

The **+** WITNESS

FEBRUARY 2, 1967

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Story of the Week

Ho Chi Minh Invites President For Peace Talks in Hanoi

★ The team of aging clergymen who visited North Vietnam (Witness 1/12) arrived in London on January 23 and announced that they had an "invitation" from President Ho Chi Minh to President Johnson to come to Hanoi for peace talks.

They were Bishop Ambrose Reeves, 67, who is now assistant bishop of Chichester, England, and formerly of Johannesburg, South Africa, which he had to leave because of his opposition to apartheid; the Rev. A. J. Muste, 82, U.S. Presbyterian and Quaker; Rabbi Abraham L. Feinberg, 67, presently of Toronto but formerly a rabbi in New York.

The fourth clergyman of the team, as announced here earlier, was Pastor Martin Niemoller of Germany, 75, who arrived in Hanoi by a different route and completed his visit before his teammates arrived (Witness, 1/26).

In London Bishop Reeves interpreted the invitation to the U.S. President as "a suggestion that if only these two men could be brought face to face something might be done."

Rabbi Feinberg, however, said he was sure the invitation should not be regarded as a bid for negotiations but as "Ho's picturesque way of saying that

when the United States abandoned its attempt to impose a solution by force peace could be negotiated."

Ho's words, as recalled by the rabbi, were:

"Mr. Johnson has stated that he would talk to anyone, anytime, anywhere about peace.

"I invite Mr. Johnson to be our guest, sitting just as you are here, in the palace of the former French Governor General of Indochina.

"Let Mr. Johnson come with his wife and daughters, his secretary, his doctor, his cook, but let him not come with a gun at

his hip. Let him not bring his admirals and generals.

"As an old revolutionary I pledge my honor that Mr. Johnson will have complete security."

Rabbi Feinberg noted that Ho Chi Minh spoke in English, which he had begun to learn many years ago as an assistant chef in London.

He said President Ho Chi Minh had not mentioned a possible meeting on neutral ground, but had said he would not go to New York.

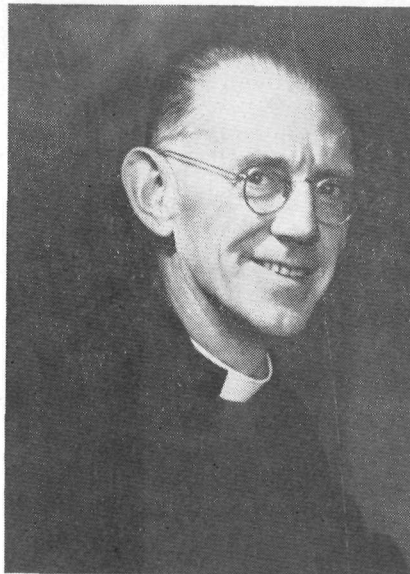
Joint Statement

The clergymen, before leaving Hanoi, issued a statement which was dispatched by a correspondent of Agence France-Presse, as follows:

"We have every reason to think that the government and people of North Vietnam have an iron determination to fight for their independence, the eventual reunification of their country . . . We don't believe that after decades of successful struggle against oppression they can be beaten into surrender or submission by any foreign power."

The three churchmen, whose mission was organized by international peace groups, stressed that they represented no government and were speaking for themselves.

"Nevertheless, we have the clear conviction, which we are constrained to state publicly, that the responsibility for taking the initiative toward peace

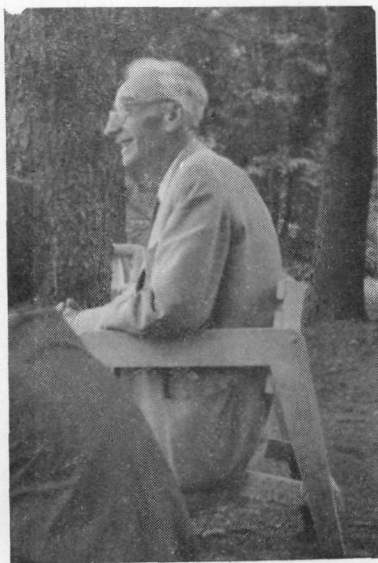


AMBROSE REEVES: — found Ho Chi Minh an "impressive and jovial character."

in this case lies with the United States," they said.

On the bombing of the North, they stated: "We have seen the sections of Hanoi, a few blocks from the hotel in the center of the city in which we ourselves lived, which were bombed on Dec. 13 and 14 last.

"We are frankly appalled that an attempt should ever have been made by [United States] administration spokesmen to



A. J. MUSTE: — a candid shot taken a few years ago at Seabury House.

deny or equivocate about the matter."

The churchmen described the bombing as "savage, inhumane, utterly immoral."

The two American clergymen, Abraham Feinberg and A. J. Muste, said that they would see to it that the invitation from Ho Chi Minh was delivered to President Johnson.

BROTHERHOOD SUNDAY

★ February 13 is Brotherhood Sunday when Episcopal churches are urged to have offerings for the Church and Race fund.

It needs \$100,000 to do a decent job but it came far short of that sum in 1966.

Committee Appointed to Examine Church Theological Situation

★ A formal probe of heresy against Bishop James A. Pike will be postponed pending an examination of the theological situation in the Episcopal Church by a newly-appointed committee.

Presiding Bishop John E. Hines announced that he had named a group of bishops, priests, laymen and a theologian to examine questions raised in the hassle between Bishop Pike and his critics.

In view of the appointment of the advisory group, Bishop Pike said at Richmond, Va., where he was giving a series of lectures, that he will not press his demand for a formal investigation of heresy charges made publicly against him.

Bishop Hines, who has stated that he hopes "that somehow a way can yet be found to end this affair without reaching the stage of a heresy trial," said that he was "encouraged" at Bishop Pike's indication that he would not insist immediately on the formal probe.

The committee, headed by Bishop Stephen F. Bayne Jr., director of the Church's overseas department, is to investigate the theological questions and report to the Presiding Bishop.

The group's findings could serve, it was pointed out, as resource material for another committee which has been recommended by the House of Bishops. The bishops' committee is expected to explore the possibility of calling a Church-wide "council of renewal."

Among subjects the advisory committee named by Bishop Hines has been asked to examine is that of Anglican comprehensiveness as regards limits, if any, beyond which a spokesman

may not take himself without, as a matter of integrity, renouncing the position of authority in the order to which he has come.

The group also was directed to examine "the issue as to what extent problems, doubts and new or radical positions should be shared with the laity, with the risk of disturbing some of them."

Other directives included "the nature of heresy in the light of the increasingly complex relationships and interaction between faith and scientific knowledge such as has been, and is being, evidenced today."

Also, the "role of responsible bodies, such as the House of Bishops, in interpreting a wise and effective stance under the umbrella label 'Defenders of the Faith,' and including an appraisal of the possible Church-wide and world-wide effect of presently provided canonical procedures with reference to a trial for heresy."

Committee members in addition to Bishop Bayne are Bishop George E. Barrett of Rochester, N. Y.; Louis Cassels, Washington, D. C., religion editor of United Press International; Theodore P. Ferris, Trinity church, Boston; John M. Macquarrie, Union Theological Seminary; Albert T. Mollegen, Virginia Theological Seminary; Charles P. Price, Memorial church, Harvard University; Paul S. Minear, Yale Divinity School; Prof. George Shipman, University of Washington, Seattle; and David L. Sills, editor of the international encyclopedia of social sciences.

All are Episcopalians except Minear who is a United Church of Christ clergyman.

Decline of Church Attendance Greatest Among Young Folks

★National church attendance has declined during the past eight years, with the sharpest loss among persons in their twenties, according to the results of a public opinion poll.

George Gallup, managing director of the American Institute of Public Opinion — the Gallup Poll — made this report in a keynote address at the religion in American life consultation at Buck Hills Fall, Pa.

“National church attendance from 1958 to today had declined 5 per cent,” Gallup said. “Forty-nine per cent of adults in 1958 said they attended church in a typical week; the 1966 figure is 44 per cent.

“However, among persons in the age bracket, 21-29 years, the decline has been 11 percentage points,” he commented. “These findings come to light in what is probably the most exhaustive study of church-going habits in history.

“Every year since 1955, the Gallup Poll has conducted an audit of church attendance . . . Since 1955, sixty national surveys have been conducted of adults 21 years of age and older. Approximately 100,000 people have been interviewed during this period.”

Views of Protestant and Catholic churchgoers were described as being in “almost a dead heat” with those of non-churchgoers.

Gallup said his poll disclosed that 40 per cent of the churchgoers preferred to continue the Vietnam war while 33 per cent favored withdrawal. Among non-churchgoers, 48 per cent were in favor of continuing the war, while 36 per cent were opposed.

Fr. John Sheerin, editor of the Catholic World, a monthly

Paulist publication, said Gallup’s findings were “disappointing.”

“It means that on the great moral issues of the day,” he stated, “the teachings of the Church just aren’t being understood at the grassroots level.”

On the question of the death penalty for convicted murderers, Mr. Gallup said, 42 per cent of the churchgoers questioned favored capital punishment while 46 per cent were opposed. Non-churchgoers were 43 per cent in favor of capital punishment, 47 per cent opposed.

The opinion of churchgoers and non-churchgoers was alike on questions involving the speed of integration, open housing and the anti-poverty program, Gallup said.

Needs on Young People

Churches were advised to rid themselves of the “introverted and ineffectual” aspects of their structures which have caused youths to give religion “its walking papers.”

The recommendation was made by Lawrence E. Nelson, director of the commission on youth activities for the Lutheran Church. Nelson’s comments came after the report from George Gallup. “Let’s find some ways to let your young people speak to us of the realities of their world — it’s the real one you know.

“Let’s find some ways as individuals, of course, and as prime movers within religious institutions, if possible, to make our institutions as flexible and innovative as possible.

“Let’s find some ways to sensitize adults to where the action is and to call them to help make the sacrifices and pay the price of inserting their power where it may count.

“Let’s find ways to help religious institutions to make a 180 degree turn in basic strategy: away from the concept of being spiritual first-aid agents rushing in to help the needy of the world after they become casualties of cultural and social change; to the point where they begin being a force that influences the direction of cultural and social change.

“Let’s join our youth in giving the kind of introverted and ineffectual religious institutions we have so often represented in the past their walking papers,” Nelson concluded.

Walter D. Wagoner, executive secretary of the fund for theological education, speaking on “Clergy talks and religious relevance,” concentrated his remarks on the verbal symbol which clergymen have allowed to become a wall of separation between youth and houses of worship.

He urged the clergy to replace the “religious junk” of theological jargon with relevance to the secular world and with a ruthlessness for the sake of integrity. He cautioned particularly against the disenfranchisement of the non-believer by presenting religion in the garb of “A & P Georgian architecture.”

ANGLICAN CHURCH FACES SHORTAGE OF CLERGY

★ The Church of England faces a shortage of about 3,000 clergymen by the end of 1968, according to the Church of England year book for 1967.

The figure is given in a statistical table included in the year book which sets out estimates of the number of incumbents and assistant curates expected to be needed in parishes by the end of 1968.

The book also reported a continuing decline in active adult lay membership.

White Majority Abuses Power Declares Official of NCC

★ To Negro Americans, the battle over Adam Clayton Powell's "disbarment" from Congress is seen not as a question of personal morality but as flagrant misuse of political power by the white majority, a Negro churchman declared.

"It's not that the Negro condones all of Adam Clayton Powell's actions," explained Benjamin F. Payton, executive director of the National Council of Churches department of social justice. "The Negro position is: if Adam is punished, then let all be punished."

"It is not enough to argue: 'But he was caught.' Others have been caught too, but they were not punished," Payton told the institute for religious and social studies at the Jewish Theological Seminary in New York. "When white America thinks that someone like Adam, who is the only point of real power that the Negro has, can be castigated and then expect the Negro to like it, they are very badly mistaken."

Payton explained the House of Representatives' action against the Harlem congressman as a "ritual of expiation" in which the white legislators absolved their sense of guilt over their own misdeeds "through use of Adam as the traditional lamb of sacrifice."

The action "said more than all the schools you've built in Harlem and all the welfare . . . It says that you'll change the rules of the game if necessary," Payton told a predominantly white, interreligious audience. "In Adam you had a symbolic action in which white America is making an object lesson." He charged that the action against the Negro Congressman says to Negroes: "You're fine as long

as you're morally pure, but you must not begin to act like a man, for to act like a man means to have both good points and human frailties."

"The despair created in black communities across the country by that one act will not be overcome for a long long time. It has said to black America: 'This far and no further.'"

Payton, who spoke on the topic, "Equal Opportunity in America and World Peace," concentrated most of his address on the harmful effects in both this country and abroad of the American self-image of individuality and self-reliance. Deriving from the "experience of the frontier nation" and the "feelings of unconquerability," he said, was the feeling that "any individual can rise from rags to riches if only he has enough drive and initiative."

The popular American image, the churchman said, is that of the individual "wending his way alone without the intervention of government help or interest—that the task of government is to govern as little as possible."

From this, he continued, it is "but a short step to the idea that the ability to accumulate wealth is equated with being a man of virtue, and that the poor man suffers impoverishment because of his sin. If the Horatio Alger myth is not for all, it is sufficiently meaningful for enough that it has become the tradition of many—including the poor."

Such a stress on individuality, he said, "confuses and makes almost insoluble the problem of social change. For social change is just that—it must involve society. Individuals acting alone don't change society."

Over-emphasis on individuali-

ty also "leads Americans to false solutions to the problems of the world. Because we believe so much in the individual, we are unable to understand the needs and the dynamics of group process and action by which change is brought about."

In actual fact, Payton declared, the more successful ventures of "rugged individualism" were often aided by government intervention. "Government intervention was not first known in America under President Franklin Roosevelt and the New Deal," he said. Government aid began "when the nation began consciously to shape its destiny in relationship to the other nations of the world."

The tactics of intervention, he said "changed when the forms of abundance changed." In the mid-19th century, he said, intervention came in the form of government legislation which gave land to settlers and homesteaders. Then came government aid in the form of credit and favorable legislation to assist developers of canals and railroads in building vast transportation systems. Protective tariffs and legislation favoring the building of giant corporations were also cited as forms of government aid.

Payton scored government for failing to provide the slaves freed after the Civil War with comparable government aid that would have given them an "equal start" economically.

At the same time the government was "giving immigrants from Europe" 160 acres of rich, fertile farm land, under the homestead act, he said, Congress refused to allot each freed slave "40 acres and a mule," as some advocated, "because they said that would be 'discrimination in reverse.'"

Now, he said, it is one of the tasks of the civil rights movement to help Negroes gain an equal start.

EDITORIALS

What's Happening In Louisiana?

WE HAVE JUST SEEN an interesting budget—interesting not because of its items of expenditure but because it is the device by which St. Mark's Church, Shreveport, Louisiana, has salved its conscience for three years over its refusal to support the duly constituted authorities of the diocese of Louisiana and of the Episcopal Church as a whole.

In order to avoid supporting activities of the diocese and of the Executive Council and of the National Council of Churches of which it disapproves—on the ground presumably that they are tainted with ultra-liberal and even "socialistic" tendencies — this powerful parish has attempted what for us amounts to ecclesiastical blackmail and disbursed more than \$23,000 a year for selected items of which it approves.

We are informed that five other parishes have joined St. Mark's in this schismatic effort. The list makes interesting—not to say, disturbing—reading. What makes us even more apprehensive is the creation by the diocese of Louisiana of a committee which is to seek ways of reconciliation between the six parishes and the diocese.

An editorial in the December issue of Churchwork, the diocesan magazine, says: "If the convention can accept the committee's recommendations and in charity put aside the 'side issues' then the Church in Louisiana can move forward to greater things."

We have not seen the committee's recommendations, but we are uneasy about what these "side issues" are.

● Is loyalty to the established procedures and canonically constituted authority of General Convention, the Executive Council, the House of Bishops, and the bishop and council of Louisiana a "side issue"?

● Is the Church's overwhelming witness against the evil of racial segregation and discrimination a "side issue"?

● What "greater things" does the editorial look forward to for Louisiana? Bigger budgets and better buildings and more machinery for a Church that has trimmed its sails to the Shreveport winds and kept silent on uncomfortable matters which ultra-conservative churchmen dislike to hear about?

We have been hearing anxious voices wondering whether the Consultation on Church Union proposals for re-union may not imperil our "Catholic heritage".

● What is "Catholic" about a Church which conciliates a parish which has defied its bishop, flouted the canonical and constitutional structure of the Church, and set up its own Congregational-like budget to starve the diocese and general Church into submission?

Until that kind of Congregationalism is rebuked and repented of perhaps the less we boast about our Catholic heritage the better. We await further news from the sorely beset diocese of Louisiana, where issues affecting the whole Church are at stake.

Women Deputies

WE STATED editorially in the December 1 issue that we are for the ordination of women as priests. It therefore goes without saying that we are for the seating of women as Deputies to General Convention — as we have been for years.

But we have been around long enough to know that nothing can be taken for granted. So we call attention to the article in this number by the Rev. Wilbur H. Tyte, on the staff of St. Thomas Church, New York, who offers some very practical suggestions for action now, well in advance of the Seattle Convention in September.

Mr. Tyte, like a lot of the rest of us, feels strongly on this subject. He therefore has arranged to send this number to key people throughout the Church with a letter suggesting that they get busy.

We hope they will.

WOMEN AS DEPUTIES: WHAT DID AND CAN HAPPEN

By Wilbur H. Tyte

Staff of St. Thomas Church, New York

PROGRAM OF ACTION SHOULD BE STARTED NOW TO SEAT WOMEN AT THE SEATTLE CONVENTION

REPORTING the General Convention of 1964 in the Christian Century, Margaret Frakes said of one session: "So through the afternoon of October 15, while the world outside waited tensely for the latest news break on Krushchev's downfall, on China's nuclear bomb test, and on the final Cardinal-Yankee score, the deputies again debated the propriety of giving women an official voice in the church. Their final decision: No. Given the nature of the world's unrest that October day, their irrelevance was, to say the least, symbolic."

This was not the only significant comment on the deputies' decision. Church periodicals expressed surprise over the outcome. Many delegates to the Triennial who had come to St. Louis feeling that this would be a great and memorable moment for Episcopal Churchwomen were stunned. And angered. Leaders of the Church who had thought this would be the Convention where the status of women would be changed were disappointed and said so.

Months before the St. Louis Convention I had known of the assurance with which the issue was being soft-pedaled. When I submitted an article on the need for change to a church magazine, I was told that it could not be used because the passage of a proposal to admit women to Convention was already a sure thing, and the magazine did not want to "rock the boat."

I wonder now how anyone could have felt so securely confident that women would be admitted in 1964, since the records of earlier conventions had shown the voting on this question to be so unpredictable. As it turned out, the vote in 1964 was close. By only four votes the proposal failed to achieve a majority in the lay order of the House of Deputies, although it won a substantial majority within the clerical representation. With less complacency and much more work on the part of the concerned laity, the vote might well have gone the other way.

THE MILITANCY of the Episcopal Church in the civil rights movement and its recognized leadership in other movements calling for liberality of thinking and breath of vision have not always been paralleled by a matching compassion for the Church's own members. This is both an anachronism and a paradox. While other Churches have freely admitted both men and women to their legislative councils for years, the Episcopal Church has refused to recognize in General Convention the representatives chosen by diocesan conventions unless they are of a preferred sex.

As a whole, Episcopalians have been active in supporting the idea of ecumenicity, fearing only, in some quarters, that if real union should occur, the members of other Churches just might not measure up to their own standard of sophistication, including, of course, their broad-mindedness in intellectual, moral, and social concerns. The irony in this attitude has not escaped Episcopal Churchwomen who would like to see a truly liberal Church.

To the world, then, the Church has presented a face of tolerance, comprehensive understanding, and generous inclusiveness, while behind the doors of assembly there has persisted a divisive and damaging adherence to the status quo. To make this assertion perfectly clear, what I am talking about is the fact that deputies to Convention have repeatedly, in sufficient numbers to block any change, refused to see that the time has come when women, who constitute a large percentage of the Church's membership and who are already fully accepted practically everywhere else except in the Church, should be recognized as full members of the Church to which they belong.

It is curious, and again paradoxical, that some members of the Church who are ordinarily alert to racial prejudice and other social injustices have seemed completely unaware of the preju-

dice that operates against the admission of women to the House of Deputies. Sometimes their attitudes recall the social mores delineated in Ibsen's "The Doll's House": What was good enough for my mother is good enough for my little wife.

Two months after the St. Louis Convention a picture in a church magazine showed a Tom cat, cowed by a dominating Tabby, saying submissively, "Yes, dear, if I'm elected to General Convention in 1967, I will vote to seat the women." Amusing as it was, the picture also communicated a timeworn, rather illogical conclusion: Women are not very bright, so we can patronize them, even though we are afraid that they will dominate us!

Accept Change

A THOUGHTFUL look around might enlighten anyone who is still thinking in this way today. Women of the 1960's have in large part grown out of the narrow, proscribed lives against which Nora, of Ibsen's play, and other women of the 19th century rebelled. As women's opportunities have grown, they have themselves grown, and it is too late to try to push them back into the old mold.

Although some changes in women's status have undoubtedly made women's lives easier, others have not. Within this century dynamic economic and social change has taken place rapidly and on a global scale, affecting sexes, races, and nations indiscriminately. In adjusting to swiftly changing ideas of woman's potentialities and responsibilities, women have not always found their lives immediately freer or more pleasurable.

In asking for more opportunity to be themselves, they have often discovered that they must first prove themselves. The important thing here is that women have generally been willing to accept change, to work harder at being women. If the world is changing rapidly, they have demonstrated that they are willing to change with it, grateful for those gains in women's status which today give their lives new dignity and meaning. Perhaps because the status of men has changed less dramatically within the same period of time, men may find it harder to accept new conceptions of woman's role in the world. But to hark back to earlier times, when women were hedged about by a thousand restrictive suppositions as to their intelligence, capacity, reliability, and initiative,

is for men to apply unfairly to women a set of prejudices already disproved in matters of race, and to show an attitude which most intelligent people today would quickly disavow.

In the years since the 1964 Convention alone we have seen great advances in the reduction of discrimination in race and sex around the world. In our country Congress has passed another strong anti-discrimination bill. In India a woman has been elevated to the leadership of a vast country. In France women have been given definite legal status, with certain personal rights which they lacked before. Throughout the world women have continued to serve as ambassadors, legislators, mayors, governors. Their leadership in philanthropic enterprises has been extensive and extremely successful. Their expertise in business and in the professions is growing. All of these accomplishments women have made not in order to surpass men, but to try to achieve wholeness within themselves, as persons, using the capacities with which they were born. And sometimes it has seemed to women of the Protestant Episcopal Church that opportunities to use these capacities have been withheld from them only by the Church.

The Vote in 1964

ANTICIPATING the tenor of the 1964 Convention debate on admission of women, Mrs. Harold Kelleran, a member of the faculty of Virginia Theological Seminary, speaking to the Triennial delegates the day before the issue came to a vote, predicted that the discussion in the House of Deputies would turn out to be "trivial, with appeals to all sorts of ribaldry; ill-informed and platitudinous." Unfortunately, so it was. Afterward, Dr. Frederick C. Grant, writing for the Witness, said:

"Imagine the frustration of our Episcopal church women, turned down and out once more, after all these years of asking for official recognition and admission to the Convention. The irony of it is that the districts which benefit most generously from the Women's Thank Offering are the strongest in voting down their appeal."

Of course, Dr. Grant's remark that "All they want is the women's cash!" did not apply to all of the laymen present. More laymen voted for the proposal to enfranchise the women than voted against it, but in insufficient numbers to

give a majority. The clerical group, on the other hand, voted 53¼ "Aye," to 21 "No," with 9 divided.

The clerical vote was particularly interesting. Did such a large number of the clergy vote for the admission of women because they had seen at first-hand the extent of time, devotion, and sacrifice that women give to the Church? Or did they only once again demonstrate the strong leadership of the Episcopal clergy in opposing injustices, of whatever kind?

The prompt and spirited reaction of Bishop Lichtenberger to the action of the House of Deputies was a moving example of such leadership. He spoke of the urgent need to acknowledge women as laity and members of the Body of Christ. President Clifford P. Morehouse then summoned the deputies into executive session to reconsider the matter. Again the vote was close, but without the two-thirds majority required in an executive session to reopen a question.

The Convention of 1964 might have ended differently had not optimistic expectations curbed efforts to stimulate enthusiasm for the proposal, both before and at the Convention. If there was insufficient preparation for the vote in 1964, as now seems evident, what can be done to prevent another failure? Certainly polite understatement or a "let's sweep it under the rug" approach will not produce a different result. A definite program of action must be undertaken if women are going to receive the "gift" of representation in 1967.

What Can Be Done

WHAT CAN WOMEN of the Church do to help? Almost nothing by vote, since they are excluded from most of the decision-making bodies in the Church. But where they are members of vestries or delegates to diocesan conventions, they could be both active and influential at the local level. However, since it is the men of the Church who voted against the proposal, it will also have to be men of the Church—both clergy and lay—who have a large and understanding concern for this serious inequity within the Church who will lead in planning for 1967. An early and firm push from the women in this direction may be their own most important contribution.

But what can the men of the Church do?

These ideas are only suggestive, but I would

say that first they should try to dispel some of the apprehension aroused by the one real argument presented by opponents of the resolution to admit women. This was that women who are professional Church workers should not be allowed to be deputies, since their loyalty to the clergy might throw off the balance of clerical and lay numbers. This assertion, of course, dismisses the fact that many lay men are now working in official capacities in the Church in quite amicable relations with the clergy. Might not lay men also be influenced by the clergy? In addition, the argument overlooks a larger and more important consideration: If women Church workers hold responsible jobs, it is reasonable to assume that they are outstanding women, with qualities, capacities, and forward-looking ideas that would equip them superbly for the work of deputies. Why not elect them if they would represent a diocese with dignity?

Wives of Clergy

APPREHENSION regarding the election of certain women as deputies is extended further, to the wives of clergymen. Someone suggested that a clergy wife already planning to attend the Convention with her husband might be elected as a deputy, and so again endanger the balance of lay and clergy deputies. Not all clergy wives, I hazard, would care to be singled out for distinction. In local parishes and diocesan organizations clergy wives often prefer to urge other women of known ability to take posts of responsibility, rather than to accept these honors themselves. There are usually plenty of capable women in a diocese who would make good deputies. But, were a few extraordinary clergy wives to be elected as deputies, this might not be the worst calamity to befall a Convention. The wives of the clergy are themselves lay people. Though they have some access to clergy thinking, they are also generally aware of many lay attitudes. Indeed, the greatest contribution of clergy wives may be that they are often able to serve as bridges of understanding between laity and clergy. As interpreters, even as go-betweens, they learn to think of the whole Church, as both ongoing institution and striving people. Such a view of the Church might possibly contribute to better understanding and closer thinking between the lay and clerical orders and so allay some of the current fears about "balance" between the two orders.

Other Things To Do

SECONDLY, men who are chosen as deputies in diocesan conventions should be asked to make known their stand on the question of the admission of women. We take for granted our right to know what the Congressman who is to represent us advocates. Is it too much to expect that a representative of a church or diocese state his convictions on an issue of much importance to its members? More and more, deputies to Convention are being asked to consider vital questions, matters which will seriously affect the Church, its families, and its neighbors throughout the world. A deputy who is to represent his diocese should be sure of his convictions and willing to share them with others before he is sent to Convention.

A third measure to be taken in preparation for Convention is essential. Before the 1967 General Convention, a resolution favoring the admission of women should be presented in each

diocesan convention, and the laity, both men and women, should work to see that it is accepted. Such a resolution should include a forthright suggestion to the elected deputies that their votes, not being binding, should be prayerfully considered, with the expressed hope that the deputies will vote favorably for the proposal to admit women.

It is now less than a year before the 1967 Convention. Any action that is to be taken beforehand should be initiated at once. The record of the 1964 Convention should serve only as a reminder that the last vote was close, and that, with the expenditure of more effort and enthusiasm, it is possible that in 1967 the long-debated issue can be settled.

When this happens, such an advance, like so many other unifying advances that have taken place in this era of great social change, will serve to unify and strengthen all of those persons who have helped to bring it about.

WHAT DOES IT MEAN TO BE A BISHOP?

By C. Kilmer Myers

The Bishop of California

SERMON AT HIS ENTHRONMENT AS DIOCESAN OF CALIFORNIA

THE QUESTION that has filled my mind and spirit during these past years, beginning with my consecration as a bishop in the cathedral in Detroit is, what does it mean to be a bishop in the Church of God in this latter half of the twentieth century? This question is one, I am sure, which has claimed the attention of every bishop gathered here in this Cathedral Church.

There is so much about our ancient office that is anachronistic and dated that many of us find it difficult to walk through the times in which we have been placed. It would be strange, would it not, to be tied in the seat of a space capsule clad in a cope and mitre! There are moments of honesty for all of us when we are gripped by a feeling of strangeness when sitting enthroned in the midst of the liturgical dance. The question pops often into the episcopal mind, "What in the name of heaven am I doing here?

Is the content of my life and ministry the ancient ceremonies alone?"

It is as though the bishop were entombed within the sacramental principle. Or, if not this, he is the prisoner of administrative and canonical detail. The prince bishop has become the managerial bishop living in that latter day episcopal palace known as the diocesan office. A bishop, although this is not supposed to be the case, has mixed feelings about the viability and authenticity of his office. He is bound to conclude that history has done things to it which may well be unpleasing to the chief shepherd of the Church.

But all of this is a rather negative response to our question. What is a bishop to be in the second half of the twentieth century? My own rough answer, including, somehow, the earlier negatives, will perhaps indicate to those of you

who belong to the flock of Christ in this diocese something of the posture I hope God will give me the grace to take as my years increase as the ordinary of this diocese.

A Sacramental Person

THE BISHOP is by virtue of his consecration by the holy spirit through the intent and prayers of the whole body of the Church a sacramental person. That is, he, in his office, in his ministerial priesthood — to use McBerley's phrase— is an effective symbol of the unity of the faithful in the word made flesh. The bishop is the center of the ordered ministry of the Church. It is he who ordains the deacons and the priests. It is he who confirms the faithful. It is he who delegates the liturgical authority for baptism and eucharist and who licenses godly men for the preaching of the word. All of this he does by the authority of Christ himself who is the head of the Church. All of this is embedded firmly in the Catholic tradition of the Church and we who are Anglicans accept this understanding of the episcopate even though we entertain and enjoy several theological understandings of it. We recognize the bishop to be, in his office, the center of unity in a diocese.

Whatever may be his administrative gifts, he is the font by the flock's consent and participation, of the sacramental activity and life of that portion of Christ's body of which he is the chief pastor. All of this is said repeatedly in liturgy, custom, and canon law. But all of it means very little indeed unless the man who is the bishop regards himself a servant fashioned by justification after the likeness of the first and the fundamental servant, Jesus Christ, himself. The bishop is a sacramental person who serves, who humbles himself, as he is given grace. He is not a lordly prelate and imperious master who uses the robes of his office and the position accorded to him by custom and canon in order to maintain himself as a martinet over the people of the Church . . .

A servant and, then, a lover of men, women and children . . . and here we must clarify our thoughts with respect to the limits of a Christian's love and therefore a bishop's love. There is a sense in which the Church is coterminous with the human family. Paul Tillich spoke of the Church "manifest" and the Church "latent." Father Gregory Baum talks of the Church as the sacrament of humanity. We may speak of the "larger Church" whose reality is

man and the dialogue which continues as a prayerful conversation among the sons of God. Such thoughts remove the Christian faith from the limitations of a sectarian religion.

The world becomes the altar stone for the Christian sacrifice and the whole human family gathers in potentia about the table of God to eat and drink together. I sense this to be a deep, abiding strain in Christian thought and history. Because it assuredly is, a bishop as a father-in-God never must regard himself as the priest of a sect—nor is any Christian, a partaker in the royal priesthood of Christ by baptism, allowed the simplistic luxury of sectarianism. I would hope and pray that this authentically Catholic view of the Church would permeate the life of every structure of our diocese during the time, long or short, God continues me as its shepherd. A view of the Church which is less than this has no place, in my judgment, in an urbanized world made small by the human technologies through which God chooses to move and act in this century—of our history as a human society.

The Prophetic Word

A TWENTIETH century bishop should cultivate the art of the theological reflection even if need be at the expense of certain administrative responsibilities. I say this because, as I understand the phrase "theological reflection" it is not to be interpreted merely as fidelity to a pre-arranged study hour of the latest tracts in some clerical hide-away. The mode of theology for our day is reflection—usually and normally with a company of fellow human beings — on the meaning of one's involvement in the world — the world for which Christ died. It is a kind of meditation both in and outside of action. It is, to put it quite another way, learning to make decisions in the light of Christian history and tradition; and, we need to remind ourselves, decisions are possible not only theoretically but actually in human history and nowhere else.

Action in human history, reflected upon in the presence of him who is the truth, is the prophetic word for our age. Reflection, as the concept is used here, is not a mere "mulling over" what one has acted upon or proposes as an action. It is rather more difficult, that is, born of prayer private and corporate; it is attempting to discover the word of the Lord in a present situation. It is an obdurate refusal

to transfer artificially the word of the Lord from an historically biblical situation to an entirely contemporaneous one after the fashion of the fundamentalists. It is approaching an event in order to find in it no one other than Jesus, the living, present word.

I take it, brethren, that cultivation of the art of theological reflection is incumbent upon us all and that the least of us in the Christian community can teach the highest. A bishop may read well the words in the word of the Lord but graceful reading of that word rests upon a radically different level.

Essential Dogmas

A TWENTIETH century bishop should ask his Lord that he remain unafraid as the Church moves out into unfamiliar terrain. Unafraid, because he is filled with the powerful and haunting memories of the Church. I would call these memories — those of the life and death and resurrection of Jesus who is the Christ — as the essential dogmas of the Church. Theological doctrines are woven about them in each age and in each culture. I do not here refer to such doctrines about which freedom of expression must be jealously and responsibly guarded. I speak rather of the daringly few and profoundly simple motifs of that which we lovingly name the Catholic faith; motifs rooted in our human history and yet timeless in that they speak to man as long as he remains human; summed up so powerfully in the Church's expressions of faith that the continually changing human judgments of history and its mythologies remain forever subordinate.

The faith of the Church expressed in the life of humanity, its art and poetry, its song and dance, its triumphs and its losses; the spirit-utterances of the human family in all of its history and in that which is yet to come, is the "position-paper" of a bishop in our day — and that indeed of any Christian who understands his baptism and his partaking of God in the feasting of the eucharist.

Unfamiliar Places

A BISHOP in this age, I keep reminding myself, must remain sensitive to the glorious appearing of the Church. Such epiphanies may well not occur within the familiar structures in which we all feel comfortable as Anglicans, Roman Catholics, Protestants, or Orthodox. It is likely that God in his testing of us will choose that his Son appear in strange and even hidden ways.

But we all, bishops, priests, deacons and people, must be sensitive to the manifestation of the Church as the sacrament of humanity in radically unecclesiastical structures and unfamiliar groupings of human beings.

How awful to think that the body of Christ could appear in forms that our pride and jealousy might prevent us from granting recognition! There is, you know, the perennial possibility that even among men whose ideologies differ from our own the spirit of God might be not only present but passionately recognized without the holy name being once mentioned or consciously thought about. The Church of Christ is latent in all societies by virtue of the very human birth of the men who comprise them — a birth which is in itself a kind of baptism. And the Church manifest may in a given moment of history experience the judgment of God by its refusal to sing its glad amen to the glorious appearance of the Church in those arenas of life where there is no liturgy or even the appareled vestments of a bishop.

The latent Church in its epiphany is limited only by the circle of that which we call human because of the humanity of him named by the Church in her transhistorical memory the Saviour of the world. If, for example, the latent Church appears as a militant community organization which makes its members and those about it more human, I pray God that the faithful men and women of this diocese will recognize it for what it is, and that they will thank God that their own humanness has been increased by the freedom won by those to whom history has denied it. As the bishop of this diocese, I will beg you to reflect upon this doctrine — indeed, this dogma for I regard it as belonging to the reality of the incarnation itself.

Apostles of Peace

AND LASTLY, a bishop in our age, or any, must remain forever an apostle of peace. And because a bishop should not preach in the generalities so familiar to all of us and so comfortable to any bishop, may I offer for your serious reflection a further extension of the teaching that the Church is the sacrament of humanity. We live in a world made small by the technological revolution. Because we see in this contemporary dynamism of science and management the working of the God who always chooses to reveal himself within the structures of human history, we follow after him,

this God at the head of the procession to fresh promised lands, and discover in the doctrine of the New Catholic Church a call to repudiate all false and divisive nationalisms. We discover the apostolate of peace. The apostles of peace grow in number; they include U Thant, Pope Paul, John Hines and a growing host.

I urge you, who now belong to the flock of Christ committed to my charge, to work in season and out of season for the cessation of violence both in Vietnam and in the great cities of our land. I urge you to look long and hard at the basic cause of conflict—and in the most realistically economic and social terms — that of terrible poverty among most of the earth's people and nations. And I promise you that during my ministry among you this will remain my own priority — as God gives me strength.

Brethren, let us look out in mission whether it be from the parish or the special ministry. Let us refuse to look only within, to psychologize away the faith which calls us to be servants by our introspective concerns for self-preservation. Let us move out and out and out; then will the Holy Spirit move into the center of our being causing us to become what we are: sons of God and inheritors of the kingdom of heaven.

In the Name of God. Amen.

A Changing Society

By John A. Langfeldt

*Curate and Director of Religious Education,
St. Mark's Cathedral, Seattle*

MANY CENTURIES before the birth of Christ the lands of the Hellener went through drastic social and cultural changes, with the classical form of the Greek city-states emerging and finally establishing a stable social order, albeit a society very different from its predecessors. Hindsight shows us the immense progress and basic good that came with that new society, yet I wonder what commentators of the day were saying during the blossoming stages of that cultural revolution; no doubt something to the effect that everything was going to the dogs.

We are privileged today to be involved in perhaps as great a social revolution as were those ancient Greeks. While our opportunity to determine what the form of society shall be

is a terribly exciting challenge, there is carried with it a responsibility great enough to cow the most audacious.

In order to be constructive in our changes we need to do three things:

● Define the evils of our time; what is known can be more easily combatted. At the space age symposium which was held here under the auspices of the Episcopal Church at the time of the 1962 world's fair, Albert Mollegen of Virginia Theological Seminary reminded us that the social sciences can give us facts about the human condition throughout the world. Christians must take, evaluate and interpret these facts, applying the Christian value system.

● Work out new philosophies of value. It is necessary to look again at what is most important in life — not necessarily what is traditional. It has been said "Progress is our most important problem." One factor giving rise to such a saying lies in our lack of defined values and goals. It is very hard to call change "progress" unless you know the direction you wish to go. Attention and encouragement must be given to such persons as Pere Teilhard de Chardin — who as a Jesuit and paleontologist provided in his *The Phenomenon of Man* an example of the fruitful possibilities existent in the synthesis of religious and scientific insights. His thesis that "evolution is the rise of consciousness" may be as significant a contribution to our lives and our coming society as was Freud to our own.

● Boldly try new approaches based upon the new statements of values and goals; approaches aimed at specific evils which have been defined. Some of the possible directions in which such programs may move is to see the "worldly" business man as one with the most opportunity to express Christian principles in his trade. After all, the world revolves around the store and office now, not around the shepherd and plow. Perhaps also we may see in the break-up of the "extended family" our liberation from the "false concern" we are frequently required to give to someone just because an accident of birth made them a "relative". Concern for those whom we are really interested in can then perhaps be more readily expressed.

As of now we see our future as through a glass darkly, but we know that God is working with us, through us and beside us to perfect his creation. Thanks be to God.

New Jersey Episcopalians Seek Changes in Child Welfare Laws

★ The dioceses of Newark and New Jersey have decided that more effective activity in behalf of child welfare in the state may be accomplished by joint action rather than by the individual approaches heretofore made. With the approval of Bishop Leland W. Stark of Newark, and Bishop Alfred L. Banyard of New Jersey, the two dioceses have organized an inter-diocesan committee on

child welfare to speak for the Episcopal Church in the state in matters concerning child welfare legislation.

The success of the committee's initial efforts, according to the co-chairmen of the new set-up, Canon Benedict Hanson of Newark and Canon Joseph H. Hall, III of New Jersey, have completely justified this approach. They point out that New Jersey is one of the few

states in the east which lacks enabling legislation permitting the state to benefit from federal funds available for the relief of dependent children whose unemployed fathers live with their families. Thus, the first target of the committee is to help secure amendment of the present state law, which, according to the chairmen, encourages paternal desertions so that their children may be eligible for relief and thus creates a growing incidence of family breakdown.

To enlist support, the committee organized a meeting at Trinity Cathedral, Trenton, on

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January 9, of the major religious communities of the state, New Jersey's principal social welfare and worker associations and state and federal government agencies concerned with the problem. The response to this meeting, according to one of the participants, produced the most representative group of individuals and agencies devoted to this area of concern ever assembled in New Jersey. Among those responding were representatives of the Catholic Welfare Bureau, Trenton; the New Jersey Council of Jewish Women; the New Jersey State Federation of Colored Women's Clubs; the New Jersey Welfare Council; the South Jersey Chapter, National Association of Social Workers; the North Jersey Chapter of the National Association of Social Workers; the Family Counselling Service of Camden; the Episcopal Youth Consultation Service of Trenton; the Equal Opportunity Committee; and the Christian Social Relations Departments of both dioceses.

Among the governmental agencies represented was the New Jersey department of institutions and agencies, represented by both its commissioner, Lloyd W. McCorkle, and the president of its board of control, Lloyd B. Wescott. Other government agencies represented were: the New Jersey department of health; the bureau of children's services; the Trenton committee on children's services; the New Jersey office of economic opportunity; and the New Jersey state rehabilitation commission.

The principal speakers explaining the need for appropriate legislation and its effect on child welfare were: Harry W. Dworkin, associate regional representative of the federal department of health, education and welfare, and Irving J. Engel-

man, director of the N. J. division of public welfare.

One of the major difficulties in obtaining passage of the necessary legislation is the inability thus far of the state government and the counties to reach agreement on the share each is to contribute toward matching federal funds. Passage of the necessary legislation could bring annually approximately \$6-million of federal funds into the state for child welfare and also reduce the cost of foster care by about 25 per cent.

Members of the inter-diocesan committee on child welfare are, in addition to Canon Hanson and Canon Hall: for the diocese of Newark: the Rev. Robert Kirchgessner, rector of Trinity Church, Paterson and vice-chairman of Christian social relations, and Mrs. Arthur Hawkins of Leonia, legislative chairman of the Newark department of Christian social relations; for the diocese of New Jersey: Mrs. Richard A. Zwemer of Westfield, president of the New Jersey Consumers League and legislative chairman of the New Jersey Christian social relations department, and Canon Edwin W. Tucker, director of field services for the diocese.

CHURCHMEN PROTEST BANK CREDIT

★ Bishop Stephen F. Bayne, director of the overseas department has added his name to a protest of the impending renewal of a \$40-million bank credit to the government of South Africa. The protest, issued by 30 prominent church leaders, includes the signatures of Bishop Henry Knox Sherrill former presiding bishop, NCC president and WCC president, Bishop J. Brooke Mosley of Delaware and Bishop Anson Phelps Stokes of Massachusetts.

The group has charged that

the renewal of the credit—now being considered by a consortium of 10 U.S. banks — would be interpreted by people throughout Africa, Asia and Latin America as a symbol of support by Americans "through their leading banks for a government enforcing a system of unparalleled racial discrimination and repression."

It was declared that continuation of the credit is "indefensible" no matter what opinion one holds "on the propriety of American banking and business operations in South Africa, on which widely different views are held by conscientious Christians . . ."

Action by the banks on the credit renewal is expected shortly, the statement said as it urged churchmembers to write, wire or telephone their protests to participating financial establishments.

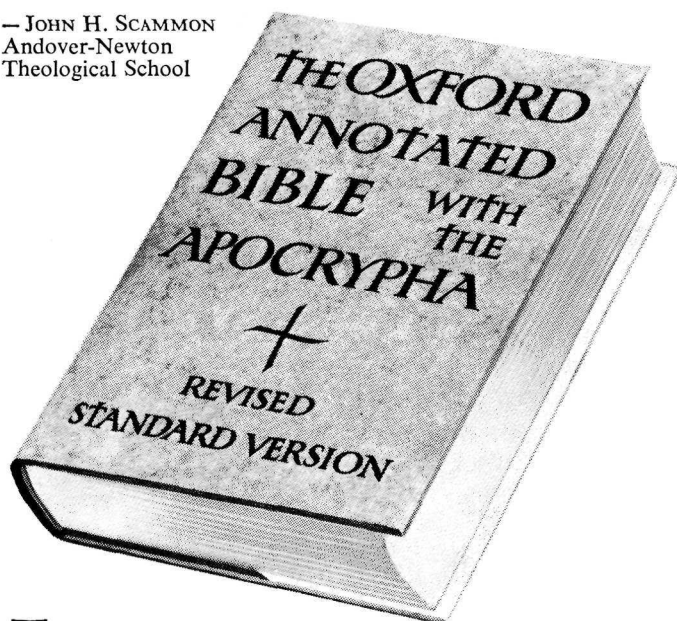
It was maintained that the justification for the credit — contracted in the 1950's to help South Africa over a financial crisis—has "long since passed."

Bishop Bayne states that although the amount involved is "merely a token, it is however a token of a very bad thing. It does not represent employment for Africans. It does not represent the commonwealth of world industry. It is an unnecessary and outdated token and a token of a political and social system that the American people utterly reject."

"The amount of money involved," the protest continued, "is, obviously inconsequential for South African government finances; in the operations of the participating United States banks, it is trivial. A refusal to renew the credit arrangement, would be recognized around the world as an indication of support by the American banking community for the U. S. government's reiterated

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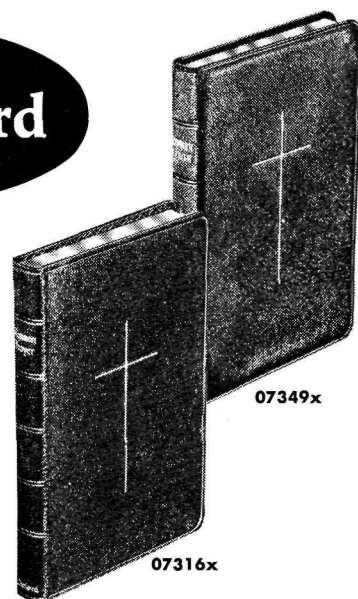
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condemnation of political apartheid in South Africa."

Signers of the statement included Dr. Arthur S. Flemming, president of NCC. A short time earlier he appealed to Chase Manhattan and First National City Bank officials in New York to oppose renewal of the credit.

Other banks listed as being in the consortium are Chemical Banker's Trust, Manufacturers Hanover Trust, Morgan Guaranty and Irving Trust in New York, and Continental Illinois, National Trust and Savings and First National in Chicago.

PEPPER FROM DIRECTOR TO CONSULTANT

★ Canon Almon R. Pepper has retired as director of the department of social relations of the Executive Council. He is now a consultant on community services to the overseas department at the request of Bishop Stephen F. Bayne, director.

Presiding Bishop Hines appointed Mrs. Muriel Webb as acting director of the department and the Rev. Arthur E. Walmsley as acting associate director, effective January 28, 1967, the date of Canon Pepper's retirement. Mrs. Webb came to the department as associate director in 1947. Walmsley has served the council as executive secretary of the division of Christian citizenship.

In announcing the retirement Bishop Hines noted Canon Pepper's service under five presiding bishops, including the incumbent. "This in itself," the bishop said, "is a remarkable record. If he served the other presiding bishops as effectively as he has served this one, both in matters of personal friendship and loyalty as well as in his wide-ranging concern for the application of the Christian gospel, the Church owes him an incalculable debt. His going

does not impoverish us because his years of service have already enriched us."

Canon Pepper has been director of the Department of Christian Social Relations of the Church since 1936. During those years his work has dealt with relating the Episcopal Church to the basic problems of contemporary life. Among his concerns have been the problems of an urban society, intergroup relations, civil rights, family life, world relief and refugee resettlement, church-state relations, health education, the care of the aging and oversight of hospital and prison chaplaincies.

BISHOP MOSLEY HEADS RENEWAL COMMITTEE

★ In response to a House of Bishops' resolution calling for a committee to "help rethink, restructure and renew" the Church (Witness, 11/10/66) Presiding Bishop John E. Hines has named the committee which will report at the next meeting of the House in Seattle.

Bishop J. Brooke Mosley of Delaware is chairman and Bishop Anson Phelps Stokes of Massachusetts is vice-chairman. Bishop Stokes had introduced the resolution which was adopted by the House at its annual meeting in Wheeling, W. Va. in October.

SOCIAL ACTION IN ILLINOIS

★ Members of denominations affiliated with the Illinois Council of Churches were urged to begin at home in their work for racial justice.

A resolution of the Council's general assembly asked church members not to discriminate in sale or rental of housing.

Other resolutions called for a halt to the bombing of North Vietnam in an effort to secure peace negotiations, supported a

two-China policy in the UN, advocated prison reform in Illinois, and supported "peaceful and non-violent" efforts of Negroes "to attain a position of power in society from which just demands can be claimed."

Also advocated was a conference on Asian problems whose participation would include representatives of pro-western, Communist and non-aligned nations.

FAMILY AFFAIR IN OHIO

★ When the Rev. John H. Burt is consecrated bishop coadjutor of Ohio this Saturday, February 4, in Trinity Cathedral, Cleveland, it will be something of a family affair.

The sermon will be by the Rev. Edward O. Miller, rector of St. George's, New York, brother-in-law of Dr. Burt. Miller was on the staff of Christ Church, Cincinnati, when Bishop Burroughs, diocesan of Ohio, was rector.

Bishop William Scarlett, who retired some years ago as diocesan of Missouri, will be on hand to present the new bishop since he started his ministry in that jurisdiction.

Presiding Bishop Hines is the consecrator, with Bishop Burroughs and Bishop Tucker, retired of Ohio, the co-consecrators.

Bishop Bloy of Los Angeles is the other to present Dr. Burt, since he was elected while rector of All Saints, Pasadena.

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--- BACKFIRE ---

Mary E. Forbes

Churchwoman of

Newton Center, Mass.

Benjamin Minifie's letter and the poem in Backfire, Jan. 12 needs all the support followers of Christ can give. If we will turn to the Boston Herald of July 4th, 1950. (note the date, 17 years ago) and read a poem that might have been written for today, we will see in it a terrific warning that we never intend to make peace in Vietnam, and the inevitable explosion is on the way. Here are some of the verses, with the final one, that reveals how they squabbled.

It was a time of tension,
The stress increasing so,
The statesmen got together
To take the thing in tow,
So they gathered round a table
To thresh the matter out,
And formulate some sort of plan
To put the jinx to rout.
The delegates came fitly garbed,
For the important role,
Each with a little olive branch,
Pinned in his button hole.

Until as daylight slipped away,
And stars shone in the sky,
Those little olive branches
Began to droop and die.

The date of that conference is a terrific warning that we never intend to make peace in Vietnam and the inevitable explosion is on the way. If we have a spark of sanity left, instead of being willing to drift along in a take-your-time war, so long as we can maintain the driver's seat, we should be devising means for safety from death by torture, when the napalm is hurled at us, as it is going to be.

By the eternal God, that existing, over-ruling, mystery, whose laws we defiantly break by our conduct in this wicked and greedy war, there is no one of us who use, and will continue to use this bomb, who will not, suffer the same kind of death in exactly the same way, if not in his life, then in the one that follows, in one of the other worlds in this physical universe, where the same kind of life as this one is carried on, and the great law of measure for measure is never suspended. Business interests and war, carry on just the same as here. It is we, not these present bodies that are resurrected. I who write this do not say this out of any imagination or theory of mine. I am an old woman of 90, a one time missionary, who have dedicated my life to learning more about the mystery and relationship of God and man, and I have learned through one of those strange and rare experiences — whether in the body or out of it, I cannot tell—that there is no death; we carry on elsewhere, just as we do here, if we leave America to go to Africa, or some other one of the other countries in our little universe of the world.

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