

The **+ WITNESS**

SEPTEMBER 28, 1967

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Story of the Week

State of the Church Address Calls for Progressive Action

★ Presiding Bishop John E. Hines called on the Church to move forward in two controversial areas—race and Church union.

Speaking at a service opening the General Convention he asked the delegates to:

- Endorse a \$3 million-a-year program designed to give economic and political power to Negroes in the nation's ghettos.

- Authorize the drafting of a plan of union that would involve the Episcopal Church and nine other Protestant denominations participating in the Consultation on Church Union (COCU).

Bishop Hines said the convention was meeting in a time "when the whole world 'groaneth and travaileth' and when the crust that has protected some quite ancient institutions and traditions is cracking badly."

While deploring lawlessness and violence, the bishop warned that "men can become prisoners of law unjustly" and that "desperate, despairing human beings" often have no recourse except to revolt.

Many people in the ghettos, he said, "have written off the Churches as possible allies in their quest for justice for they have seen little concrete evidence that Church people are

concerned about their plight or will take the necessary risk to help redeem it."

The bishop asked the Church to take its place "humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life."

The program, already endorsed by the Executive Council, would "encourage the use of political and economic power to support justice and self-determination for all men."

It would make available skilled personnel and "substantial sums of money" to community organizations involved in the betterment of depressed urban areas.

Bishop Hines appealed to other religious groups to join Episcopalians "in a bold, full-scale mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding wound in the body of our nation's life."

Regarding unity, the bishop said the proposals of COCU if approved, would not involve "any final commitments" for Episcopalians.

"We are being asked to take some risks," he added. "I believe them to be reasonable risks."

Bishop Hines said the deci-

sion to be made by the convention involved the direction which "this Church should take in being responsible participants in the whole ecumenical ferment of our times."

"If we support the proposals," he said, "in effect we will be saying to those representing us in the negotiations, 'We believe you are honest, well-informed, reliable, and — having the totality of Christendom foremost in your sights — we believe that you are heading us in the right direction. God helping us, we are prepared to move ahead.'"

"In good conscience, I do not believe that this General Convention can do any less."

Bishop Hines noted that the "Principles of Church Union" drafted by COCU "have evoked both widespread acclaim and sharp demurrer."

Among Episcopalians they have drawn the most vocal opposition from Anglo-Catholics who would prefer that their Church seek closer ties with the Roman Catholic and Orthodox Churches.

Besides the Episcopal Church, the denominations taking part in COCU are the Methodist Church, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S. (Southern), the United Church of Christ, the Disciples of Christ, the Evangelical United Brethren Church, the African Methodist Episcopal Church, the Christian Methodist Episcopal Church and the African Meth-

odist Episcopal Zion Church.

In his address, Bishop Hines also endorsed a report to the convention which calls for changes in the Church's program of theological education.

"Our education for the ministry has not been able to keep pace and has fallen behind in a time which calls desperately for the boldest kind of ethical and moral leadership," he declared.

that 25 dioceses of the Episcopal Church have revised their canons to permit women to serve as vestrymen in parishes or as delegates to diocesan conventions.

At a news conference, Mrs. Seaton G. Bailey of the diocese of Atlanta, who is president of the Women's Triennial, observed:

"Now we can get on with the work of the Church."

Mrs. Bailey said the Deputies' action "must not be taken lightly and is not to be joked about," referring to the spirit of levity and hilarity that had in the past been the hallmark of debate over women's suffrage.

In answer to a question on her attitude toward the ordination of women, she hesitated a bit and then said with a smile:

"I don't believe in segregation anywhere along the line."

The Deputies' action followed presentation of a "memorial," or resolution, from the women's organization that said, in part:

"Our culture and customs permit women to use their talents and energies freely in nearly every other aspect of their social, political, economic and philanthropic life. The urgency of the mission of Christ's Church in today's world necessitates the full use of all the talents of communicant members of the Church regardless of sex."

MOREHOUSE NOT TO RUN FOR RE-ELECTION

★ Clifford P. Morehouse told the House of Deputies that he will not be a candidate for re-election to a fourth term as its president.

The House of Bishops, at its opening session, re-elected Bishop Nelson Burroughs of Ohio, vice-chairman.

Women as Deputies is Approved By Both Houses of Convention

★ The long struggle to give women the right to sit in the House of Deputies is nearing victory. This is one of the "musts" in the editorial this week.

The House of Deputies gave overwhelming approval by voice vote to a proposed amendment to the constitution which would change "layman" to "lay person" and thus make women eligible to serve.

The amendment was unanimously approved by the House of Bishops later in the day. Both houses have to approve again at the next convention, but the crucial vote by the deputies indicated that the battle in behalf of women is nearly over.

Before the vote by the deputies, an attempt was made to change the amendment so that wives of clergymen and church officials would be a part of the clerical order in the House of Deputies.

This was overwhelmingly defeated despite the plea by the sponsoring deputy, J. L. Caldwell McFaddin, Beaumont, Texas, layman, who declared: "If you are going to allow our wives to replace us you should allow their wives to replace them (the clergymen)."

George Gibbs, a Los Angeles lay deputy, arguing for the proposal to give women the franchise, pleaded: "Let us end this peculiar form of discrimination and segregation."

A Tucson, Arizona, clergyman,

the Rev. John C. Fowler, who opposed the change, said admission of women will "subtly change the decisions of the House of Deputies." He indicated that women might become dominant.

Another clergy deputy, Dean Almus Thorp of Bexley Hall, Gambier, Ohio, reported that it was an "unwarranted slander on the men of the Church" that men would not do their share if women were admitted. "Men and women are equally loyal to the Church."

The debate and voting on the issue took less than a half hour. When it was over Clifford Morehouse, president of the House of Deputies, who earlier had publicly supported admission of women, commented: "At last something has happened on this matter."

Only one woman has voted in an Episcopal Church convention since the Church was founded in 1789. In 1946 a woman from the Diocese of Missouri was seated and permitted to vote. Prior to the 1949 convention four women were elected as deputies but were not seated, having been ruled "not laymen."

The first attempt to amend the constitution and permit seating of women was made in 1952. At the 1964 convention, the House of Bishops and the clergy order of the House of Deputies approved the proposed change, but the lay order of the deputies opposed it.

A recent survey indicated

Resigned Bishops Given Seats And Voice but Without Vote

★ The House of Bishops, by a vote of 84 to 30, gave seat and voice — but not vote — to three resigned bishops — James Pike of California; Donald J. Campbell, former suffragan of Los Angeles; and A. Ervine Swift, former bishop of Puerto Rico.

The vote followed some 20 minutes of fairly sharp debate which touched on the nature of the office of bishop and on the status of the worker-priest or worker-bishop whose income derives from secular sources.

Bishop J. H. Esquirol, suffragan of Connecticut, secretary of the house's committee on constitution, reported that the committee "believes the constitution sets forth the basic principles of the government of the Church" and of these principles, "one of the most fundamental has to do with the membership of this house." He stated that "... the committee does not believe that a bishop who has resigned for any reason other than those specified in the constitution" should be entitled to the privileges of the house.

"We do have a right to extend courtesies," he concluded, "but since such a bishop has no constitutional right to seat and voice here, our committee has no report to make on this subject."

Thereupon Bishop C. Kilmer Myers, now diocesan of California, moved that the house give Bishop Pike seat and voice. The motion was seconded, and a voice vote was inconclusive. Before a count could be taken, Bishop William R. Moody of Lexington rose to oppose the motion, "not on the basis of the person, but because I do not believe this house has the right to amend the constitution over and over again through motions

of this kind, except in cases where (the bishop in question) might himself be involved" in the house's business.

Bishop Charles F. Hall of New Hampshire spoke in favor of granting the courtesies to "our fellow brothers."

Bishop D. H. V. Hallock of Milwaukee stated his opposition to "the seating of bishops who do not meet the requirements of the constitution."

Bishop J. Brooke Mosley of Delaware proposed an amendment to the motion, adding the names of Bishops Campbell and Swift. It was seconded by Bishop Crittenden of Erie.

Next came Bishop Walter Gray of Connecticut, questioning, "Are we not proposing to amend the constitution, in effect? Has the house that right?"

Bishop William Brady of Fond du Lac strongly opposed the motion.

Suffragan Bishop Richard Millard of California stated: "I think we're dealing here with a larger issue — the definition of worker-priest or worker-bishop. How large is the Church?" In effect, he questioned whether the confines of ecclesiastical buildings and machinery limited the Church by definition.

Next Bishop Edward R. Welles of West Missouri spoke in opposition to the proposal, saying, "We must stay with the constitution."

Support for the proposal came from Bishop Robert L. DeWitt of Pennsylvania. His words: "It seems to me incredible that this house could deny seat and voice to these three men. We are not amending the constitution by so doing; we are simply suspending the rules for this session."

Bishop Leland Stark of New-

ark referred to earlier action of giving seat and voice to honor guests Bishop Ralph Dean, Anglican executive officer, and others, "who have never had membership in this house. If we have the right to do that without tampering with the constitution, we certainly have the right to extend the same courtesies to these men of ours."

In direct reply to Bishop Moody, in reference to "bishops who might be involved" in the agenda of the meeting, he said, "The committee on theological freedom — the Bayne report — certainly had Bishop Pike in mind" in preparing their report which will come up for consideration.

Bishop Harvey Butterfield of Vermont pointed out that "we are not tampering. The constitution defines bishops who have seat and vote. We're proposing seat and voice."

The House then voted on the amendment making all three bishops a part of the original motion. A voice vote was inconclusive. The amendment carried, by show of hands, 85 to 31. The principal motion carried 84 to 30.

Bishop Stephen F. Bayne, director of the Overseas Department, followed this action by proposing a constitutional amendment giving seat and vote to bishops who resign their jurisdiction "for reasons of missionary strategy" — as did Bishop Swift, who stepped aside in order to allow Puerto Rico to elect its first indigenous bishop, the Rt. Rev. Francisco Reus-Froylan. The motion was referred to the committee on constitution for consideration, and can be debated when that committee reports back its recommendations.

The privileges of seat and voice, Presiding Bishop Hines stated in response to a question, is not for an undetermined time in the future, but for this 1967 meeting of the house only.

Bishop Hines concluded the matter on a good-natured note. Bishop Pike quickly asked to be recognized, and with his newly-granted voice made a strong reply to Bishop Brady. Bishop Pike stated that the diocese of California now has some 60 worker-priests, that he himself currently confirms people as assigned on regular schedule, without stipend — preaches, teaches theology among other subjects, and is doing more pastoral counselling than he ever

did before. He concluded, "Bishop Brady and I can discuss this over coffee, but I say the determination as to whether a man's work is the work of a bishop or not is not determined by who pays him."

To this Bishop Brady replied, "Not who pays him, but to whom he is responsible."

Then came Bishop Hines' wrap-up: "If you two gentlemen will discuss this over coffee, I'll buy the coffee for both of you."

Theological Education Report Presented by Nathan Pusey

★ Nathan M. Pusey, president of Harvard, told his fellow Episcopalians that an 11-member study commission he headed "found much that is not well in the Episcopal Church."

In a report to the convention, Pusey said the Church's clergy are "neither sufficiently numerous nor select nor able enough, nor sufficiently well prepared to do the job that is required of them."

He also said the Church has "too many small, weak and ineffective parishes." He called on Episcopalians "to face up to the basic task of seeking how we may attract, prepare, encourage and decently support the self-sacrificing ordained leadership we require."

"Our Church will never be able to do what it is called to do until it has acquired greatly strengthened leadership," he declared.

He referred to such problems facing the Church as aimlessness, confusion of social purpose, poverty, neglect, hostility, brutality and indifference, which he lumped together under "the general cussedness and wretchedness of mankind."

He said his commission had concluded that the Episcopal

Church needs a permanent board of theological education which would seek continued improvement in the situation. He urged the convention to create such a board and give it a mandate to act.

The Episcopal Church Foundation, which financed the commission's 18-month study, could be counted on for continued help, he said.

First task of the Church, Pusey added, is to "do something to augment the incentive, interest, excitement, variety, growth opportunities and other career rewards of the Episcopal clergyman." He said the clergy's financial rewards are minuscule.

The commission's interviews with seminarians during the course of the study, Harvard's president reported, found many who felt the seminary curriculum is "outmoded or at least that it is seriously deficient in providing understanding of the contemporary world and of the kinds of problems and opportunities with which they are to be confronted in their work."

He said lay people are frequently dissatisfied with their ministers and increasingly "look to other kinds of professionals for advice and leadership in

what they consider the serious affairs of life."

Pusey asked for adoption of the commission's report which has been published by Seabury Press under the title *Ministry for Tomorrow*. The report was written by the Rev. Charles L. Taylor, former dean of the Episcopal Theological School.

Taylor revealed that almost one-third of the Church's ministers have not had a complete college and seminary education and that only 60 per cent received degrees from both college and one of the 11 accredited Episcopal seminaries.

ELECTRONIC VOTING RUNS INTO TROUBLE

★ Electronic voting was used for the first time by the House of Deputies. There was a disconcerting moment when it was discovered that the total vote announced following the first balloting on pre-punched cards was larger than the house's membership — 678.

It was quickly found that this was due to human error — that someone had mistakenly reported the total vote for the affirmative vote.

In the first major issue to be balloted with computer cards, the deputies gave overwhelming final approval to an amendment to the Church's constitution dealing with the Church's name and nature.

It recognizes that the Church, officially known as the Protestant Episcopal Church in the U.S.A., may also be designated as the Episcopal Church. Three years ago, on the first reading, the amendment drew considerable opposition.

This time, the clerical order cast a vote of 73½ yes, 6¼ no and 5 divided, and the lay order voted 81½ yes, 2¼ no and 1 divided.

EDITORIAL

Basic Struggle in Seattle

SINCE the St. Louis General Convention proved such a disappointment to those who are interested in the Church's reformation and renewal it is good news that some Episcopalians met together prior to and during the Seattle Convention to work for more effective conventions. The group has no axes to grind. They hope only that the Church may be fairly and fully represented when it assembles to legislate.

They are determined, for example, to end the absurd policy of excluding women from election to the House of Deputies. With capable women all over the world in positions of political, educational, cultural and business responsibility the Church looks like a Victorian museum piece with this anachronistic policy.

They also want a system of proportional representation in the House of Deputies which will reflect the urban character of American society. Dioceses of 3000 communicants can cancel out by their votes a diocese of 80 or 90 thousand communicants. In post-colonial times the states were roughly equal in population, but the Church in mid-20th century cannot deal realistically with society with the present late 18th century structure. Our metropolitan centers have resources in laymen and clergymen that are needed in the Church's deliberative sessions, and it is obvious that sparsely populated rural areas do not have such resources in the same numbers.

It is encouraging that these and other reforms secured the unanimous endorsements of the MRI committee and the commission on structure, as well as the support of a large number of dioceses through resolutions passed at their conventions.

Most important of all, we think, is that the Church become more politically sophisticated, and we are glad that Presiding Bishop Hines is giving real leadership in this area, as did his

predecessors, Bishop Lichtenberger and Bishop Sherrill.

In spite of this progressive leadership from Presiding Bishops, commissions, committees and innumerable individuals, there is the real possibility that this convention will be taken over by what has come to be known as the radical right. These are the people who are militantly opposed to the civil rights movement, anti-poverty programs, the peace movement and anything else that, to their way of thinking, smacks of liberalism.

The Witness on several occasions has warned of this possibility, the latest being in our issue of September 14 when Robert Curry stated that a well organized bloc which he described as "conservative, reactionary, the trustees of the faith" might very easily defeat the proposed reforms.

In legislative assemblies there needs to be an awareness of how things get done, how information about legislation and candidates for office is circulated. The House of Deputies has a perennial problem of too many freshmen-deputies who are new to the House and unaware of its procedures. A great many of the deputies have never been deputies before. So a deliberate effort is being made in Seattle to organize ways of consultation and recommendation so that such freshmen understand the meaning of what is happening. The dirty word "lobbying" frightens some people away, but we think good causes deserve the best strategy and tactics that can be devised as long as the aim is to secure free expression of opinion and clear understanding of issues.

So we wish those working for more effective conventions success, and are glad such a diversified group of churchmen have come together for that end.

How well they are succeeding in Seattle we can report only partially this week but subsequent issues will tell the whole story.

REFLECTIONS ON COCU AND MINISTRY

By George F. Tittmann

Rector of St. Mark's, Berkeley, California

GENERAL CONVENTION IS FACED WITH DECISIONS ON UNION. ONE ASPECT OF THE DEBATE IS PRESENTED HERE

WHAT FOLLOWS does not pretend to deal with all the arguments in the valuable if cautious paperback sent to the Bishops and Deputies to the General Convention. It tries only to touch a key point or two involving underlying axioms which have perhaps been neglected in public discussion. It may or may not help in our current dilemma over Consultation on Church Union (COCU).

● The tough issue in Church union is ministry. All agree that ministry stems from the originating ministry of Christ himself and includes all Christians. The friction heats up over the "ordained" ministry, the professional clergymen. Agreement on an ordinal, what is meant in ordination, is crucial.

● An appeal to history for the "best", "essential" or unomittable kind of ministry will not find consensus. The New Testament does not give any clear decision on the matter; the seeds of our various kinds of ministry are there. Moving out of the first century into the next nineteen, of course we find all kinds.

● Citing the sheer numbers of Christians who have for impressive spans of time espoused one kind or another is inconclusive. What is the importance of numbers? Minorities can be right and majorities wrong. And the mere longevity of a procedure, while deserving respectful attention and never insignificant, can hardly confirm truth. For thoroughly honest debate, how useful is the Vincentian canon: "What has been believed everywhere, always and by all"? Is there really any such universally constant ingredient in Church polity?

● Firm theological stances in the matter are specious. What Christians know of God, "theology", must find clues in Jesus Christ, "Christology", and we're back in history again—unless we disconnect the Christ from the human Jesus. To assume that one kind of ministry was "appointed . . . directly by Christ" only begs moot questions in the field of New Testament scholar-

ship. The variegated ministries of the earliest period — eg. I Cor 12:4 "varieties of ministries (diakoniwn)" — and the case of Paul's own status (ponder the implications of Gal 1:12 for this) complicate the matter of just who it was Jesus himself did or did not appoint, for what purposes, and how. Unavoidable historical judgments are involved in Christology, and hence theology, and any dogmatic position will meet educated refutations.

Some Links With the Past

IS IT NOT fuzzy thinking to contrast for theological purposes a congregational "setting apart" which is done by contemporary men, with an "ordination" having a succession through a line of past men? The latter is called by some "catholic", and by implication more divinely approved. Cannot the theology of both be the same? Men can equally believe that in spontaneous congregational "setting apart" or in episcopal "ordination" it is God himself who operates. And beware again of appealing to history or longevity to exclude either.

● Of course there must be some links of present ministries with the past. But a congregation which is independent of a line of men—bishops—for its succession can be tied closely to the past through ancient scriptures, early liturgical patterns, and preaching which strictly conserves original doctrinal language. Creeds and Confessions of Faith are parts of this kind of succession. A "catholic" type of Church order can contain the same, but include a continuity of authorized persons. Is it really anything more than preference which cherishes the succession of persons-in-office above other means of linkage with the past? It may have impressive precedent, may win a majority vote, but does it really have more validation than pragmatic judgement?

● "Apostolic Succession" involves at least four modes of continuity with apostolic times:

succession of doctrine; succession of worship; succession of witness; succession of system or Church order. Any denomination or tradition will be found strong in some, weak in others—a fact which an honest perspective can test. On what basis are we to say that any one is indispensable? On some theological ground? If so, how and what shall we select from history to confirm it? Which, for example is more “apostolic”: a vain, immoral, Machiavellian “catholic” bishop, or devoted, Bible-only, sectarian missionary who is speared to death by savages? When we cite historical precedents — eg. Donatism—for deciding between any one of hundreds such grim examples of alternatives even the most rigid wriggle with embarrassment.

What Christ Intended

THE FACT is that many types of ministries can be justified by their relation to what God initiated through Christ and the Apostolic Church. Some are more inclusive in their definitions of valid succession than others — and this seems to be the base of the COCU position. But they can all be equally theological and very deeply committed to history.

● So, then, the theological question about whether God prefers one or another order or method must be reduced to the historical question of what Christ intended. But since we cannot be sure about this, it must be seen as a “political” question, that is, the will of the Spirit about how we ordain and appoint now. Through what kind of ministry does the Spirit —the resident presence and power of God in his Church — choose to do his work? Our debate is about the Holy Spirit.

● At least three questions must be faced in order fruitfully to join this debate: How inclusive and extensive should the body of Christians be who decide on questions of ministry? How clearly connected must such Christians be with the long past, and with how much of that past? What kind of externals does the Spirit wish to employ in order to maintain connection with both the greater body of living Christians and with the tradition of the centuries, while administering the gospel today?

● The spirit which “confesses that Jesus Christ has come in the flesh” (I John 3:2), that is, which finds the key-clue to the character of God back in the historical Incarnation, is the true Spirit. But the Spirit who is thus known and identified will also “guide you into all

truth” and “show you things that are to come” (John 16:13). His true character is known only from the past, focussed in what we know of Jesus; but he will bring new systems, orders, patterns of obedience for each generation. Is this not a reasonable understanding, drawn from scripture, of the Spirit as related to past and present? Must not both truths about him be taken seriously in the matter of ministry?

● The depth problem in Church union is really a matter of “discerning”, in the matter of ministry, what the Spirit of God would have for today. Always measuring carefully by the past, we must respond in the present to human needs and insights, and to the divine promptings of the Spirit — in all their immense variety. Reasonable men, trying sincerely not to be bound by mere habit or beloved custom, must make practical choices of possible courses, guided by educated memory and bound by a common trust in Holy Spirit.

● It is difficult to see how such discernments and decisions of faith will not emerge with some newly-defined kinds of ordained, set-apart ministries. It is also difficult to see how, except from untutored preference, it can be flatly required that any one expression of ministry prevail over the rest.

G. C.: --- Surprises Likely

By Donald H. Hallock

The Bishop of Milwaukee

YOU, I assume, are an “average” lay person. We can’t just say “layman” anymore meaning everybody other than ordained clergy, because our very conservative brethren have forced the interpretation that “laymen” means “men” and “men only”. Hopefully this convention will finally vote that women are people too, and may be elected and seated as deputies. Thank heaven our own diocese has gotten this far in every area of its representative life.

In our home we have a “lay person” and I said to her, “what do you think is the most important thing General Convention will have to tackle?” She came in with just what I expected, “COCU”. For five years the consultation on church union has been going on and because it has been just a “consultation” whenever a real tough nut has come up, like confirmation, it

could always be ruled "That's not on the agenda. We will get to that later."

A great many of these tough nuts have been postponed and I can see two problems.

- We must beware of pushing the consultation too fast into polarized positions that might require some to pull out entirely

- We must be able to press on as far as possible without entering into any final agreements with unsolved major problems still left over.

We Episcopalians too often seem to think that we stand against the rest of the world, such as it is represented in COCU. And yet we need very much to recognize that there are sharper conflicts than Anglican ideas of ministry against all the others. The sharpest conflict of all at the moment seems between the Presbyterians and Methodists. Both are willing to accept episcopacy. But will the bishop in the Church of the future have the right of appointment to the congregation, as the Methodists insist? And the Presbyterians say, "Over our dead body!" So we aren't the only ones troubled and we have a long way to go, all of us.

The only way we can really tackle all the issues is to proceed to the next step—drawing up a plan of union. A great deal of consensus has been achieved already, even the acceptance of the Chicago-Lambeth Quadrilateral in at least rudimentary fashion. But many, many side issues remain, and they are important. If we at General Convention approve drawing up a plan, when the time appears feasible, the hard nuts will have to be put on the agenda, and solved, we hope and pray.

The New Liturgy

WHAT'S NEXT, I asked my favorite "lay person?" "The Proposed Liturgy", that was easily second in importance and by no means with complete acceptance of what our standing liturgical commission is proposing. "Let me have my Prayer of Humble Access," she says, and I agree with her. Somewhere along the line I hope we can fit it in, but the main endeavor of the commission is to give us a liturgy with which we can really join with our risen and ascended Lord in all the glorious joy of his passion. We kill this with our present General Confession, etc., where it is. I would settle for the devotional material before the service begins, as our Polish National Catholic friends do, or leave it to each of us to do at home, maybe.

The headlines in the papers back home are not likely to represent the more important matters we will really be facing. Some things may be far more "sensational" than important. But the things that will really count in the Church are COCU, the Liturgy, and probably least expected, the Church's ministry to the inner city. We like to live in a dream world, to let our devotion and worship be in "other-worldly" terms but 1967 and Newark, Buffalo, Detroit, Milwaukee drag us, though most unwilling, right into the middle of the action, just where this second half of the 20th century really is!

Why the Riots

WHY DO PEOPLE riot, burn, destroy, loot and more? Not because their color is black. Riots, in history, have involved people of all sorts of colors. They are always preceded by deprivation, frustration, impoverishment, injustice, the denial of any and every course that might give hope. They always lead finally to just what we have experienced, though it might have been so much worse. And what fools we are to think that maybe the situation in Milwaukee wasn't as serious that somehow we had done better in our human relations. We haven't, you may be sure.

Our Presiding Bishop is concerned, terribly concerned, about the very real sickness in our inner cities. What he will be suggesting at General Convention? I don't know, but I have a feeling it will be drastic and also very possibly unpalatable to many.

We like to put our Church money where it will show most, in brick and mortar, handsome appointments, lovely windows and organs. How will General Convention take it and how will the rest of the Church take it if we are called in 1968 to cut back drastically just about everything else so that a massive thrust might be made towards solving the many ills of the inner city? Watch and see!

FOUR BUCKS FOR THE HUNGRY

FEED THE HUNGRY dinner was another General Convention event that drew a tremendous crowd. The meal consisted of a cup of soup and tea and cost each person \$5. The Presiding Bishop's Fund for World Relief got \$4 of it.

A feature of the dinner was the showing of a new film, "The Long March", produced by the Executive Council.

PUSEY REPORT DON'T OFFER MUCH

By John M. Gessell

*Professor at School of Theology,
University of the South*

GENERAL CONVENTION HAD ITS FIRST LOOK AT THE REPORT ON THEOLOGICAL EDUCATION. HERE'S ONE MAN'S OPINION

THE REPORT of the special committee to study theological education in the Episcopal Church has been issued just in time for General Convention, though with little time to spare if Convention is to study it thoroughly. Many of us who are concerned for theological education welcomed the Presiding Bishop's call for such a study. We hoped that it might provide a means of evaluating the Church's commitment to theological education, that it might prove a wedge in the necessary drive for funds. We hoped that its critical perceptiveness would unfreeze the outdated curriculum mold fastened on many seminaries by the Church's expectations, many of which are now irrelevant.

The brief foretaste appearing in *Time* magazine last spring whetted our appetite for more of the same straightforward criticism. The distinguished leadership of the president of Harvard, and of Dr. Charles Taylor whose gracious wit and wisdom are unmatched, was reassuring. And yet, now that the report is out, my reaction is one of keen disappointment.

There appears to be little doubt that the report's thrust on General Convention will be strong pressure toward massive funding from the Church at large, and for strongly directive central control of the whole enterprise of theological education. But is this what we really need? Does this speak to the current crisis in theological education, and will it lead to the sound preparation of a ministry for the coming century?

Funds Without Strings

THE REPORT addresses itself to an educational problem of great subtlety and complexity, about which not much is yet known. It appears to deal with this problem by an institutional and administrative "solution." But this is an educational and not an organizational problem. While there is no reason in principle why such a board should not be established, and it would

have great usefulness, it is, nevertheless, an administrative solution to an educational problem. We face a dire need for research—experimentation and innovation under careful controls—before we can even see the outlines of the problem which the report proposes to solve by establishing a board of control. It is for those who dare to undertake this kind of educational risk that funds are needed, freely, without strings.

But the report calls instead for a new "Board of Theological Education" appointed by the Presiding Bishop, which, among other things, will be charged with the "determination of what sums are needed for theological education, what new ventures deserve support, how the resources the Church possesses may best be distributed, which agencies need encouragement and more money, which agencies must first meet higher standards before receiving aid" The report contemplates no serious institutional reforms on the seminary level. No mergers, no new establishments or closings are being called for. But it is equally clear that a kind of control is called for that would, in the end, simply strangle any seminary that did not choose to go along.

It is not clear how such a board could make such determinations outside of the actual ongoing processes of curriculum experimentation and of instructional design. Such decisions and such experimentations should only be undertaken within the seminaries by students and faculty together, who alone are able to face the educational problems involved.

There is a curiously traditional tone to the report. The language seems remarkably uninformed by what has been happening to theology and to education within the last decade. The problem does not get solved by restating the old formulae with tightened standards. This is a pivotal point and suggests that the committee

does not seem to have concerned itself with the revolutionary changes which have occurred both in theology itself as well as other arenas of education for the professions; e.g., the many current and exciting things going on, indeed, going on in Dr. Pusey's own institution, in the fields of education and of instructional theory.

Social Mythology

EVEN MORE seriously, it can be said that the implicit social mythology of the report is, at best, simply naive. It appears to be rooted in a structural-functional sociological theory, begun in the work of Emil Durkheim and since popularized, especially in America. But this view is now subject to serious question. In short, the committee seems to assume that a change in one significant variable in the educational environment, e.g., moving seminaries uniformly into large urban centers, will accomplish a desirable change in the whole theological education process. This assumption needs to be challenged, both as to substance and as to actual process.

The report accurately recognizes the need for serious curriculum reform, but again, it is naive. Most seminaries have long since attempted to grapple with the problems involved in designing curricula for professional education simply by adding courses in subjects outside the strictly classical subjects. And they have required some form of "training" in courses anticipating professional role formation. We now know that this overlooks two important factors, and the report does not appear to have grasped them either.

It is often true that men who find themselves at a loss in their first parish tend to blame the seminary for not giving them practical training, or for failing to equip them properly to meet the contingencies and ambiguities of the parish and community life. But this complaint is really more ingenuous than honest. What some of these graduates actually want is a gimmick or a device to get out of the ambiguities which will be always unavoidable. It is a call for an easy out. Of course, this simply makes clearer than ever that seminaries are not doing their job if they cannot train men to withstand parish and community pressure and even to take the risk of acting bravely within them.

What Students Choose

THE FACT is that where so-called "practical" courses are offered and responsible training programs are available, if these are not required,

a majority of seminarians will choose not to enroll in these courses or elect such training. These same students who later call on their seminary to offer "practical courses" prefer to elect additional courses in historical and "as-cetical" theology, which in actuality demand less of them. The relationship between theology and the problems of social change and of conflict are often beyond the reach of many of our students today.

The second overlooked factor is that the trouble reflected in the report, and there is trouble a-plenty, is really a fundamental problem in curriculum design. Courses in the so-called "practical" subjects, and term-time or even summer-time training courses "pasted on" to the traditional curriculum will not help very much. It is true that many seminarians are desperately ignorant about the more obvious facts of contemporary culture, such as economics and social dynamics, the roots of social violence and the forms of sociological pathology, the issue involved in welfare and in personality theory. But we can't just add "courses". Seminary curricula must encourage and produce changes in the way students think and act.

Nothing less than a new beginning in curriculum design is required. Curricula are at best carefully arranged environments in which learning can go on at its optimum level. The factors, the values and the learnings, to be included into a curriculum for professional theological education are no better known, and probably less well known, than those of other professional curricula. But we do know that people learn certain things in certain ways, that there is a dialectical relationship between "theory" and on-the-job training, that any good educational design includes into it procedures for continual evaluation. We know that the academic institution itself is not a training agency but that it can assume responsibility for developing and designing increasingly effective training situations. There is a legitimate question, as yet not answered, as to the place of the traditional subjects which formed the classical curriculum.

How shall students be included into the biblical, the theological, the historical tradition of which they are a part? Probably not by "courses" in these "subjects." Far-reaching curriculum changes are called for, and the disappointment in the report lies here, that the

educational issues themselves and the processes involved in competent professional formation do not appear to get much attention. The failure to take this dimension of the current crisis in theological education into consideration seems to some of us an incredibly strange omission.

Recruiting Students

THE REPORT calls for more effective modes of recruiting suitable persons for the Church's ministry. But this is to beg the question if the basic problems in theological education are not to be analysed. It is clear to many of us that the seminaries have very little direct effect on the actual form of ministry, on the formation of the professional role of its students. There are far more decisive influences than the theological training institutions, such as parochial expectations and the models of professional "success."

On the other hand, it is clear — and here is where the battle lines begin to get drawn, to make obvious what is not generally spoken aloud — that the theological seminaries could, if enabled to do so, change the structure of the life and work of the Church in our generation.

But unless this kind of educational analysis is to be undertaken, the call for more effective recruitment is a question-begging call. It fails to heed the reasons many young people give for not seeking Church vocations. The Church's current image is a medium which makes the message clear. The Church has been at best only on the periphery of most crucial social issues for over two decades now. Bishop Pike's article in a recent issue of the *Episcopalian* calling for an updating of theological language is a warning. The opponents of Bishop Pike make young people aware of the unimaginativeness of many persons now in decision-making positions in the Church.

I have already made clear my own bias that the call for a Board of Theological Education is an unimaginative and inappropriate solution to a complex problem. In another journal, I recently called for a different approach, one which I reiterate here. What we need, in order to solve our most pressing problems in theological education, given the current circumstances, is a policy which will permit and encourage the development of strong, quasi-independent, regional seminaries. Changes in institutional structure can easily be accomplished to lay the groundwork for institutional competence.

Freedom and Funds

BUT WHAT is needed from the Church itself is both freedom and funds. Such seminaries, in close touch with the needs of their surrounding constituency, adequately funded by the general Church with only minimum requirements, can be responsive to and responsible for the needs and the life of the Church and its ministry. They could also be sensitive to the wider social issues and yield continual theological development. Indeed, they may recover their function as centers of new thought and innovation, as powerhouses of productive change and experimentation, both in education and in parish life. But productive and continuous dialogue with a community and a constituency requires freedom and financial assurance. I am really calling for sufficient funds to do the job, but with faith and trust rather than strings attached.

It is my hope that the present report can be the basis for some long-needed changes in theological education. I am convinced, however, that if the terms of the report's recommendations alone are accepted, very little will happen in the seminaries themselves, except perhaps a continuation of the present fad of juggling courses. A new committee of General Convention will be formed which, if it can manage to become politically effective, may do no more than exercise a baleful influence on seminary education. That this need not be the case, I hope I have made clear by the preliminary analysis presented here.

Three Events Crowd Coliseum

GENERAL CONVENTION has had three events that crowded the Coliseum with its 15,000 seating capacity.

The opening service on Sunday, the 17th, had a capacity congregation. The Presiding Bishop gave his state of the Church address, reported in this issue.

The United Thank Offering was presented on the evening of the 20th with Bishop Hines celebrating with three bishop-concelebrants, with forty bishops administering the communion.

The ecumenical service was also held in the Coliseum the evening of the 24th when the Archbishop of Canterbury was the preacher.

Making the Scene

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise

ON THE SUNDAY NIGHT movie the offering was Cecil B. DeMille's "The Greatest Show on Earth". Down the midway, in the Arena, the Shrine Circus was performing for the kids of Seattle. And, in the Coliseum, centered by a red-and-white altar, the 62nd General Convention got underway with something of the same atmosphere. The processional music by Gerald Kechley, specially commissioned for this affair, was brassy, circusy and lively. The processioners, who entered the arena to the beat, weren't able to keep in time and the multitudinous delegates sort of staggered in from two corners. But, they all got in and the opening service of the convention was underway.

As ever, there were some acoustical problems. Bishop Nelson Burroughs, reading the service of evening prayer, either had a dead mike or someone thought an ethereal voice in the void is better for worship than human communication. The antiphons and psalms were effectively given by the grouped choirs of the diocese of Olympia, and the congregation was patiently observant and non-participant, which sort of made the whole thing an event to be watched rather than an happening in which the whole "me" is grabbed.

That was too bad, since the powerful and forceful sermon by the P.B., dealing with undoubted critical issues such as war and peace, COCU, poverty and riots in the streets and theological education had to really grab the delegates who are being asked to make a decision about going to town on these things. We shall see whether it "grabbed" or not. Since there was a sizeable cash asking — \$3,000,000 — extra per year per triennium, programmers, administrators and stewardship chairmen were sitting there asking themselves "how do we get it?" and "whose program gets cut?"

The sign outside of the spacious Seattle Convention Center — previously the Seattle World's Fair Grounds — greeted us all with a misspelling: "Welcome, Episcopalions". This certainly seemed appropriate, what with meeting in the Coliseum, Arena, and so forth.

But the Convention Center is a great place to have the gathering of the family, since there

are plenty of rings to keep the circus active. While delegates were registering on Sunday, over one hundred new U.S. citizens were being welcomed to their new country and a military band was playing some rousing marches. Some quiet, shaggy-haired college kids lolled on the grass and seemed amused and, on occasion, esthetically pleased by the appearance of bishops, clerics and delegates in their magenta dickeys, colorful identification badges and fall clothes.

In one of the motels, a Triennial delegate was stuck in an elevator. When rescued, this gracious but somewhat elderly lady was calmly seated on the floor writing in a notebook. Actually, she was making out her expense account for the day but she set back the motel night clerk by saying: "Oh, I just thought it was a good chance to make out my last will and testament."

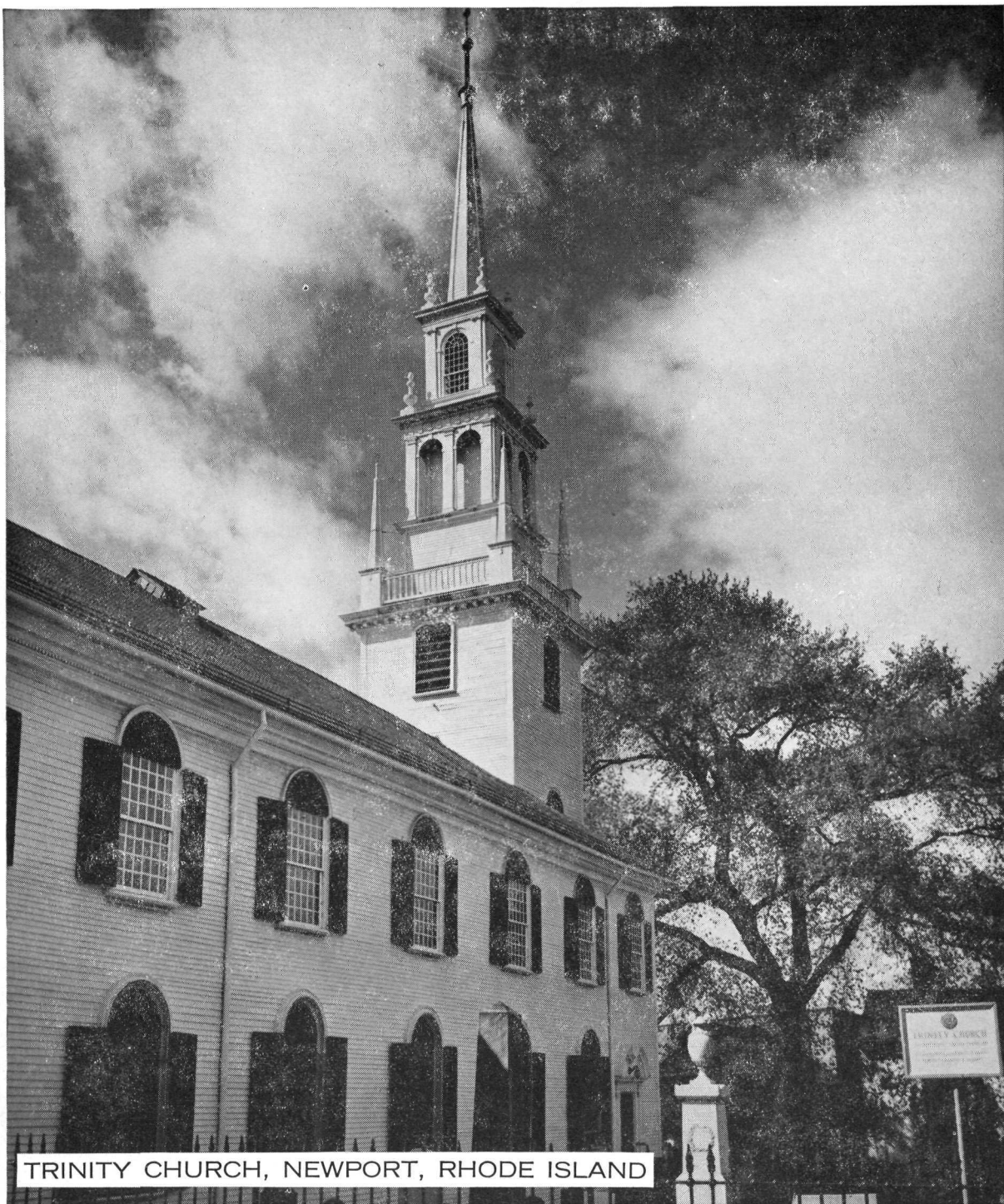
During the week, in various buildings around the center, the opera *Otello* will be produced; the musical comedy, *Wildcat* is staged and, somewhere along the line, *Jefferson Airplane* and assorted acts will be singing for Seattle. If things get dull, one can get acculturized.

Bishop Hines Receives Wide Support

THE PRESIDING BISHOP'S address that opened General Convention, reported on page three, has been widely endorsed by other religious leaders. Arthur S. Flemming, president of NCC, in a message praising the P.B.'s leadership, said that NCC had approved a program calling for reallocation of funds and staff "to the end that the victims of discrimination may obtain justice and participation in the determination of their own destiny."

Morris B. Abram, president of the American Jewish Committee, said he welcomed Bishop Hines' "creative leadership" and pledged him and the Episcopal Church "our cooperation and support in this common cause which commands our highest concern and priority."

Auxiliary Bishop James P. Shannon of the Catholic archdiocese of St. Paul-Minneapolis, wired Bishop Hines: "Many of us are grateful for your leadership and for your imaginative call to action on behalf of our inner cities . . . I



TRINITY CHURCH, NEWPORT, RHODE ISLAND

This historic parish, whose bell, dated 1702, was probably the first to sound in New England, was organized in 1698 by a group of French Huguenots and a handful of Anglican colonists. Under the leadership of the Reverend James Honyman the congregation quickly outgrew its first building. The present church was built by Newport's master carpenter Richard Munday in 1726 following the style of Sir Christopher Wren. Enlarged in 1762, it is the best preserved major wooden structure of early colonial days. Far more than just a superb reminder of our early heritage, this active parish includes two chapels and a parish house ministering to a large local congregation as well as to the numerous summer visitors to this popular resort. We are proud to include this beautiful church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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gladly respond and cordially endorse your proposals for broader ecumenical response . . . May God bless you."

Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, said, "The intolerable conditions of our nation's cities must be attacked with a religious zeal from which all organized religions dare not be excluded. We eagerly accept your invitation to join in development of an interreligious foundation for community organization and pledge the full support of our movement in healing the grievous wounds which now so seriously threaten the health of our nation."

The Rev. Grayson E. McClellan, president of the Council of Churches of Greater Washington and general presbyter of the Presbytery of Washington, D.C., in his message, said, "We endorse vigorously the kind of responsibility your

speech represents in leading all Churches to an adequate response to the American urban crisis."

A telegram from Rabbi Marc Tanenbaum, president of the Inter-religious Foundation for Community Action, and the Rev. Lucius Walker, executive director, expressed "our deepest appreciation for your stirring and historic call." The foundation represents 10 major Roman Catholic, Protestant and Jewish bodies actively working in the ghettos and slums.

Kenneth G. Neigh, general secretary of the board of national missions of the United Presbyterian Church, told Bishop Hines that the appeal had struck him as a call representing "a faithful and creative response to that which God seems to be saying to us in this life."

He added, "I commit myself to seek pledge of resources from the United Presbyterian Church in the U.S.A. for these same ends."

THE WOMEN KNOW WHAT IT'S ABOUT

By William B. Spofford Jr.

★ This reporter, together with the Rev. Powell Woodward of the diocese of Central New York, are the first two male delegates to the Triennial of the Episcopal Churchwomen. From the supposedly humorous wise-cracks of the people who greet you, it is implied that we have disappeared into the country known as Amazonia perhaps never to return.

Having sat in General Convention, I can send back the report, brethren, that the esthetics are immeasurably better; the discussion and debate is clear, concise and pertinent; the mechanics of operation are fully as solid and up-to-date as those in the Arena where the clerical and lay deputies meet; and that they — or maybe I should say, we, since Powell and I are warmly admitted into the tribe — are wrestling with the same 20th and, perhaps, 21st century issues you and the Bishops are facing.

Sixteen

Backing for P.B.



★ Following the MRI presentation on Monday night, September 18, there was a "happening" in the Flag Staff Plaza of the Convention Center. Sponsored by the National Episcopal Student Committee, the National Episcopal Campus Clergy, the University Christian Movement and the Episcopal Peace Fellowship, the Convocation for Man, featuring a contemporary litany by Bill Stringfellow and Anthony Towne and a simple and sacramental breaking of bread, was aimed at expressing thanks for the vital interest expressed for the poor and dispossessed in the Presiding Bishop's opening sermon and to ask forgiveness for our human delinquencies and sins vis-a-vis our fellow children of God.

The Convention Center grounds are, truly, ideal for such extra-curricular, and often moving, observances because, since the Seattle Fair, they have become a center where people apparently come just to "be" and "meditate" and "communicate" in the midst of this north-western city. It is a pleasing

thing to see persons sitting around the central fountain, watching the waters play in time to the classical music, and letting the world, including the General Convention, go by.

COUNCIL RECOMMENDS AID TO NEGROES

★ The Executive Council, meeting in Seattle prior to the opening of General Convention, overwhelmingly adopted a major change in policy designed to put

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the Church behind efforts to alleviate conditions among Negroes.

The change, embodied in a five-point recommendation of the Presiding Bishop — referred to in his opening address, reported elsewhere — asks the Church to:

- Bring black people into decision-making roles within the Church.

- Use its political and economic power to support justice and self-determination for all men who seek to influence others to do the same.

- Make available skilled assistance and at least \$1-million a year during the next three years to enable organizations of black people, in programs under their control, to gain economic and political power.

- Administer these efforts through cooperation with other Churches — Protestant, Roman Catholic and Jewish — and agencies for the purpose of eliciting similar efforts from other groups.

- Approve a reordering of priority ratings in the proposed general Church program as a part of the Church's response to the national crisis.

Bishop Hines said Negro Church members would be added to administrative positions where they could participate in a more forceful manner. He and his staff emphasized these would not be mere figureheads. "If they happen to be militant, that's what they will be," they said.

The proposals were approved after a two-hour debate. Bishop Hines then told the 42 council members that he was confident the convention would pass the necessary legislation.

BISHOPS APPROVE NEW DISTRICTS

★ The House of Bishops voted to create a new missionary district of Okinawa. A new bishop

***"An effort to restore and advance an enterprise of fundamental importance for the vitality and integrity of our Church."*—From the Foreword by Nathan M. Pusey**

ANNOUNCING

Report of the Special Committee
on Theological Education

Nathan M. Pusey, Chairman

Charles L. Taylor, Director of the Study

MINISTRY FOR TOMORROW

This comprehensive report contains the findings and recommendations of a special committee headed by President Pusey of Harvard. Although developed for the Episcopal Church, the study considered the situation in other churches and will be of interest to anyone concerned with the role of theological education in today's urban, technological, and secular society.

The *total problem* of theological education is confronted, reaching far beyond the ivy-covered walls of the seminary.

"One of the most important documents ever presented to the Episcopal Church. The future of that Church may well depend on how many laymen (and not merely clergy and professional leaders) read it and are stimulated to action.

"The report is readable. The style is clear and pungent and there are many apt quotations. There are enough statistics, well presented, to substantiate the judgments, but not so many as to distract the reader. There are sharp criticisms but sympathetic appreciation as well. The conclusions have the authority, courage and temperate balance that one would expect of a distinguished and broadly-based committee."—*Sherman E. Johnson, Dean, The Church Divinity School of the Pacific*

\$3.95 casebound; \$2.50 paper

The Study was financed by the Episcopal Church Foundation

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will be elected for the district, previously under the bishop of the district of Honolulu.

The bishops also divided the present missionary district of Central America into five jurisdictions, according to national boundaries. The bishop of Costa Rica will retain jurisdiction over Costa Rica, Nicaragua and Honduras. A new bishop will be elected for Guatemala with jurisdiction over El Salvador for the time being.

BISHOP MYERS DEPLORES CONDITION OF U.S.

★ At the very time that Americans are sending "the flower of our youth to fight and die for democracy abroad," they "deny the fruits of justice and . . . humanity to millions" of their fellow countrymen "whose skins happen to be black."

Bishop Kilmer Myers of California, called upon his hearers in the San Francisco cathedral to "revive our passion for the powerful symbols of freedom and dignity which stud our history . . . to insist on the highest moral standards for ourselves and our country."

He voiced his belief that the United States is presently "in a most dangerous, but potentially creative, moral state" as it debates the rightness of the war in Southeast Asia.

He warned that the depth of the problem is not yet reached for "it is related to the horrible possibility of a third world war — this time played out to dreadful end by men who use nuclear weapons against each other; an utter insanity, this . . ."

And he added: "And still the depths have not been plumbed because while we claim to fight for men's freedom in Southeast Asia, our own beloved nation's very existence is imperiled by the massive explosions in our great cities." I say that if this is what we do in this democracy

we surely have arrived at the depths of moral degradation..."

The bishop continued by voicing an urgent call to all Americans to "relive" the great moments of the nation's history "so that we have the courage to live through some of our own making" and appealing to them to "let us, in the name of God, recover our integrity."

ANGLICAN-CATHOLIC TALKS SIGNIFICANT

★ Recommendations made at the second meeting of the Anglican Roman Catholic preparatory commission that the two

Churches share their buildings and work for common prayer texts were termed "modest" and "significant" by religious newspapers.

Publications representing both Churches "splashed" the outcome of the conference, most featuring the recommendations on sharing and joint work, but the Catholic Universe featured the disclosure that a joint commission on the theology of marriage had been appointed.

The New Christian described the commission's practical recommendations as "of considerable significance."

Revision of Vietnam Strategy Urged by NCC General Board

★ The general board of the National Council of Churches in session in Atlanta asked the United States to revise its concept of military strategy in Vietnam and adopt a policy defending areas controlled by South Vietnam and U.S. forces rather than escalating the conflict.

Rejecting both escalation and maintenance of the present level of operation as unsatisfactory, the board, policy-making body of the NCC between triennial general assemblies, said that de-escalation "measures designed to set in motion a process of peaceful settlement should be inaugurated at once."

"We fully recognize that heavy responsibility for the war and the present condition of Vietnam rests with the National Liberation Front and Hanoi," the adopted resolution said. "Nevertheless, we believe that a solution achieved by military victory alone, if that were possible, would subvert the interests of the U.S."

The U.S. government was

urged to make it clear to the newly elected Saigon government "the necessity of large-scale, convincing efforts to establish social justice in South Vietnam and the necessity of prompt efforts to secure a just, peaceful settlement with the National Liberation Front and Hanoi."

In light of the meeting of the General Assembly of the United Nations, the NCC officials urged the U.S. to stop bombing North Vietnam for "an unspecified period of time" and to ask the UN or another international agency to consider the question: "What steps should be taken and procedures adopted to secure a peaceful settlement in Vietnam?"

"We believe that the highest morality now urgently requires the compromises which will produce a peaceful settlement and help secure conditions for the establishment of freedom and justice."

The board declared that it intended to implement its resolution by presenting through

representatives the NCC position "in person to the highest officials of the United States of America and the Congress."

Each member Church in the Council was called upon to assist in the implementation by encouraging "study, debate and action among their membership."

NCC constituent communions were asked to follow a list of suggestions, including:

- Seeking out those who are prepared to act for a settlement in Vietnam and bring them together in local, regional and national meetings for the purpose of common action.

- Securing actions about Vietnam in "all possible church meetings, judicatories and assemblies."

- Using available time on radio and television for the purpose of debate on the Vietnam issue.

- Raising questions with government officials and informing them of the positions of church members.

The resolution was adopted by a vote of 111 to 14, with five members abstaining.

Urban Ghetto Areas

Ten per cent of the unrestricted, capital funds of the NCC was pledged for "low return" investments in urban ghetto areas.

It was said that the funds would be made available to a committee to be named by the president for programs to be "planned and directed by representatives of those communities for maximum benefit of the communities."

H. Leroy Brininger, associate general secretary for administration, said that an excess of \$100,000 was in the unrestricted category.

The board voted to ask its 34 Protestant and Orthodox members either "singularly or together" to invest funds in "communities with a high inci-

dence of poverty and discrimination."

They were also asked to study a statement which proposes the use of economic means to counteract the racial discrimination practices of some companies.

The withholding of patronage from companies which permit "exploitation or discrimination" was called "an acceptable form of economic counterpressure" when "persuasion, conciliation, negotiation or legislation have proved ineffective."

Council members were advised, however, that they should be "fully aware of the possible cost" of such economic measures before embarking upon them. The question of whether such economic campaigns might violate the Sherman antitrust act has been raised.

Among a long list of approved recommendations dealing with the general issue of what Churches can do to foster greater social justice, the board pledged financial and technical assistance to the national committee of Negro churchmen in pursuing plans to establish an economic development bank.

It also urged member bodies to commit themselves to providing jobs for members of minority groups, to make such job openings known to persons in poor communities and to undertake programs to train persons for the jobs.

"We will work," the board resolution said, "for the channeling of massive resources of our society into ghetto communities to be used by the residents for reconstruction and development according to their own plans rather than outsiders; we will seek the commitment of institutional resources of the Churches to the same end, with the conviction that no canons of institutional prudence take precedence in the Church of Christ over the sacrificial ethic of the Cross."

Other Matters

The board asked for "strong and adequate legislation regulating the sale, transportation, ownership and use of firearms."

Amendments to the social security act, passed by the House of Representatives, hurt the poor and powerless. The law provides that all over 16, including mothers in families where the father is absent, are to be employed or engaged in training programs.

"There is no provision," the board said, "for wage protection or any requirement for decent working conditions. Any person who does not accept employment or training will have public assistance cut off and children will be taken from mothers and placed under foster care."

In a closed-circuit television presentation produced by Church World Service, the NCC leaders were confronted with the facts of world hunger. James MacCracken, CWS director, said that unless steps are taken immediately to ward off increasing global hunger, total disorder will sweep the world in a decade or so.

"But this problem is not one that lurks in the future," he said. "It is upon us now."

The television program featured a situation in which the "hungries" of the world threatened to overrun the affluent nations and were destroyed by atomic weapons.

In commending the recent formation of the national Urban Coalition, and calling for local community coalitions, the board said: "To the representatives of city government, business, labor, civil rights, and religious organizations we urge the inclusion of representation of the poor and powerless in the community. We believe that the idea of working with people in their own behalf, rather than doing for them, is essential to any long-range solution of urban problems."

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