Who says old soldiers never die?

Among the more visible bruises were three in **Overseas**. What had started as a \$500,000 Development Fund for Overseas dropped to \$100,000, then was eliminated altogether (see "Mission Informa-



tion," page 49). Some really exciting "New Directions" for overseas mission, in for \$84,405, were out for the same. And Liberia's Cuttington College, only a few months away from bankruptcy, got nary a cent.

Continuing

... programs, not already dealt with, include these four.

1. **Black Colleges** (St. Augustine's, St. Paul's and Voorhees) will receive \$875,000 in 1974. One-half of this is to be divided among the three formerly ACI colleges. The other half is to be appropriated according to student enrollments. In addition, the three colleges are the No. 1 priority for any funds received over and above the \$13.6 million.

2. **Coalition 14** had hoped it

would "swim instead of eternally treading water" and activate long-neglected programs in these fourteen aided dioceses. The 1974 program salutes this with an increase of \$58,000 over the Council proposal. And while that won't go far toward realizing the Coalition's hopes, that it is third on that priority list (*see page 32*) may help later in the triennium.

3. **Overseas.** Of the \$4,681,466 listed for overseas, almost two-thirds--\$2,930,762--is for support of our overseas responsibilities in Alaska, Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Europe, Guam, Guatemala, Haiti, Honduras, Liberia, Mexico, Nicaragua, Panama and the Canal Zone, Philippines, Puerto Rico, Taiwan, and the Virgin Islands. It also includes \$90,000 for the Seminary of the Caribbean and the Ninth Province structure.

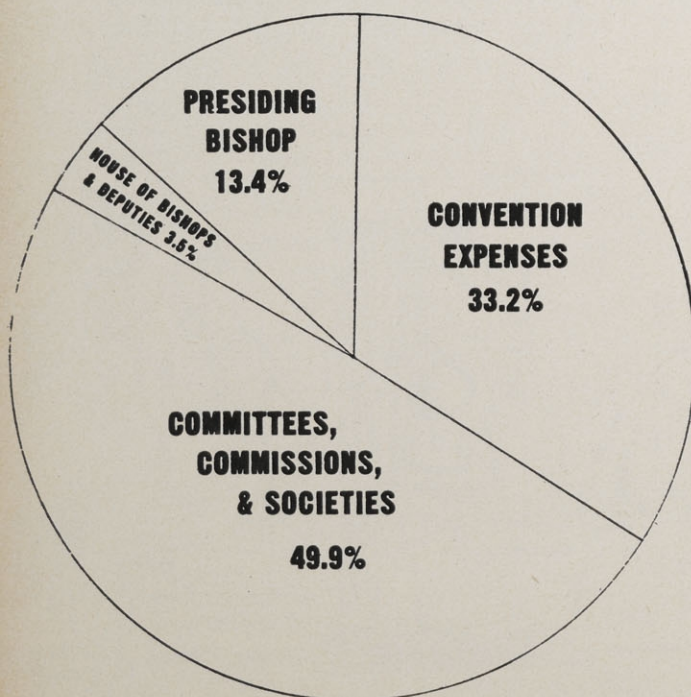
Other Anglican responsibilities--

everywhere from Argentina to Zululand and twenty-two stop-overs en route--total \$733,647. Some of these are as small as \$840 to Zambia, some as large as \$324,000 to Igreja Episcopal do Brasil.

To the Wider Episcopal Fellowship we allocate \$226,157 -- for the Church of South India (\$2,000); Iglesia Episcopal Reforma (\$9,991); Igreja Lusitania (\$16,225); the Joint Council of the Philippine Independent and the Philippine Episcopal Churches (\$196,391); and the Old Catholic Church in Holland (\$1,550).

Logistical support, pensions, and Social Security for overseas appointees eat up \$830,900 of the overseas budget. And somewhere, somehow, \$40,000 must be cut to make these sub-totals meet the \$4.6 million budget figure.

4. **Ministry** funding was thoroughly reshuffled. Some of the several agencies in this over-all category disappeared from one

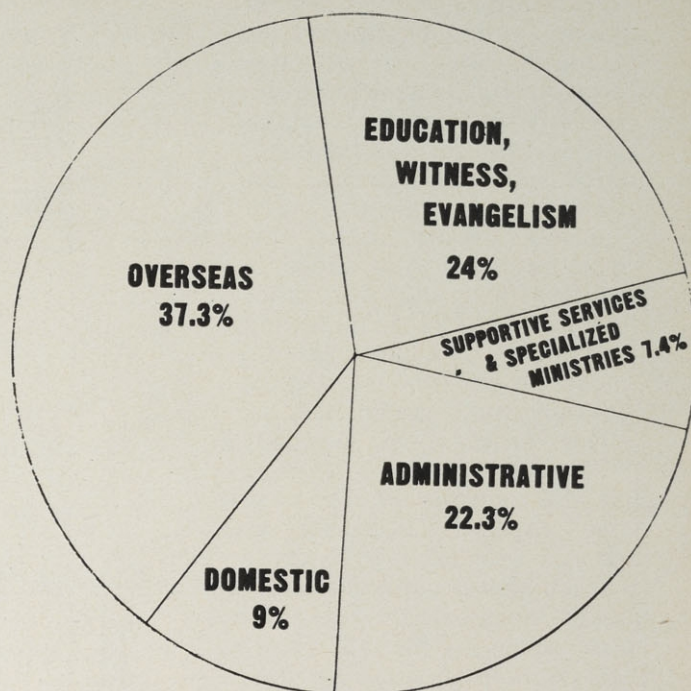


Assessments

The "Expense Budget" essentially represents what it costs our Church to govern itself. It funds the Office of the Presiding Bishop, meeting expenses of General Convention, its committees and commissions and other administrative and executive costs related to Title I, Canon I of The Episcopal Church. The Expense Budget is raised by a "head tax" assessed upon each Diocese according to the number of clergy therein. The maximum tax per clergyman necessary to raise the above budget is \$53.00 for 1974, \$56.00 for 1975, and \$56.00 for 1976, totalling a maximum \$165.00 for the Triennium.

Quotas

This budget, supported by quotas (or apportionments) from the Dioceses represents our Church's decisions as to where and what we are called upon to serve and do in mission. It is supported also from income from all "Other Sources" estimated at \$2,552,351 for 1974. Importantly, it must reflect our responsibility to on-going obligations as well as attempt to meet new and changing needs and priorities. The Executive Council is responsible for and accountable to the General Convention for the administration and execution of this budget.



budget only to appear in another. Some parent-types were severely cut, but their off-spring received more than their askings. The total, though, is about the same as last year.

In the Convention Expenses budget (remember, these figures are for the triennium): Clergy Deployment Office, \$400,000; Examining Chaplains, \$95,000; Pastoral Development, \$15,000. This latter is also in Program and Budget for \$55,000 in 1974 as are Board for Theological Education for \$160,000 in 1974, and Ministry Council for \$41,000 in 1974.

Several comments were made about theological education at various times during Convention which bear repeating here. Dean Almus Thorpe: "We've begun something vital to our life [as a Church]—the theological training of our *ministers*, not just our clergy."

Dr. Massey Shepherd: "Special grants for special projects [in seminaries] are fine. But the rule regarding no help with operating

budgets is not. Operating budgets are where they're hurting. Our seminaries need capital grants, endowments for faculty chairs and maintenance. The special grants are great, but then in three years, we have that to pick up, too, in our operating budgets."

And Convention affirmed, one more time, that theological education is the responsibility of the whole Church. It also set the Sunday nearest the Feast of the Conversion of St. Paul as Theological Education Sunday.

To Support

... these programs in 1974, \$13,625,732 is needed. Of this total, \$2,617,351 comes from Trust Fund income, special gifts, and "other" sources.

The balance of \$11,008,381 must come from diocesan apportionments.

While a formula can never replace genuine Christian stewardship, some system is necessary if

each diocese is to pay its fair share of the total Church program. One such formula, based on Net Disposable Budget Income (NDI) rather than on annual expenses, has been tried successfully in some dioceses and has now been adopted as the basis for figuring national quotas.

Simply, NDI includes:

- All income for general budget purposes accruing to the congregations of a diocese, *except* for diocesan grants.
- All income accruing to the diocese for general budget purposes, *excluding* payments from congregations and grants from Executive Council.

As Dr. George Shipman points out, "this avoids any income's being included twice in figuring the base."

Program and Budget Resolution, paragraph 5, specifies that NDI is: 1) Disposable Parish Income (on the *new* parochial report forms this includes Items No. 51, plate offering; No. 52, pledges; No. 53 contributions from parish

organizations; No. 55, endowment and investment net income; No. 56, all other receipts for general purposes) less any support to the congregation from the diocese and 2) Diocesan Endowment and Other Income (on the diocesan report forms this includes items A-2, diocesan endowments, and A-4, other income used for budgeting purposes). In each case, the most current available figures for one year are to be used.

This formula as applied in 1974 varies between 3 percent and 5.7 percent of 1971 NDI. Some eighty-five dioceses face increases over their 1973 pledges to reach that 3 percent minimum quota; seven others rate a decrease down to the 5.7 percent, thus attesting to the inequities of the former system which varied all the way from 1.8 percent to 6.5 percent. In 1975, the minimum stays at 3 percent; the maximum drops to 5.3 percent. In 1976, the minimum ups to 3.2 percent; the maximum levels out at 5 percent. A uniform percentage rate for all dioceses is anticipated for 1978-79.

Program and Budget member Mrs. Lueta Bailey's acute comment says it all: "In Louisville, the job is 'How much can we subtract?' This is the reverse of what we ought to do back home. Back home, it's 'How much can we add?'"

Oh, Happy Day

... "What happens when a diocese overpays its apportionment?" was the question from a deputy. Another wondered if a diocese could pick and choose from the seven priorities listed at the end of the Program and Budget resolution.

Answers were forthcoming:

1. The First priority is to fund the budget in full. Overpayments by some make up for the underpayments of others.

2. Apportionment payments may not be designated. Ditto all undirected income from whatever

sources.

3. When the General Church Program has been funded in full, then overpayments will be applied to the following priorities in the order listed:

A. Black Colleges	\$125,000
B. Overseas	125,000
C. U.S. Jurisdictions (Coalition 14)	78,000
D. Education	20,000
E. Empowerment	46,000
F. Young Generation	63,000
G. Communications	20,000

4. Designated funds, other than diocesan apportionments, will be applied to the item named. If the amounts received exceed the budgeted total for that item, the surplus will be used either to expand that program or carry forward into the following year.

Mr. Dupuy Bateman of Pittsburgh, Pennsylvania, chairman of

Program and Budget, must have been pleased with these queries for he wound up the final hearing with his thoughts along similar lines: "This budget is a floor, not a ceiling. If each of us returns to his diocese stimulated by what he's heard from the speakers [at this hearing], we can find the money for this budget, *plus*."

Convention Expenses Budget

... totals, for the next three-year period, \$1,855,236. This money is raised by an annual diocesan levy on all clergymen canonically resident in each jurisdiction. Newark's Dean Dillard Robinson ruefully commented that "in the 1830's this system began with a 25¢ per year clergy head tax."





Now frozen at a maximum of \$56 per priest, the rate for 1974 is \$53, with \$13.25 as the assessment in missionary dioceses. In 1975 and 1976 it goes up to \$56—or \$165 per clergyman for the next triennium.

This Expenses Budget covers: the Office of the Presiding Bishop, 13.4 percent; House of Bishops and House of Deputies, 3.5 percent; Convention expenses, 33.2 percent; Committees, Commissions, and Societies, 49.9 percent.

Some of the latter, with programs, are also funded in the General Church Program (\$334,300 in 1974) since the allocations in the Expenses Budget are basically for meetings and the preparation of legislation. Exceptions are the Church Historical Society, Clergy Deployment Office, and Examining Chaplains, these three being funded to provide the specific services assigned to them by Convention.

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Dean Robert F. Capon (center) was chief architect of marriage canon change.

The new marriage canons

Are you one of the three out of five Episcopalians who have been divorced or whose family has been touched by divorce? Are you included among the many couples bishops say “are waiting back home for the bishop’s permission to remarry?” Are you one of the “thousands of people” Convention talked about who would come back to the Church once they could settle their marital status in the Church’s eyes? If so, the new marriage canons are for you.

The Committee on Holy Matrimony chaired by the Very Rev. Robert F. Capon of Long Island was the idol of tired Convention-goers, having taken a complicated subject and made some sense of it—and happily, due to the talents of Dean Capon, made it with humor.

Both bishops and deputies served on the committee which spent eight days in analyzing the canons and discussing state laws, psychology, and theology.

“It was not a polarized issue like the women question,” Dean Capon said. “We tried to leave the old canons alone where we could. We also tried to resist

the temptation to legislate for the hard case, which usually makes bad laws, so we tried to legislate for the generality and then provide pastoral provisions without having to write a picket fence into the canons.”

The Convention did considerable rewriting of Canon 17, which applies to the solemnization of marriage; made significant substitutions in Canon 18, which deals with remarriage; and deleted from the canons Section 7a of Canon 16, which included the “excommunication clause,” the provision that people who divorced and remarried without going through a tedious procedure, including a bishop’s consent before remarriage, could not be baptized, confirmed, or receive Communion in the Episcopal Church.

The portions of the canons under discussion at Convention are reprinted here with commentary by Dean Capon. The italicized portions are the changes made. The changes go into effect November 1, 1973, or at such later date prior to January 1, 1974, as a diocesan bishop decides.

The new marriage canons

Title I, Canon 17 of the Solemnization of Holy Matrimony:

Sec. 1. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. 2. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract a marriage according to the laws of the State.

(b) *He shall have ascertained that both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.*

(c) *He shall have ascertained that both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation.*

(d) He shall have ascertained that at least one of the parties has received Holy Baptism.

(e) He shall have instructed both parties as to the nature, meaning, and purpose of Holy Matrimony or have ascertained that they have both received such instruction from persons known by him to be competent and responsible.

Sec. 3. No Minister of this Church shall solemnize any marriage unless the following procedures are complied with:

(a) The intention of the parties to contract marriage shall have been signified to the Minister at least *thirty* days before the service of solemnization; Provided, that, for weighty cause, the Minister may dispense with this requirement if one of the parties is a member of his Congregation or can furnish satisfactory evidence of his responsibility. In case the *thirty* days' notice is waived, the minister shall report his action in writing to the Bishop immediately.

(b) There shall be present at least two witnesses to the solemnization of the marriage.

(c) The Minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the ages of the parties, their residences, and their Church status, and the witnesses and the Minister shall sign the record.

(d) The Minister shall have required that the parties sign the following declaration:

"We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the liturgical forms authorized by this Church. We believe it is for the purpose of mutual fellowship, encouragement,

Canons according to Capon

This introduces a teaching about what we see Holy Matrimony to be.

This is a replacement for the current list of impediments. We did not use the impediment framework. We wanted a positive statement. We [left impediments] to the State.

This expands the scope of the minister and allows him the option of calling in professional help if he so decides.

The only change here is to change the three-day waiting period to thirty days. There is a trend in many states to lengthen the time between securing the license and marrying. This allows for that.

Only a minor change here. This has nothing to do with the authorization of marriage rites. That's in the Book of Common Prayer and General Convention. This does not open up visions of people writing their own services on the backs of playing cards.

The new marriage canons

and understanding, for the procreation (if it may be) of children and their physical and spiritual nurture, and for the safeguarding and benefit of society, and we do engage ourselves so far as in us lies to make our utmost effort to establish this relationship and to seek God's help thereto."

Sec. 4. It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage.

Title I, Canon 18, was deleted and the following substituted:

Canon 18 of Regulations Respecting Holy Matrimony: *Concerning Preservation of Marriage, Dissolution of Marriage, and Remarriage.*

Sec. 1. When marital unity is imperiled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

Sec. 2. (a) *Any Member of this Church* whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is *legally* or canonically resident for a judgment as to his or her marital status in the eyes of the Church. *Such judgment may be a recognition of the nullity or of the termination of the said marriage;* provided, that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship.

(b) Every judgment rendered under this *Section* shall be in writing and shall be made a matter of permanent record in the Archives of the Diocese.

Sec. 3. No Minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living nor shall any member of this Church enter into a marriage when either of the contracting parties has been the husband or the wife of any other person then living, except as hereinafter provided:

(a) *The Minister shall have satisfied himself by appropriate evidence that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction.*

(b) *The Minister shall have instructed the parties that continuing concern must be shown for the well-being of the former spouse and of any children of the prior marriage.*

(c) *The Minister shall consult with and obtain the consent of the Bishop prior to, and shall report to the Bishop, the solemnization of any marriage under this section.*

(d) *If the proposed marriage is to be solemnized in a jurisdiction other than the one in which the consent has been given, the consent shall be affirmed by the Bishop of that jurisdiction.*

Sec. 4. All provisions of Canon 17 shall, in all cases, apply.

Canons according to Capon

Here we just took the old Section 7c, Canon 16, and tucked it in here verbatim.

This contains a new provision for any member of the Church who wants to go to the bishop and ask for a judgment . . . for a declaration of status in the Church; it's a pastoral matter . . . for a person who wants reassurance and is not required. This is the hunting license. It can be done with no remarriage in view.

Just a little cleaning up here.

This is the operative business of the canon. The old principle regarding remarriage was to find something wrong with the old marriage. This goes to the simple principle of: "Do they seriously declare that this marriage has terminated?" The State doesn't determine the failure of their marriage. They decide. The one flesh is there. If it's a bad job, maybe the one flesh is sick, but it still goes on. The examination of remarriage is a Christian, moral, overriding principle. You don't leave the body of Christ because of divorce. We want that recognized.

This is the one loser we took in the House of Bishops. This Committee thought the thing should be allowed to the prime pastor, but the bishops didn't agree. This is the price you pay for a better canon. This one was "win-a-few, lose-a-few"

Volunteers: The Heart of Convention

Without the scores of volunteers who contributed hours of time, endless energy, and boundless goodwill toward keeping things running smoothly, Convention might not have accomplished its work.

Under the supervision of seven volunteer coordinators, some 750 persons, ranging in age from 12 to 80, were serving by the end of the first week and continued to sign up until the last day. Most came from the Dioceses of Indianapolis, Kentucky, Lexington, Northern Indiana, and Southern Ohio. Some

came from as far as Michigan, Connecticut, and Arizona. Five were nuns from the Community of the Transfiguration, Glendale, Ohio.

Serving as ushers, floor managers, exhibitor aides, information and hospitality assistants, and private tour guides to overseas visitors, they played down the hard work and obviously enjoyed the chance to greet old friends and make new ones.

Betty Clarke, from St. Francis-in-the-Fields, Harrods Creek, Kentucky, was volunteer coordinator for the Triennial Meeting.

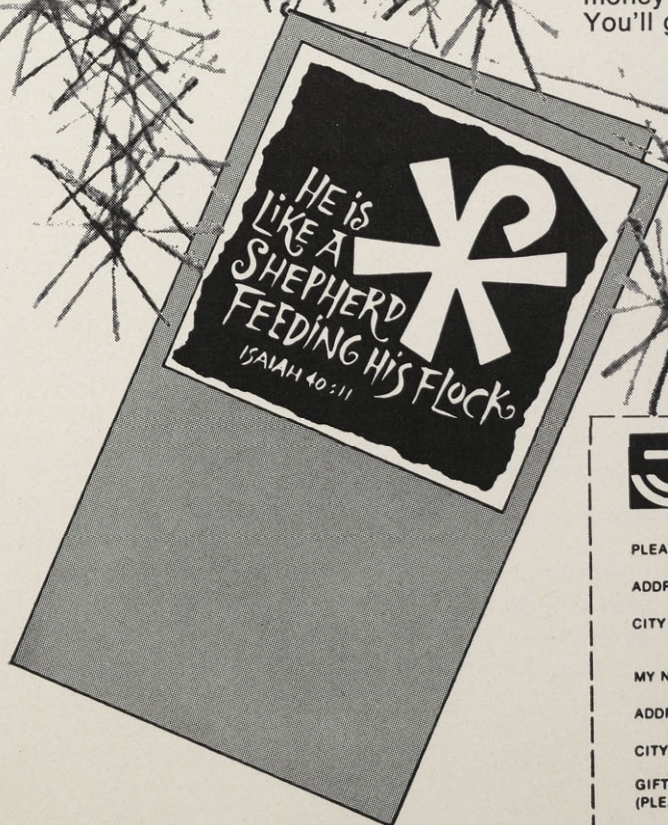


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Worship was Colorful, Celebrating and Central

Last spring Dr. John Coburn, President of the House of Deputies, predicted: "Work and worship will be more vitally linked at the General Convention in Louisville than in previous Conventions. I believe worship will take a central place."

Certainly during the thirteen days Convention met, services were regular and well-attended; opportunities for prayer and meditation were frequent and used.

In addition to the great opening Eucharist, daily Holy Communion was celebrated in motels and the Prayer Tent outside the Exhibition Center; laity and clergy offered intercessions and engaged in meditation in the Prayer Tent throughout the legislative day; spontaneous hymn singing and informal celebrations occurred around the exhibition area; and an informal evening Communion outside the Center, attended by the young in body and/or spirit, took place weekdays before the last bus left about 11:00 p.m.

Most important for the centrality of worship at this Convention, however, was the joint worship held in the House of Deputies' meeting place, with members of both Houses, Triennial delegates, visitors, and the press in attendance. This was an innovation which some 500 people attended in the mornings before the legislative sessions began.

Led by Bishop Otis Charles of Utah, the meditators for ten days included Deacon Natalia Vonegut, Dr. Charles Willie, the Rev. Rustin Kimsey, and Bishop Robert DeWitt of Pennsylvania. The prayers, intercessions, and meditations were relevant to the Convention's—and the world's—agenda. The singing was joyful, and the inspirational songs varied from well-known

hymns to contemporary folk music. The special music also varied from day to day, featuring the Philharmonic Orchestra of Holy Trinity School, Port au Prince, Haiti; the Rev. Charles Sumners, guitarist; organists Jack Noble White, Lee Hastings Bristol, Jr., and Ronald Arnatt; and guitarist Ian Mitchell with singer Caroline Mitchell.

Dr. Coburn, when asked at Convention's close whether his hopes for the worship had been fulfilled, responded, "The joint morning service will certainly be a part of future Conventions."

Many others shared his opinion. Dr. John Weeth, deputy from Eau Claire, said, "The joint worship is a great way to start the day; noon and evening prayers preserve the continuity. I hope we shall continue the custom."

A female deputy said, "I feel the worship definitely came up to expectations. . . . This Convention's joint services are the only way to start the day. I hope we continue them."

The Very Rev. Jay W. Breisch, deputy from Eau Claire, commented, "This is my first Convention so I can't compare with previous ones, but I found the centrality of worship helpful."

Although some reactions were not totally positive, many people said the joint services were a move

in the right direction. The Rev. Carlson Gerdau, deputy from Northern Michigan, said, "I had morning meetings so I missed some of the joint worship, but I enjoyed the singing in the back-ground. I wished, however, for a place of quiet other than the open, rather public, Prayer Tent. . . . I have mixed feelings about the total but liked the idea of the joint worship."

A Triennial delegate said, "I was glad to have the opening service together with the rest of the worshipping community. I feel personally, however, there was more sense of community of spirit at the evening and other informal devotions. I do feel all the worship sets the tone, and then it pervades the legislature."

Mrs. Franklin Miller, deputy from Olympia, commented, "I have mixed feelings—the joint service didn't seem as worshipful as I would have liked—probably the place: large, open, distracting. I enjoyed the meditations and singing."

The Rev. John Coburn and Bishops John Hines and John Allin celebrated the Eucharist at the closing joint service. Bishop Allin was meditator; the Rev. Nancy Wittig, deacon; and Dr. Charles Willie, epistoler. The University of Louisville Band provided special music. An estimated 2,000 people received the Holy Communion in a celebratory atmosphere, punctuated after the final blessing by an anonymous declamation in ringing tones from a seat near the roof: "Praise God for John Hines' ministry!"

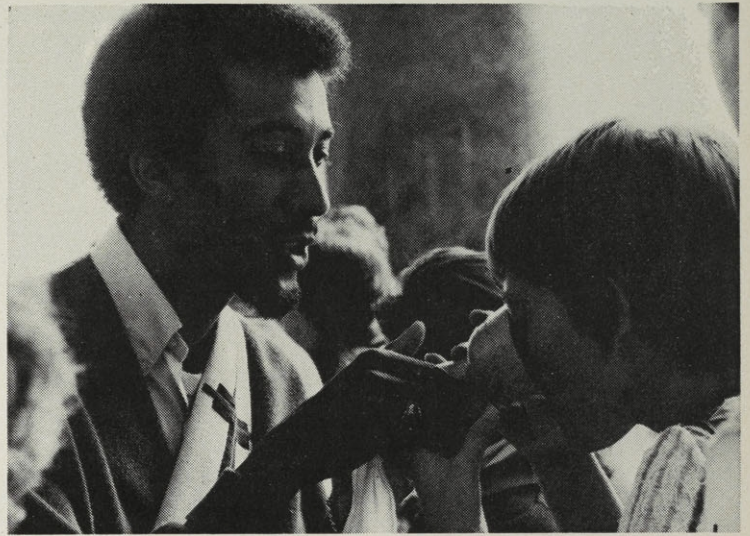
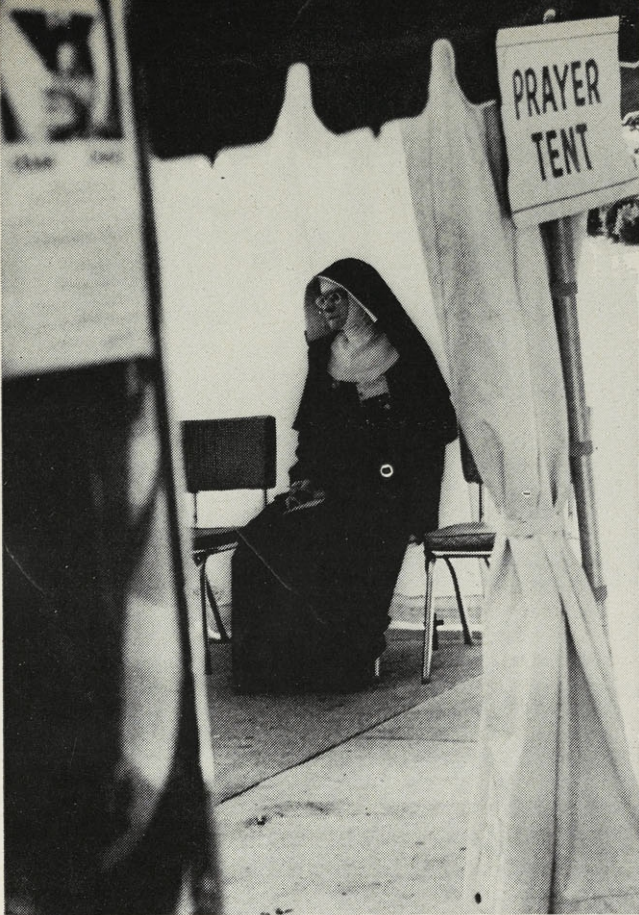
The congregation responded with a roaring acclamation and applause that went on and on until the band struck up a spirited recessional. —Martha C. Moscrip

"The aim of all translations is to translate so well you don't have to have a commentary to tell you what it means."

—Dr. Massey Shepherd

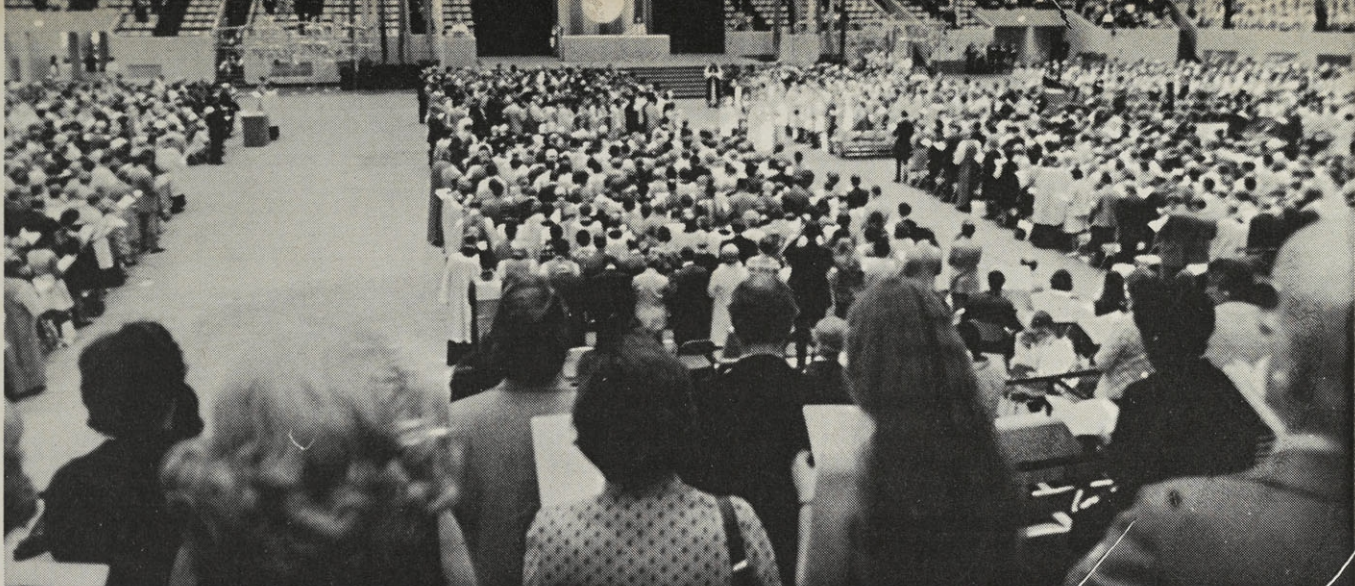
Vice Chairman

Standing Liturgical Commission



*A nun meditates in the Prayer Tent (left).
A visitor receives at the evening service (above).
Women present the United Thank Offering (below).*





For the first time at an opening Eucharist, bishops and deputies processed and sat together as dioceses.

Don't throw out your prayer book

by Martha C. Moscrip

If your 1928 Prayer Book has a broken back and torn pages, better buy a new one. At least six years must pass before a final revised Prayer Book can be published. Meanwhile, *The Book of Common Prayer* continues to be the official Prayer Book of the Episcopal Church, and trial use of proposed alternative rites continue.

General Convention set a timetable which envisions completion of all revision work by September, 1975, and publication of the proposed draft by April, 1976. The General Convention of September, 1976, can take the first constitutional action; and a second, perhaps final, constitutional action can be taken by the 1979 Convention.

The Convention also set aside at least two days for the General Convention of 1976 to consider proposed revision. Suggestions for change in the draft can be made and passed in 1976, but in 1979 the Convention will consider only the 1976 version.

Convention's Standing Liturgical Commission expressed appreciation for the assistance the diocesan liturgical commissions have rendered in the process of Prayer Book revision and in the renewal

of worship and asked for their continued help, both in continued use of the revisions previously endorsed for trial with some optional changes and in the use of some additional material passed at this Convention. It did not ask for further authorization of "The Liturgy of the Lord's Supper 1967."

The additional material includes:

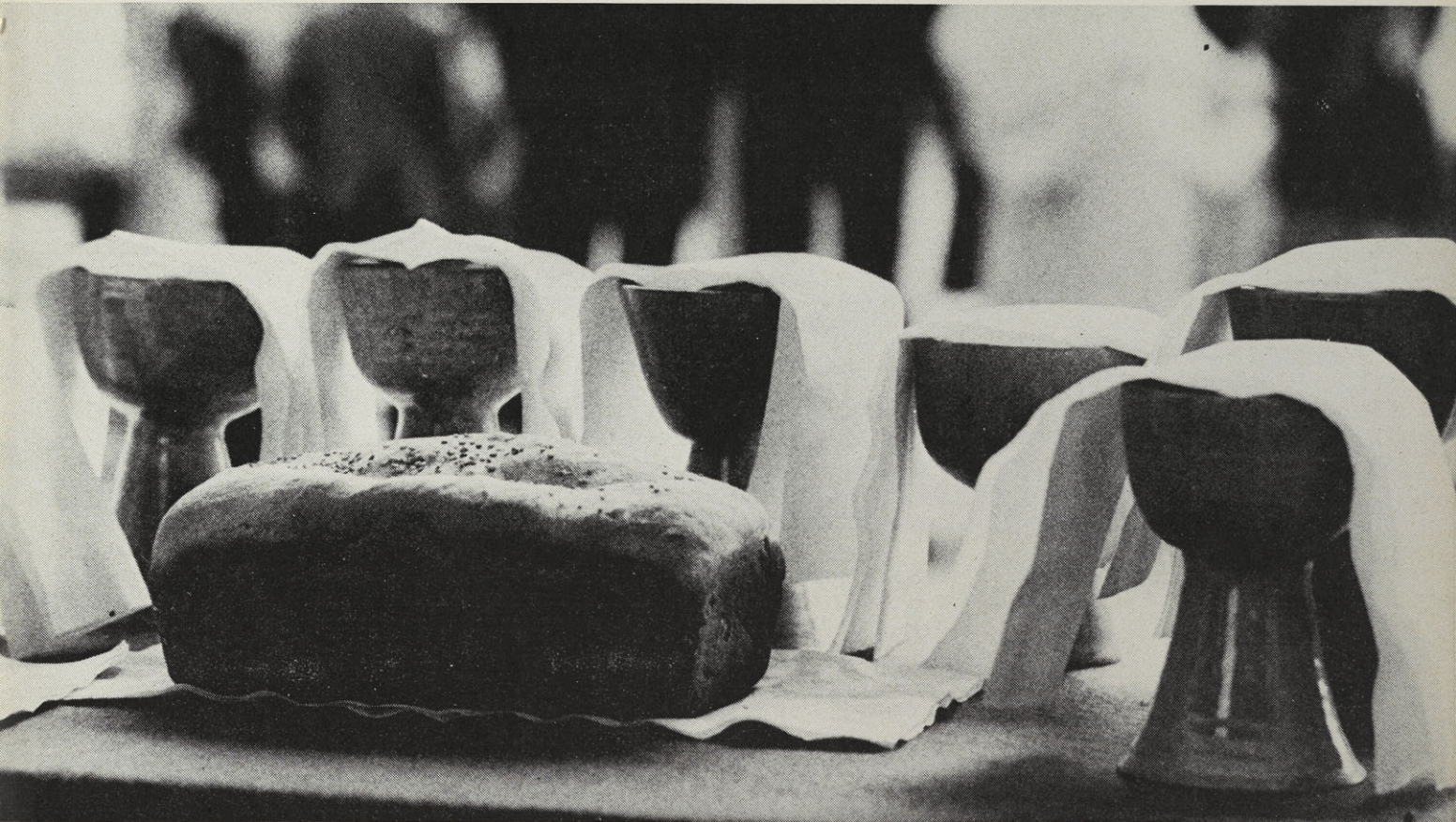
- Prayer Book Studies 25, "Prayers, Thanksgivings and Litanies," a rich collection of material suitable for use at Morning and Evening Prayer, published earlier this year;
- Prayer Book Studies 27, "The Daily Office Revised," which includes alternative forms for Morning and Evening Prayer, Noonday and Close of Day Prayers, and Daily Devotions for Individuals and Families;
- "The Prayer Book Psalter" revised, which includes both the seventy-one psalms previously published in *Services for Trial Use* and translations of the remaining seventy-nine;
- Prayer Book Studies 28, including Dedication and Consecration of a Church or Chapel, Celebration of a New Ministry; and
- a new Catechism.

The authorization of Prayer Book Studies 26, "Holy Baptism, together with A Form for the Affirmation of Baptismal Vows with the Laying-on-of-Hands by a Bishop, also called Confirmation," sparked a lengthy debate in the House of Bishops. Confirmation, according to this concept, is not a once-and-for-all sacrament like baptism and is not a prerequisite for receiving the Holy Communion although it should be strongly encouraged as a normal adult affirmation of the vows made by one's sponsors in baptism.

In addition, the trial confirmation rite is considered suitable and should be available for other occasions. These include receiving a person, baptised in another Christian fellowship, who wishes to become an Episcopalian and allowing persons to make periodic public affirmations of commitment in response to their reawakening to Christ. As in the past, all authorized services are to be used under the diocesan bishop's direction.

All of the Prayer Book Studies as well as the 1928 Prayer Book are published and can be ordered from: The Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

Loaves of bread and pottery chalices were a familiar sight as the Eucharist was celebrated daily—in the Prayer Tent in the morning and on the Portico in front of the Freedom Hall in the evening.



The Keyhole musical group from the Church of the Redeemer, Houston, Texas, and other similar groups celebrated life by breaking into spontaneous singing and dancing in the Exhibition Hall throughout the day.

The Church's "Third House" to Continue

by A. Margaret Landis

Freedom was the theme for the 34th Triennial Meeting of the Women of the Episcopal Church at Louisville, September 29 to October 4. Freedom pervaded all which the women thought and did throughout the whole Meeting. In the words of Mrs. Glenn W. Gilbert, presiding officer, this embodied "the freedom to share, freedom to listen, and freedom to decide."

Although the Meeting began officially on Sunday, September 30, delegates gathered on Saturday afternoon to "meet the committees" and then attend the colorful opening service where, in the presence of bishops, deputies, and visitors, they received a rousing tribute from Presiding Bishop John Hines.

"Following each General Convention," said Bishop Hines, "some of us engage in an informal evaluation process, deciding which of the two Houses—Bishops or Deputies—has been more sensitive and progressive. Whichever House may get the nod, recent history will justify the claim that the Women of the Church have a better track record than either of the Houses! They have been more thorough in education, more flexible in experimental ministry, less 'colonial-minded' in mission, and more faithful in stewardship.

"This Church ought never to forget how in 1967 the Women's Triennial—accurately reading the signs of the times—re-ordered its own priorities and granted \$3 million of the United Thank Offering, over a period of three years, to what emerged as the General Convention Special Program. Wise and

good people may differ about methodology in mission, but none in the Episcopal Church can hold in contempt the warm sensitivity to human need that motivated the Triennial as it spoke compellingly and fearlessly to the whole Church."

What Types of Freedom?

Sunday morning Mrs. Gilbert welcomed delegates and introduced the Triennial Planning Committee, which had been working together for eighteen months. Delegates were given cards on which to answer three questions: (1) What are your hopes for freedom in your personal life? (2) In the life of the Church? (3) In your life in the world?

Answers ran from freedom from ill health, bitterness, schedules, generation gaps, and children's demands to the freedom to have full commitment to Christ, to do what God has given us to do, and to recognize that the way in which we spend our days makes a difference in God's kingdom.

Delegates then had the treat of the Triennial Meeting, set in the context of the Liturgy of Christ's Freedom. Commissioned by the Triennial Planning Committee and produced by Al Shands Productions of Louisville, a multi-media presentation involving eight projectors and four screens filled the auditorium with the sights and sounds of the Word of God. It portrayed the historical journey of freedom: with the acceptance of responsibility man discovers the freedom given him by God.

Message in the Dark

Against a background of paintings

by old masters, the narrative described how people once lived in a miniature world—enclosed, static, rigid people who moved like dancers in an established order. War, brutality, and suffering were accepted as a part of the normal round, and only the thought of Christ's suffering made endurance possible. The vision of greater glory gave them hope.

Then man began to reach out to find himself. Leonardo found the new potential in man and was followed by such people as Columbus, who had a vision of the world, and Luther, who had a vision of man and the Church. The freedom of the individual was advancing. But with this came the question: can man accept, in his notion of freedom, freedom for all? When the freedom of some affects the freedom of others, how free are we? Freud came along and showed us we are slaves to our emotions and that freedom is not harmonious and safe but fragmented.

The power of technology affects freedom. In scenes and narration which telescoped the advance of civilization, we saw slavery, economic bondage, bombing, picketing. We can move at fantastic speeds. We can blow up the whole world. How free are we?

Freedom brings us to some unfamiliar destinations—divorce, drugs, less church attendance, the legalization of abortion, abolishment of the death penalty. We have hard new decisions to make with our freedom.

Against a background of Helen Reddy's rendition of "I Am Woman," dozens of portraits of women flashed onto the screens—mothers



and ministers, jockeys and pilots, statesmen and soldiers, Queen Mother Elizabeth and Eleanor Roosevelt, the Statue of Liberty.

In startling contrast are Disneyland scenes juxtaposed with the harsh realities of life—junk, filth, too-large families, starvation—accompanied by “When You Wish Upon a Star.” Pictures of the crucified Christ kept flashing onto the screens. Freedom for whom? What kind?

The presentation ended with the comment, “If I choose not God’s service, I am in bondage.”

Bishop Bennett Sims of Atlanta then celebrated the Rite III Eucharist. And in keeping with the mood of the morning, the Eucharist was followed by an agape lunch.

Who Are We?

The afternoon session began with the presentation of a list of delegates—518 delegates and of-

ficers from 113 dioceses, among whom were ten men—and an ovation to Mrs. Paul Palmer of Duncan, Oklahoma, who was attending her eleventh Triennial Meeting.

A profile of delegates reveals: a “recycled Baptist,” a cradle Episcopalian, a Christian reborn and growing, a child of God. Forty percent have been gainfully employed in the past five years in addition to being homemakers. Fifteen percent have lived in the same city/state all their lives. About 14 percent were under 40 and the same number over 60. Almost half were attending their first Triennial. But all were deeply concerned with the direction in which the Church will move during the next triennium.

From Disaster to Hope

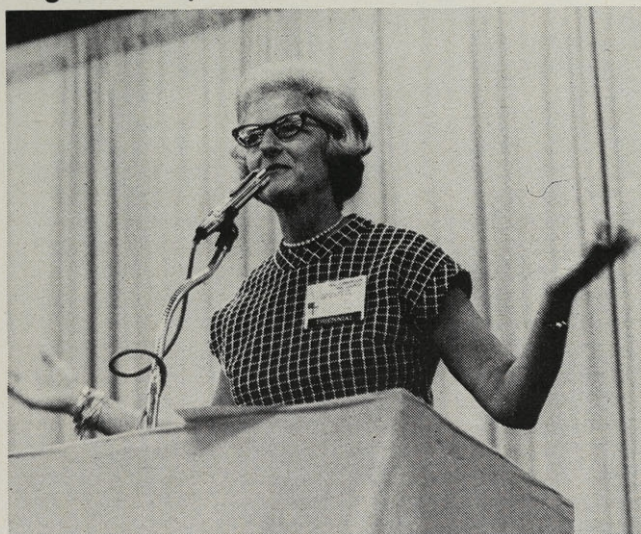
Dr. Clement Welsh, Warden of the College of Preachers in Washington, D.C., addressed the Meeting on “Freedom and Technology.”

According to Dr. Welsh, the world has experienced three essential forms of freedom. The emergence of the mind—evidence dates back at least to 30,000 B.C.—can be likened to the progress visible in an infant. The mind separates the person from his environment for with the mind one knows the joy and pain of being human. We try to make sense out of our world. In achieving meaning we ironically enter into distressing warfare: so many hard-won achievements to which people give commitment become the shackles which keep us from searching for a better meaning.

The second essential freedom is that of control. We do not know when we decided not simply to react to our environment but to control it. This parallels adolescence in the human—the realization of power and raw energy. It is a time of tension and transition, when

Continued on page 45

Peg Gilbert, Presider



Peg Gilbert, Presiding Officer for the 34th Triennial Meeting of the Women of the Episcopal Church, is an exceedingly attractive and warm person with silver hair and twinkling blue eyes.

Married for thirty-two years to Glenn Gilbert, a businessman first from Detroit and now from Grand Rapids, Michigan, she introduced her husband at the opening session of the Triennial and announced he was a man of great patience and without whose love and support she could not have done the job. He had, after all, to endure many absences and frozen meals. She is also the mother of a married daughter in Maine and a Chicago attorney—and grandmother to his two children.

Long active in the Church, Mrs. Gilbert had been a member and president of the Episcopal Churchwomen in the Diocese of Michigan. She was elected by Province V to serve on the United Thank Offering Committee and became a member of the Triennial Planning Committee because of that position. The women of the Church elected her to be Presiding Officer.

The Triennial has consumed Mrs. Gilbert for eighteen months. She wrote about 500 letters, made twenty trips from Grand Rapids to Louisville and New York, and even went to a professor at Aquinas College in Grand Rapids to study parliamentary procedure.

"But you really learn by doing," she says. "He was only one person although he tried to prepare me for all possibilities. It's different when you're faced with people at seven microphones."

For the first time a paid consultant—Mrs. Nancy Geyer of Baltimore, Maryland—watched over the Planning Committee, followed the Meeting, and with the help of questionnaires filled in by Triennial

delegates is evaluating the process. Mrs. Geyer searched for weaknesses, commended good points, and in general instructed.

"We learned a lot," says Mrs. Gilbert. "We still need Triennial Meetings but not as large; we don't need six delegates from each diocese."

"We heard at Houston we needed maximum participation and hoped not so much to separate delegations but to have Triennial a part of the General Convention. We tried to structure this, but we've found we need to be more independent [from General Convention] in scheduling. This was the first time the women were urged to share in morning hearings; we're just beginning to have equal participation."

"The delegates have to have time to be partners with and observers of General Convention. They gave us [the next Triennial Planning Committee] a mandate for maximum participation in General Convention." In this regard Dr. John Coburn, President of the House of Deputies, tried to make the Triennial felt and included it wherever possible. Presiding Bishop John E. Hines, Dr. Coburn, and Mrs. Gilbert lunched together every day to discuss progress in all three Houses.

Mrs. Gilbert says for her the Meeting went from low to high. She was utterly amazed on Thursday, when a heated debate on abortion was interrupted for Bishop Hines to hold a closing service of Holy Communion, that such healing of differences had taken place that all remained to complete the business session which finally ended at 7:00 p.m.

"I want the members of the Planning Committee to know that with every mistake I made, I worried less about the Meeting than that I was letting down the whole Committee," says Mrs. Gilbert. Without their continued love and support, she says, she could not have worked those eighteen months and presided over the Triennial.

Of the delegates she says, "They're a terrific group. They did their homework, and it showed in their concern. The youngest one was 17—from Newark. And Dee Hann from Indianapolis. The women from Indianapolis are really on the ball. And Maine—Brooke Leddy from Maine. And Lee Murphey from Maryland. And did you notice—" Peg Gilbert, at the end of the week, knew the delegates.

Of the Meeting, "It was fun. If you're really shot down, it's good for the soul once you get over it."

Of the future, "Well, I've been a volunteer for thirty years. I was a secretary before that. Now I'm going to work to fill the vacuum. I sent out applications before I left home just to prove I meant it."

power is sought and used for its own sake. Since the watershed—and we don't know when that was precisely—the power to control our environment has developed, and with the power to control, we have the potentiality for disaster.

The third freedom is that of interdependence, the freedom of love. Without this freedom, the first two succumb to their paradoxes and dissolve into enslavement.

Dr. Welsh closed by stating that we Christians know that eventually all things work for good. We exercise the option of optimism as an act of faith. When we compare what outrages us with what was the “in” thing in the sixteenth century, we can feel we are headed in the right direction.

On Monday morning Dr. Letty M. Russell, professor of Religious Studies at Manhattan College and New York Theological Seminary, spoke on “Women and Freedom.”

Dr. Russell took as her text St. Paul's description of the struggle toward freedom in Romans 8:14-27. The whole universe “groans” for freedom, thus we are not alone in feeling trapped and frustrated. And as Christians we are not saved out of this groaning world but as a part of it.

Those who work and long for freedom seek a vision of what it means to be free, for to be set free is to become “a real live child of God.” Dr. Russell added, “Because we are all in this journey together, we do not know exactly what children of God look like. Certainly if the members of the Christian Church are presumed to represent them in any finished character, there is little to be expected.”

According to Dr. Russell we live constantly in “the hope that God's promised future will become a reality.” Quoting Ferdinand Kerstiens, she said, “Hope is not the opium of the people but an impulse to change the world in the perspective of God's promises.” But the horizon of freedom changes constantly as we move toward it.

Throughout her talk, Dr. Russell related the passage in Romans to the women's liberation movement, which she says helps to underline the solidarity in groaning.

“As women in the Church, we

are called to share in this critical process of discerning what it means to be human and trying to live out our discoveries of freedom. . . . No one is free until all are free. . . . In Christ we are all free.”

Brave Eve in Eden

On Tuesday morning Bishop Sims addressed the Triennial Meeting on “The Church and Freedom.” He began by quoting two songs which speak of freedom—one in joy and one in sorrow—to illustrate the principle philosophers call a dialectic, or a paradox.

Freedom is a paradoxical truth. “We seek it while we are already in it since we could not seek freedom were we not already free enough to choose to seek it. And we seek it even though we experience it as both pain and pleasure. . . .

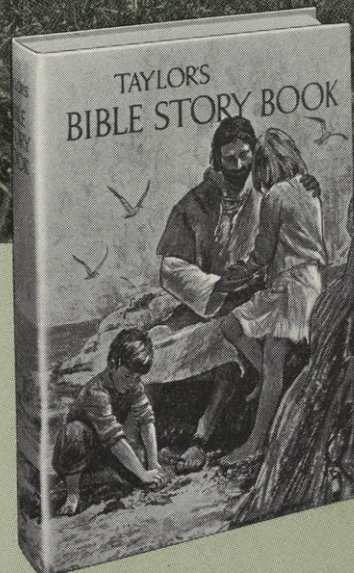
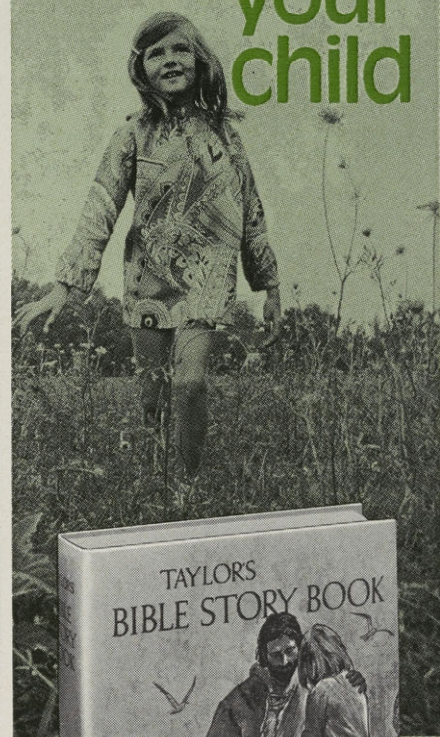
“To be clear about the Church and freedom, I believe we must understand that freedom came before the Church. . . . Freedom is the gift of God in an evolutionary creation.” Stating this to be the pain and peril side of freedom, Bishop Sims labeled it “created” freedom, “the freedom we have by reason of our being created human. . . .

“Humanity is born bound. . . . The great organizing myth that puts this primeval and advancing human condition into pictorial terms has Adam and Eve in the garden. . . . In being first to exercise the decisive power in the myth, Eve is ahead of Adam. Man appears ahead of woman in being. Woman comes ahead of man in acting. She acts wrongly according to the myth, but that she acts at all in making a moral choice is a giant step into freedom. All hail the bravery of that woman!”

The other side of freedom, said Bishop Sims, is its joyous side because it is a gift. He calls it “chosen” freedom. Available from the very beginning, chosen freedom is “what the Church of Jesus Christ proclaims as the Good News and organizes around its central sacraments, Baptism and the Eucharist.

“To persuade, empower, ennoble us to take that risk”—daring to be human—“is the whole purpose of the Church in offering us the joy of a chosen freedom. That is why the mission of the Church is to all

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people, everywhere, all the time. For to be human is to be in bondage except as we choose the glorious liberty of the children of God."

On With the Triennial

Within the context of freedom, on Monday afternoon the Women of the Church formed into twenty-six small groups to discuss Triennial's future. Much debate has taken place in recent years on whether Triennial should continue and, if so, in what form. The debate stems from the women's desire to be accepted as a part of the Church in decision-making roles, not simply relegated to running church bazaars and washing up after coffee hours. In the words of one delegate, "I want to be out there, not in here!"

The small groups were composed, in the effort to make them representative, of a leader from one diocese and delegates from three or four different dioceses. One work group was led by a woman from Wyoming while the delegates came from Nebraska, Rochester, Central and South Mexico, and Virginia.

The stochastic process was put to work. To ten questions prepared by a committee, the women answered "agreed" or "disagreed." They then aired their opinions politely but firmly for the better part of two hours. After the discussion, they again voted on the questions, and a remarkable unanimity became obvious.

This group then prepared its own statement: it was unanimously in favor of "a national/international lay meeting, planned by and attended by both men and women, to be held at the time and place of General Convention to influence the decisions on issues facing the Church and society."

The group also suggested all important issues should be aired in similar small groups and that panel-type discussions should be used rather than speakers because some felt delegates were being programmed to vote in favor of the ordination of women since all the speakers tackled the subject of freedom with emphasis on women.

When the results of all the small groups were tabulated, the delegates proved they wanted to continue Triennial.

The Resolutions Committee then had the job of collating all the resolutions submitted on Triennial's future and, in the words of Pam Chinnis, chairman, of presenting a resolution which would be like a good girdle—tight enough to hold everything together but not too tight to pinch.

During the forty-five minute debate—the limit for a resolution—a counter-resolution was proposed by Brooke Leddy of Maine that the Triennial be eliminated. Although women from several delegations supported the move, the substitution failed and the delegates voted on the basis of sixty units per diocese: 6,188 in favor of continuing Triennial, 502 against, and 90 abstained. Brooke Leddy conceded the loss of her position and said she and her delegation wished to work with the Triennial to strengthen the group.

Resolutions to set up committees to plan the form and program of the next Meeting also carried, with minor amendments.



Mrs. Leonard Shear, delegate from the Diocese of Southeast Florida, takes the microphone to make a point.

Freedom for the 99 Percent

The Triennial on Tuesday, October 2, heard a report from the Lay Ministries Group. The objectives of the Program Group are: (a) to further the ministry of the laity in the secular structures of society; (b) to turn the Church toward greater support of this ministry; and (c) to promote the participation of all kinds of laity, especially those now under-represented, in the decision-making and work of the institutional Church. Lay Ministries is in a state of change; with guidelines and objectives so broad, the group stated it needs help. "It's up to the 99 percent to shoulder their burden." In this regard, it issues a publication called the *99 Percent* for which it would like a wider circulation.

At the suggestion that Lay Ministries appoint a task force on men in addition to its task force on women because the needs of both are different. Committee member Dr. Wilbur Katz of Wisconsin said he would rather that people learn to work together.

The Triennial passed a resolution submitted by the Diocese of Olympia which praises the work of the Lay Ministries Committee, favors increased financial support, and recommends a revision of the Committee's composition and a study of possible membership expansion. The resolution noted the women's "deep conviction... that the search for personal identity is crucial to the spiritual growth of twentieth-century Christians."

The Church Can Do It, Too

On Wednesday afternoon the United Thank Offering Committee was presented to the Meeting. It reported that its work was hard but joyful and commented on how UTO grants reflect the needs and conditions of our time—prison reform, work with the retarded, and so on. Said Committee member William Heffner, "The UTO is an enabler in a period of transition."

Since 1899, when the United Thank Offering began, more than \$44 million has been allocated to worthy groups. This year's grant list totaled \$1,493,207 to eighty-seven projects. "And," said one Committee member, "if the Women

TRIENNIAL SUMMARY

The 34th Triennial Meeting chose Freedom for its theme. In this regard it:

- saw a multi-media presentation which portrayed the historical journey of freedom;
- heard Dr. Clement Welsh on "Freedom and Technology";
- heard Dr. Letty Russell on "Women and Freedom";
- heard Bishop Bennett Sims on "The Church and Freedom";
- voted to continue Triennial;
- heard from the Lay Ministries Group that it wants to promote greater involvement of the 99 percent;
- approved eighty-seven UTO grants totaling \$1,493,207;
- passed a resolution in favor of women's ordination to the priesthood;
- passed a resolution upholding the Supreme court decision on abortion; and
- opened its Meeting with a Rite III Eucharist and closed it with a service of the Holy Communion according to the *Book of Common Prayer*.

of the Church can do it, the Church can do it."

The Committee proposes to keep the UTO open-ended. It is beautiful because it is an offering by all people everywhere for all people everywhere. According to Mrs. Alice Emery, UTO chairman, "The UTO is a true project of mutual responsibility and interdependence."

After studying the proposed grant list Wednesday night, the delegates accepted all grants except one without debate. Dr. Donna Cosulich of Newark questioned the responsibility of granting funds to a group in Uganda to start a leather goods factory when some of the hides used might be from "endangered species." After considerable debate, and with the hope that only animals raised for the purpose would be used, the delegates approved the grant.

Delegates also acted on resolutions on social issues. When they learned the House of Deputies was to hear debate on juvenile justice,

they interrupted the order for the business of the day and acted on a resolution submitted previously by Mrs. Ann Robb Smith of Pennsylvania. The resulting memorial was sent to the House of Deputies before that House reached its own resolution on the subject.

Women on Ordaining Women

After a delegate from San Joaquin said the subject of ordaining women was being treated in a one-sided manner, Dean Hays Rockwell of Bexley Hall, the Episcopal branch of the ecumenical seminary at Rochester, New York, and Dean James Carroll of St. James' Cathedral, Chicago, Illinois, were invited to speak to the women.

Dean Rockwell said women have so little to lose in the world's arenas that they can give much to ministry. "Women can give enough love and guts to refresh us all."

Dean Carroll, on the other hand, said that while women can have radical roles of power in unique ways, he does not believe this can be equated to the priesthood. He feels ordination is a matter of covenant and gifthood given when the Holy Spirit, through our Lord, chose the male priesthood. He finds male-female polarity in the Scriptures.

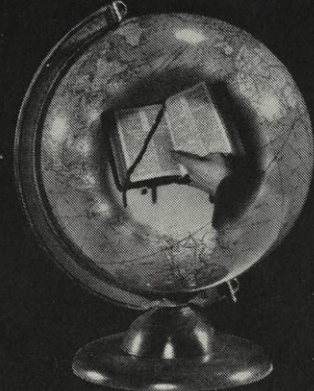
After some debate the delegates voted on the ordination of women by unit vote—4,242 for, 2,376 against, 162 abstained—and memorialized General Convention to change the canons to permit this.

Debate on Abortion

Resolutions on abortion caused spirited debate which lasted the full time-limit. The Resolutions Committee had accepted New Jersey's resolution, which held that all human life is sacred and that abortion should not be considered a means of birth control but should be used only under certain circumstances. It had rejected Newark's resolution, which upheld the Supreme Court decision allowing women to exercise their own consciences.

The Meeting voted to substitute the Newark resolution for that from New Jersey but amended the final clause, requesting that the Church provide all possible support

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The Ten Thorn Resolution

Among the 518 delegates to the 34th Triennial Meeting of the Women of the Church were ten men. One was appointed by his bishop because the diocese does not have a diocesan churchwomen's group. Another was elected by women because they felt the Triennial should be a lay forum for both men and women. The ten men were both lay and clergy.

Before the closing service on October 4, the male delegates presented the following resolution which received a standing ovation:

Resolution on Thorns

Whereas, ten male delegates were seated at the 34th Triennial Meeting of the Women of the Episcopal Church at Louisville, Kentucky, September 29 through October 4, 1973, and Whereas, these male delegates were labeled ten thorns among 508 roses, and Whereas, the ten thorns have set an example by their patient listening, Therefore be it resolved that the ten thorns commend the 508 roses at the 34th Triennial Meeting for their concern and dedication to:

Teaching
Healing
Openness
Repentance
Needs
Spirit

Respectfully submitted,

Hector Buell, Albany
Harold T. Lyons, Massachusetts
Roger W. Sheik, Oregon
J. Gary Gloster, Southwestern Virginia
John Bird, New Jersey
Denzil A. Carty, Minnesota
Herbert A. Vermilye, Central New York
Bruce Gray, Albany
Douglas Hiza, Minnesota
John O. Liebig, Jr., Bethlehem

and counseling to women faced with this decision by changing the word "women" to "persons." Delegates felt fathers, as well as mothers, had a right to determine the destiny of their children; and in the case of young girls, their parents also require counseling. The resolution was sent as a memorial to General Convention.

Delegates passed resolutions on: support of the Church Periodical Club; work and prayer for ratification of the Equal Rights Amendment to the Constitution; a memorial to General Convention to include in its 1974 budget aid to the Episcopal Conference of the Deaf; strengthening synods; the Church's use of the talents, resources, and training of qualified clergy and laity to strengthen marriage and family life; representation of Episcopal Churchwomen on the national Board of Managers of Church Women United; hunger; domestic/household workers; strip mining in Appalachia; and population control.

A resolution which asked General Convention to provide more explicit help for preparation for First Communion and a resolution which would call upon each diocese to "consistently elect women as members of delegations to General Convention and all other representative and decision-making groups" were defeated, the latter on the grounds of tokenism.

Holy Interruption

The debate on abortion was interrupted at 5:00 p.m. for Presiding Bishop John Hines to celebrate an earlier-scheduled service of the Holy Communion. Using the 1928 Prayer Book rite, Bishop Hines was assisted by the Rev. Mary Beale and the Rev. Molly Radley. Into the midst of dissension came a beautiful healing.

And then, as though the Spirit moved them simultaneously, the quietly filing men and women began to sing old and new hymns and,

**"I came with bared teeth—
ready for anybody who tries
to destroy my Church! I am
glad I have not got to deal
with a bunch of women like
me. —Triennial Delegate**

to accompany the cries of Molly Radley's baby, "He's got the little bitty baby in His hands."

After the clergy had filed out, the abortion question was settled with no further comment.

Praise God for the women of this Church! In short order they saw what needed to be done and, following the dictates of their consciences, did it.

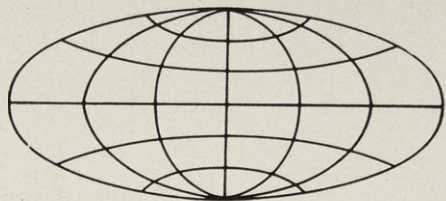
I do not necessarily agree with every decision, but I respect the manner in which the women arrived at them. And I am overwhelmed by their generosity of heart and hand.



A delegation listens with attention to speech embodying Triennial's theme of Freedom.

MISSION

INFORMATION



Special Report

Hi—

My latest trip overseas took me to Louisville and the General Convention. Similarities between this and previous trips to cover Mission: never did see Louisville and the need to admit the energy crisis begins with me. But since the exhaustion is always equalled by the exhilaration of getting to know people in the Churches overseas, it's live-withable.

The Message to, for, and about overseas mission in Convention was "Go ye. . ."

Go ye and be self-governing.

Go ye and be self-supporting.

Go ye and be self-propagating.

Go ye and seek new styles of missionary planning.

Go ye and seek new patterns for mission.

Go ye and preach the Gospel is purely optional.

While the 1974 budget, incidentally, includes money for a new Evangelism officer and some program funds, the Convention copped out on defining evangelism—again. Maybe this is one of the things the overseas Churches will give us one of these days?

The Message from overseas to the Convention was the day-in and day-out visibility and audibility of their bishops and deputies. With all due Episcopal seemliness and propriety, they took part in the life, the debates—the works.

The 1970 Convention in Houston said, "Come ye," with the same representation as dioceses in the U.S.A.—and come they did. One overseas diocese held meetings several times a week for five weeks, representatives doing their pre-Convention homework together. And since English is their second language—and that to varying degrees—imagine the struggles with some of that Blue/Brown-Book-ese!

Contributing constructively to both visibility and audibility were the six Conversations on World Mission. Hosted by appropriate companion dioceses, each Conversation not only dealt substantively with some one part of the world but also thereby took on a character of its own. Sometimes guarded and

cautious because of political situations to be lived with back home. Sometimes festive, expressing the cultural bonds existing in their part of the world. Sometimes candid about our reluctance to understand both the issues and the needs in their area.

Wish you all could have been there—they were really great. And that this was the opinion of many was attested to by the number of people who came to the one they were interested in—then turned up again and again.

A proliferation of Good News/Bad News stories made the rounds in Louisville. "I've got Good News and Bad News for you. The Good News is that Jesus is coming. The Bad News? Boy, is He angry!"

Overseas bishops and deputies had their own version. "The Good News is that UTO has okayed a grant of \$100,000 for our Overseas Development Fund. The Bad News? Program and Budget has wiped out the other \$100,000—that was still left in the budget." And that was bad news indeed.

To go back, when they met in New Orleans last year, the overseas bishops agreed to freeze their "askings" at the 1973 level IF—if a Development Fund of \$500,000 for each of the next ten years could be started.

You're ahead of me, right? What happened was that their budgets *did* freeze at the 1973 level and they *did not* get the Development Fund. (Except for that blessed UTO grant.) Further, the freeze imposes unforeseeable hardships by dint of inflation and by dint of devaluation of the dollar—45 percent in one country.

That this Fund was achingly, desperately important could be heard when Bishop Melchor Saucedo, presiding over this historic first meeting of all the overseas deputations, asked:

"Do *you* need a Development Fund?"

"Yes," was the emphatic answer.

"Do *we* need a Development Fund?"

This time the "Yes" was a shout of approval.

"Do *all of us* need a Development Fund?"

"Yes," they roared unanimously.

The meeting might well have turned into a rerun of the Tower of Babel, with the variety of native tongues—Spanish, French, Mandarin, Grebo (Liberian), Tagalog, Igoroti, and whichever it is of the dozens of Southern Philippines languages Bishop Manguramus and his deputies speak. But back to our story.

Continued

The story may yet have a Good News postscript if enough of us respond. For later the whole House of Bishops—and who better knows than bishops how vital capital funds are?—discussed at length the imperative of this Fund if overseas jurisdictions are to be able to carry out the new policies and make use of the new canons which enable them to be their own Churches. The Bishops concluded by adopting a resolution that, “over the next five years, a Development Fund of \$5 million be raised and a very high priority be given to this program.”

Let me hear no “Amen”—if you use it to mean “the end.” On the other hand, if you mean “so be it”—and help it to be—O.K.

Those mocking “Go Ye” earlier on, refer to the adoption of the Overseas Review Committee report as the “guidelines for policy.” Lest I leave the wrong impression, let me get out ye olde detergent box for just a minute.

I wholeheartedly agree with the report’s goals. But policies bother me in this day and age. They’re *our*

umbrellas—umbrellas I wish we could fold up and stash away for awhile. My confidence in the abilities of overseas dioceses is such that I believe they’ll evolve their own right and rightful policies in due time. *Then* let’s gather up their policies and fashion an umbrella, an overall policy for overseas that is from overseas. I believe, too, that it would not be unlike the new one we now have—which is probably why I sorta wish we could have waited.

One last thing. Clearly, Mission Information must try to be more sedate and act not its age but the age of the writer. For a gruesome number of people at Convention commented on their surprise to find me not-young. That I’m not. And I’m not even “Sorry about that!”

More Mission Information in the January issue.

Jeannie Lirli



PEOPLE AT LOUISVILLE

Visitors' View

Activity alternating with inactivity . . . a dizzy pace. . . hurry, hurry. . . four miles of concrete, . . . dodge through people traffic. . . oops, took the wrong turn. . . it must be two miles around again. . . sink into a seat just in time to sit through hours of "reconsider, move the previous question, votes by orders" . . . find the committee room somewhere along the long corridor of rooms partitioned off by limp blue curtains, everywhere redolent of last week's horse show. . . hot muggy exhibition hall, freezing air-conditioned House of Deputies. . . sneezes and wheezes.

For once, ramps instead of stairs for wheel chair visitors. . . translators for the deaf at meetings and services. . . the occasional urge for an Un-Gathering Place. . . the waving at mike No. 9 of a rolled-up newspaper with long red ribbon streamers on it to catch Mr. President's eye. . . a vote by orders in which the clergy vote was "Yes" 111, "No" 0, and "divided" 0.

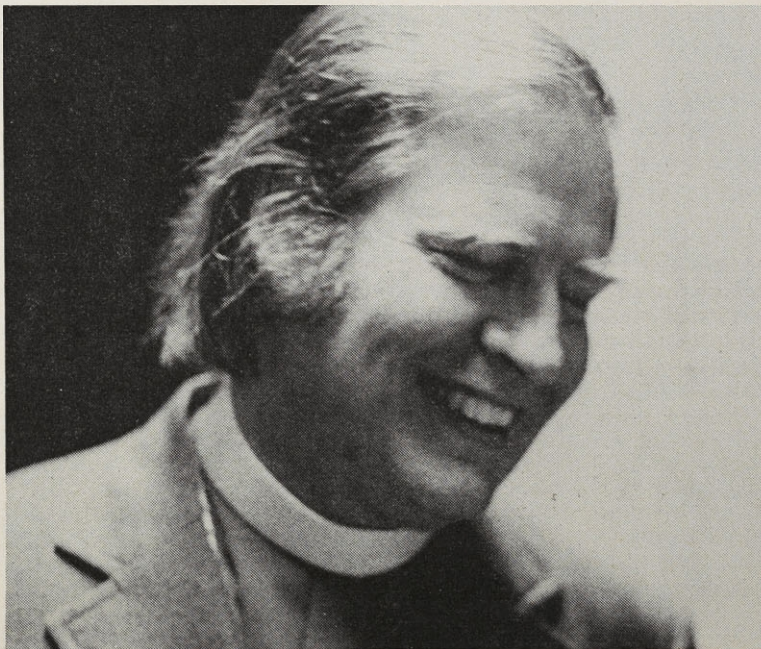
The question, "Is 'interdependent' a canonical word?" . . . the sheer pleasure of looking at Agnes Browne, wife of the Bishop of Liberia, in her wrapped *lappas* of beautiful fabrics. . . the genius of whoever thought to sell fudge. . . the omnipresence of bread and

wine and prayer. . . the hassling with the press-room door which says "push" when you have to pull.

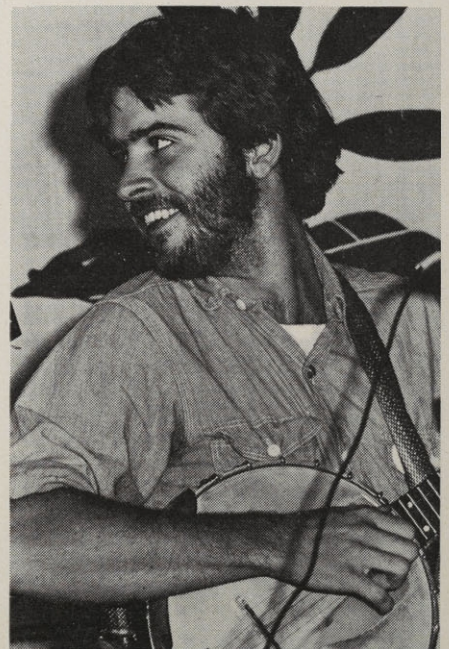
Smiling faces in the rush and crush. . . cheerful words. . . great thoughtfulness. . . volunteers everywhere. . . little courtesies which ask no reward. . . the gift of music by the Louisville Symphony to thousands of Convention-goers. . . radiant faces unfamiliar when seen above long dresses. . . Odetta.

The only walking possible that long sidewalk from the Fairgrounds coliseum to the unbelievable architectural smorgasbord of Executive Inn. . . some find a tiny burial ground somehow left behind in the vast Fairgrounds area in its only clump of trees. . . faded verses in stone for infants dead in 1820. . . and Montana's deputation picnicking there two days. . . running. . . sitting in children's swings and see-saws. . . canna lilies and roses abounding around coliseum parking lots. . . two dead bushes spray-painted green on the walkway. . . families with many small children, and crying baby sounds from galleries above deputies.

The Fairgrounds is like a giant island surrounded by a restless, endless sea of singing tires and engines, both auto and jet. . . the motel-efficiency, plasticized-newness environment is pierced now and again by an old frame house which reassures that the whole world wasn't re-done last week. ◀



Bishop Winter of Damaraland, Southern Africa



Singer from Appalachia

The 99 Percenters

A good many persons around the Convention asked Convention-goers who wore the 99% button, "99 percent of *what*?" One response is the mildly Socratic: "Who are 99 percent of the Church?" Which leads most questioners to realize that 99 percent of the Church is its laity.

The Executive Council's Program Committee on Lay Ministries distributed the 99% button to draw attention to its program, particularly because "What We Learned From What You Said" demonstrated that the Church rated lay ministries high. The General Church Program budget reflected this priority by including \$45,000 for programs to develop lay leadership and spirituality and to open to lay people the potentials of their Christian ministry.

Canon David Crockett of Western Massachusetts has said that "a non-ministering Christian is a contradiction in terms. The Christian faith is not made up of spectators, listening to professionals, and it is not for individuals who are seeking, primarily, to save their souls. It is necessarily made up of persons who are called to serve as representatives of Christ in the world, and to serve to minister."

Our culture has been inclined to give something like 99 percent of Christian ministry to the 1 percent professionals—the ordained—and the remaining 1 percent of ministry to the 99 percent who are baptized to a general, but not ordained to a special, ministry. But all who are baptized are in this thing together. We are the *laos*, and we should be encouraged by Presiding Bishop-elect John Allin's call for "involvement of the people of the Church." We may assume he does not expect the laity to be spectators. The 99 percent will best serve and be served where the 1 percent stop struggling to be THE MINISTRY and enable the 99 percent to be, with them, the 100 percent ministry.

Every diocese, by vote of the Houston General Convention, has a Commission on Ministry. In many dioceses these commissions

have subcommittees on lay ministry. Bishop Ned Cole of Central New York, chairman of the Board for Theological Education, spoke in a Committee hearing here in Louisville in favor of the total view of ministry, of the importance of close liaison between ordained and lay ministries, and of the desirability of including 100 percent of ministry—not 1 percent—in diocesan commissions on ministry. The Convention enacted a new Canon 29 of Title III, making provision in each diocese for the development, training, and utilization of lay ministries. There seems to be nothing to preclude the incorporation of these provisions into the commissions on ministry provided for by Canon 1 of Title III.

Lay ministries are the 99 percent which can make our ministry in Christ the business of 100 percent of us.

—Charity Waymouth
Deputy from Maine

A Deputy's View

How to convey the magnitude of this Convention to people back home? . . . Hundreds of tables, chairs, and deputation standards . . . row upon row. . . Iowa a football field away from Washington, D.C.

Leaping a parliamentary hurdle here, stumbling over another there . . . the work of the Church goes on. . . This Convention appears to have placed its will on the side of caution. . . a desire to stand in tracks already made. . . no striking out in uncertain, new directions . . . Probably cannot tell what we did now. . . wait until the next Convention. . . However slightly we moved. . . hope it was in the direction of the trust and understanding we all must share if this Church is to move forward in the 1970's.

—Jay Horning
Deputy from Iowa



United Farm Workers' president, Cesar Chavez, and Bishop J. Guadalupe Saucedo, Central Mexico, cry "Brother!" and embrace after Chavez' speech to the Bishops.



Deans David Collins, Atlanta, and Ogden Hoffman, Northern California, both deputies, share a microphone for their daily press briefings on the House of Deputies.

From East to West

A life-sized madonna, softly draped in an aura of blue, greeted visitors to the first aisle of the Kentucky Fairgrounds' Exhibition Hall. She was the creation of a local priest-sculptor, the Rev. Carl Peterson of Bowling Green, Kentucky, who is both vicar of St. Andrew's Mission, Glasgow, and chaplain at the University of Western Kentucky.

As with many other exhibitions, the value in stopping at booth No. 1 went beyond a chance to buy wares. When minds boggled at the intricacies of General Convention's parliamentary procedures, it was a pleasant respite to wander among the Peterson works. Carl and his wife, Marilyn Lauder Peterson, assembled a colorful array of ecclesiastical offerings which had almost every conceivable medium that can be worked with the hands: plaster, wood, metal, sandcasts, and fabric.

Carl's cheerful, bearded face lit up as he talked about the obvious Russian influence in his large welded Christus Rex and the Eastern Orthodox influence in his art. "From the Renaissance on, Western religious art has been storytelling. In contrast, the icon is . . . in itself an act of worship. We in the West appreciate icons only as an art form; we don't fully under-

stand them. My goal is to catch that Eastern Orthodox spirituality and combine it with my own into a new form."

The Episcopal Churchwomen of Kentucky commissioned the Petersons to create liturgical vestments for Bishop C. Gresham Marmion. The two designed together and then Marilyn executed the work entirely by hand. The magnificent finished pieces—a product of over 600 sewing hours—were on exhibit.

Also on exhibit were a vivid red chasuble and stole, carefully made by the children of St. Andrew's, including 5-year-old Timothy Peterson. They show each of Christ's disciples in bright parade. "They each love to find their own creation when I wear it!" What could better exemplify worship and art combined?

—Linda Fite



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Write For Our Catalog

How representative is a vote by orders?

Voting by orders, a unique parliamentary measure at General Convention, is based on the premise that a diocese is a unit and the eight people who represent it should vote as a unit. But is it a fair system?

by Emil J. Piel

"Mr. President, the entire lay deputation from the Diocese of _____ requests that the vote be by orders."

The proponents of the resolution about to be voted on at any General Convention are immediately on notice that while the resolution might well be approved by a majority, it can be defeated by as few as 25 percent of those voting.

"Is this democracy?" the freshman deputy asks.

"No, this is the Episcopal Church," answers the experienced deputy.

"What does it all mean?" asks the parishioner back home who knows only that someone from his parish is at the Convention and that a group of dedicated and sacrificing members of the Episcopal Church are voting on issues; some he opposes, some he favors.

The 64th General Convention of the Episcopal Church was looking at itself and its relation to God, Christianity, worship, priesthood, its own leadership, and the concerns of the world in the year 1973 and for at least the next three years.

The General Convention of the Episcopal Church is probably the longest non-political convention in the United States. By 3:30 p.m. on Saturday, October 6 (the session was scheduled to end at 1:00 p.m.), I knew two things: it is getting to be the longest but is far from being non-political.

What is a vote by orders and how can it thwart the will of the majority of voting deputies at a General Convention? A quote from

the Blue Book (not the Green Book or the Book of Common Prayer but the *political* Bible of this Convention) gives the picture on communicant representation by deputies at the Episcopal Church's General Convention.

As matters now stand, all Dioceses, including Missionary Dioceses, are entitled to representation in the House by four clerical and four lay Deputies. Thus, eight people represent fewer than 1,000 communicants in six jurisdictions and fewer than 5,000 communicants in another twenty jurisdictions. At the other end of the spectrum, in the largest five Dioceses, eight Deputies represent more than 75,000 communicants in each case, and in another twenty Dioceses the same number of Deputies represent more than 30,000 communicants. (Figures from

the 1971 Episcopal Church Annual.)

So we see that while each diocese has the same number of votes, one vote can represent fewer than 250 communicants or more than 9,375 communicants. This is only the beginning and would be true even if we had *no* vote by orders. Now, to the vote by orders.

The Constitution specifically mandates a vote by orders in only two instances, namely those of amendments to the Constitution or the Book of Common Prayer. . . . The Constitution also requires a vote by orders wherever this is provided for by Canon. . . .

There is one further constitutional provision for the vote by orders, however, which appears to have caused the most widespread and unjustified use of this special procedure. That is the last paragraph of Article I, Section 4, permitting the clerical or the lay representation from any Diocese to require a vote by orders on any question whatsoever.

When the Constitution was



adopted nearly 200 years ago, the House of Deputies was a small body made up of clerical and lay deputations, the business of which could be concluded in a fraction of the time we now require. At the present time, the Church comprises some 110 Dioceses [now 113 dioceses], or 220 clerical and lay deputations. It is hardly surprising that over the years the device has come to be used very commonly.

The basic principle of the vote by orders, when required by the clerical or lay representation from any Diocese, with the

Heard in the House of Deputies, "Do we have to use the computer to count this vote? Can't we just stand up to be counted?"

Answer: "We're committed to IBM."

● ● ●

"How much of this stuff can I move to table so we can get back to where we started?"

—Deputy George Guernsey

concurrence of both orders necessary to constitute a vote of the Convention, was written into the Constitution of 1789. No material change in this provision has been enacted in the ensuing 160 years.

The basic unit of the Church then, as now, is the Diocese. A quorum in the House of Deputies is at least one Deputy in each order from a majority of the Dioceses.

And so the situation stood for the 64th General Convention of the Episcopal Church. Hours of debate and many votes by orders later, this situation still stands and will continue to stand for the 65th General Convention in 1976.

How does this affect your representation at a General Convention? Let us analyze the vote on one of the 64th General Convention's major concerns, namely, the ordination of women to the priest-

hood and episcopate.

Upon arrival at Louisville, Convention deputies received a loose-leaf notebook which weighed approximately ten pounds and was officially called a Handbook but which was referred to as the *White Book*—since a *Blue Book*, *Grey Book*, and *Brown Book* were also available.

This *White Book* contained memorials from the various dioceses on issues before the Convention. Thirty-one dioceses presented memorials on the ordination of women. Nineteen were in favor (61 percent); eight were opposed (26 percent); and four suggested further study (13 percent). So of the thirty-one dioceses which were concerned enough about this to send memorials to the Convention, a vast majority favored the ordination of women.

If we count the number of priests in these dioceses, we find the memorials for ordination of women represented 3,434 priests or 65 percent, those against represented 1,203 priests or 23 percent, and those suggesting further study represented 658 priests or 12 percent.

The Triennial in Louisville voted almost 2 to 1 in favor of ordination of women.

This, then, was the expressed feeling from the various dioceses. General Conventions are held so expressed and unexpressed feelings may be heard and that debate, study, and prayer may bring about the final decision. After six days of committee meetings, hearings, floor debates, and prayer, the House of Deputies was called upon to vote on this issue.

"Mr. President, the entire clergy delegation from the Diocese of _____ requests a vote by orders."

And there we are. Each diocese has one vote in the clergy order and one vote in the lay order.

The vote was as follows: clergy: "yes" 50, "no" 43, "divided" 20; lay: "yes" 49, "no" 37, "divided" 26.

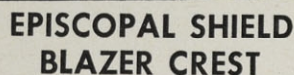
And so the Convention has voted agreement with the principle of the ordination of women to the priesthood and episcopate. . .or has it?

NO, IT HAS NOT. Because in the vote by orders a majority of the dioceses in each order must vote "yes." This would have required fifty-seven "yes" votes in each order. The divided votes of the clergy deputations from twenty dioceses and lay deputations from twenty-six dioceses were counted "no" by the rules.

A quick tally of actual votes (assuming all "yes" deputations were 4-0 "yes" and all "no" deputations were 4-0 "no" and all divided deputations were 2-2) gives a count of 498 "yes" and 412 "no" or 58 percent "yes" and 42 percent "no," a vote which was considered a landslide in a national Presidential election. [Editors' note: This is an estimate and impossible to ascertain exactly since a "yes" vote could be 3 "yes" and 1 "no," and a "no" vote could be the same.]

I analyzed the votes by diocese as compared to the number of priests in each diocese, assuming the number of priests to be proportional to the number of com-

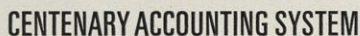
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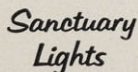
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WORK GROUPS:

Or whatever happened to the Stochastic Process

When you have over 900 deputies and 167 bishops to legislate on over 500 proposed items of business in some ten-and-a-half days of work—with agreement required between the two Houses—obviously there isn't much time for leisurely talking over the issues and reaching consensus.

General Convention's Committee on Arrangements anticipated the problem by trying to find ways that the Convention's seventy-three Committees could receive a variety of input and some time to process the information for floor action.

The Committee set up 100 work groups, estimating that each could have as many as thirty-five members if every Triennial delegate, deputy, bishop, and interested visitor took part. These groups, with five-and-a-half hours scheduled for them, could make reports to the Committees or even delegate members to go to open hearings.

While the Committees were hard-working, the 100 work

groups were attempted, mostly wilted, and then disappeared. Executive Council's lead-off presentation, scheduled for one hour, took two—and a one-hour bite out of the work group's initial one-and-a-half hour organizing meeting. From then on, work groups received a steadily lowering priority.

Long before the first week was out, almost all of them had disappeared entirely.

On the other hand, committee work visibly lowered the amount of debate on the floor of the

House of Deputies, which consisted of relatively little substantive opinion and the usual amount of parliamentary maneuvering—mostly by old hands in the House.

The large hearings, and many of the smaller ones, had a generally salutary effect on the work of the Convention. Almost everyone with the courage to make a statement found a way to be heard by legislators. The 64th General Convention had the benefit of all sorts and conditions. —Edward T. Dell, Jr.

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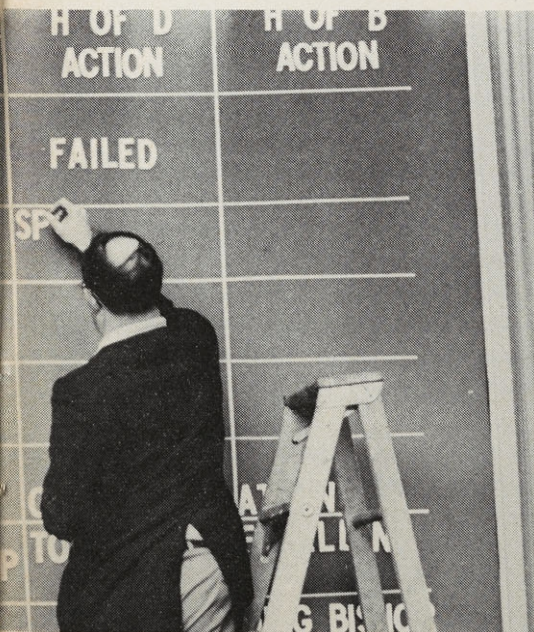
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Altar Guilds Plus

The National Association of Diocesan Altar Guilds (NADAG) was formed in 1922 at the General Convention in Washington, D.C. At a corporate Communion on October 3 at the General Convention in Louisville, Presiding Bishop John E. Hines installed officers for the next triennium: president, Mrs. Walter P. White, Jr., of Pasadena, California; vice-president, Mrs. Alvin T. Pantle, of Portland, Oregon; secretary, Mrs. Thomas S. Hutchinson, of Dallas, Texas; and treasurer, Mrs. George F. Talbot, of Portland, Maine.

The NADAG presented a liturgical art exhibit for which each diocese sent specimens of its best chalices, needlepoint, vestments, and frontals. They ranged from Chicago's traditional red brocade embroidered in gold to California's modern chasuble of green and blue with a crewel-embroidered redwood tree and to North Carolina's blue, tie-dyed denim chasuble with its patchwork cross.

Mrs. White is concerned with good liturgical usage and is anxious for the Church to recognize that altar guilds are not old-fashioned sewing circles but are an educational arm of the Church. "Women in altar guilds are leaders in their churches and should be used," she said. "They are interested in liturgies and should help to interpret liturgy."

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"They sure read those Wall Street Journals," said Margaret Chamberlain, manager of the gift shop at [Louisville's] Executive Inn. "And the New York Times. . . I could sell 100 New York Times if I could get them. They are great newspaper buyers. . . best I can remember." Mrs. Chamberlain had increased her daily supply of Wall Street Journals from five to twenty-five and had tripled the number of Louisville newspapers from the 100 she usually orders.

—From the Louisville Times

Jenny Moore:

A Beautiful Woman

On Wednesday morning, October 3, the Convention learned that Jenny Moore, wife of Bishop Paul Moore of New York, had died in Washington, D.C., the night before.

"We gather together to celebrate the life and witness of a beautiful woman, Jenny Moore," said the Rev. William Wendt of Washington, Mrs. Moore's rector, as he called the people to worship at a service held in the gallery of the Exposition Hall at 12:30.

The Rt. Rev. C. Kilmer Myers, who worked with Bishop Moore in Jersey City where they established a team ministry at the inner-city Grace Church, concelebrated the Eucharist with Suffragan Bishop James S. Wetmore of New York, Bishop William F. Creighton and Suffragan Bishop John T. Walker of Washington, and Bishop John P. Craine of Indianapolis.

Mother of nine children and devoted friend of countless persons wherever she lived, Mrs. Moore was the author of *The House on Second Street*, based on her experiences in Jersey City.

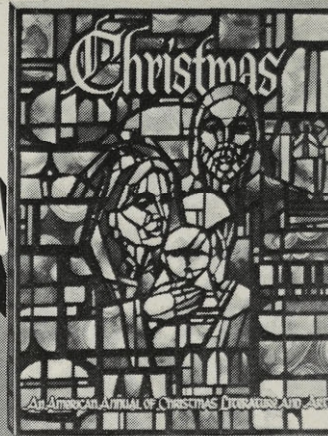
"Christ Himself is free. The Church does not own Him, possess Him, confine Him to a rite or lead Him around at the end of a liturgical leash—under license by the General Convention. Christ is loose upon the world. He is risen. All we Christians have is the knowledge of His name and power—and the tradition that celebrates our freedom in Him—and the commission to point to His presence and invite the world to join us in Baptism and Eucharist as a claim upon a humanity that is sometimes victorious in the long, long struggle to be human—to grow toward the measure of the stature of the fullness of Christ."

—Bishop Bennett Sims, Atlanta

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- | | |
|------|--|
| 1 | All Saints Day |
| 1-30 | National Religion in American Life Month |
| 2 | World Community Day sponsored by Church Women United |
| 4 | Twenty-first Sunday after Pentecost, the Sunday after All Saints |
| 7-9 | "Kirchentag" conference, Evangelical Education Society, |

- | | |
|---------|--|
| 11 | Arlington, Va. |
| | Twenty-second Sunday after Pentecost |
| 18 | Twenty-third Sunday after Pentecost |
| 18 | Bible Sunday |
| 18-25 | National Bible Week sponsored by the American Bible Society |
| 22 | Thanksgiving Day |
| 22-Dec. | 25 Worldwide Bible Reading in the U.S.A. sponsored by the American Bible Society |
| 25 | Sunday before Advent |
| 30 | St. Andrew the Apostle |

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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.

ALTAR RAIL AVAILABLE

St. Anne's Church, De Pere, Wis., is willing to give to any parish church or institution, willing to pay crating and shipping costs, one wooden altar rail: 18 feet overall length, 28 inches high. It is in two sections, each 7 feet long, with a 4-foot gate bar. Four posts. Write to the Rev. Jack M. Wolter, St. Anne's Episcopal Church, 435 N. Broadway, De Pere, Wis. 54115.

CHECK YOUR FILES

The Council for Religion in Independent Schools is preparing a multi-media slide presentation. The show, *In Touch*, presents eight people who witness to the importance of Christ's working in their lives.

The slide collection is proceeding

well, but two areas require help:

1. *People Helping People*. Pictures which show the need for people or the anointing help and joy of the healed or healing.

2. *People in Worship*. Pictures of people who know the joy of the Lord in their hearts—all ages in any of the various ways people find to express their joy and thanksgiving.

The Council will be happy to receive slides and photographs. If you do not wish the slides and photographs returned, please indicate so. Otherwise copies will be made, and all material will be returned to you.

Write to: Mr. Jim Gladden, Art Director, Council for Religion in Independent Schools, Steele Hall, Christian St., Wallingford, Conn. 06492.

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Please write to: Mr. Joseph E. Ward, Property Disposition Committee, Christ Church, Sixth and Pleasant Sts., St. Paul, Minn. 55102.

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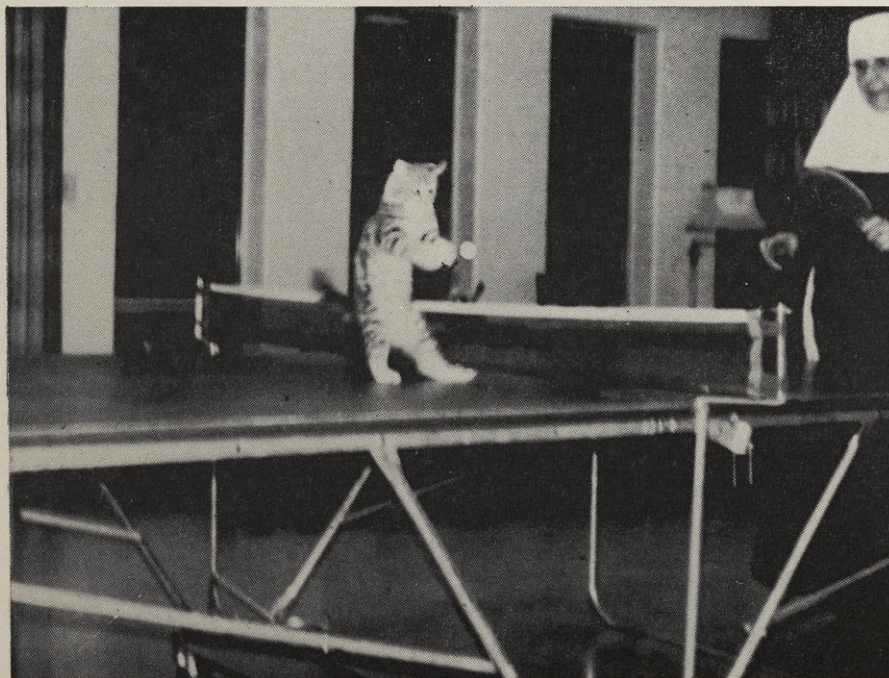
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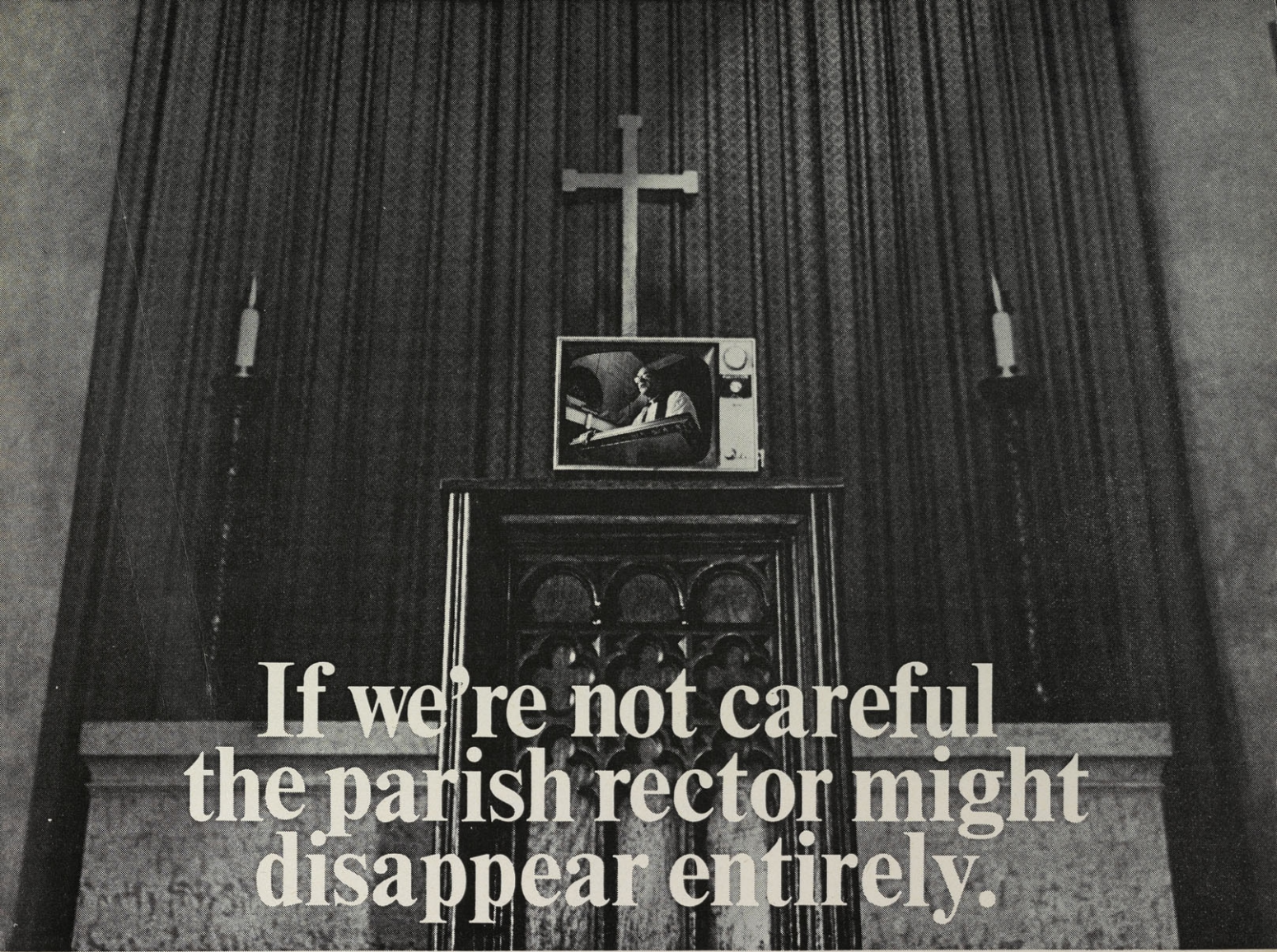
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(Signed) Henry L. McCorkle, Editor-in-Chief

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