

The **+** WITNESS

OCTOBER 12, 1967

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Story of the Week

Convention Rejects Call to End Bombing of North Vietnam

★ The House of Deputies strongly rejected a resolution that would have urged the United States to cease bombing in North Vietnam and to "employ every other means of de-escalation."

Instead, the 600 clergy and lay delegates adopted a series of seven resolutions that some thought supported President Johnson's policies while others thought the opposite.

In a later session, the House of Bishops voted to concur with the deputies resolutions. Some bishops, however, said their approval was given with reluctance and issued an unofficial statement to that effect.

After the action by the deputies, some 25 young people paraded inside the convention hall carrying placards with such messages as "You Failed Us," "We Love You Just the Same," and "Forgive Them Not, They Know Very Well What They Do."

A preface to the resolutions said, "it is evident that honest, dedicated persons including Christians differ about the war in Vietnam, about the wisdom and morality of our nation's involvement in it, about the means by which the war is waged . . ."

Such differences, it added, are "painfully evident within our Church and at this General Convention."

In the resolutions, the Deputies voted to:

Express its gratitude "for the loyalty, devotion and self-sacrifice of all who serve in Vietnam."

Ask the government to develop "fresh, new ideas about alternative possibilities" in the search for peace in Vietnam and "to maintain freedom of dissent in this country."

Support restraint in the conduct of the war.

Urge sustained efforts, "in spite of recent rebuffs," to take the issues of the war to the UN.

Remind Episcopalians of the appeals for peace "made in the name of Christ" by Pope Paul VI and the Archbishop of Canterbury as well as by the World and National Councils of Churches.

Commend the work of Vietnam Christian Service and to seek more funds for this agency.

Express "deep concern" to those facing the military draft who feel the war in Vietnam is wrong and their participation in it is unjustified, and to urge dioceses and parishes to provide counseling for them.

The vote to reject the proposed resolution urging cessation of bombing in North Vietnam was 311¼ nay votes to 441¼ yeas (with 10 votes divided) in the clerical order, and 5¾ yeas

to 73¼ yeas (with six divided) in the lay order.

Because of a limitation in time, the House of Bishops could only adopt or reject the resolutions passed by the deputies.

Comments on the action is made in the editorial and in the report by Dean Spofford.

RACIAL DISORDERS A JUDGMENT

★ Racial disorders of the past summer should be seen as "a judgment," according to a position paper adopted by the House of Bishops.

"It is as if God mounted the pulpit and said, 'Now America, you will listen to what I have to say, and your eyes will be opened to see things you did not see,'" the document declared.

The bishops said Americans can respond to the situation in three ways:

● We can fail to see the seriousness of the judgment, try to return to "life as usual," failing to recognize that it is "life as usual" which has brought us to where we are.

● We can become a police state, and there are ominous signs that this may happen. If hostile groups arm against each other; if angry extremists grow in power on each side, feeding on each other; if white intransigence continues to create black despair, alienation, and hatred which, in turn, creates white reaction: then a police state could become a necessity to prevent

slaughter in the streets . . . A police state would mean the end of our free institutions.

● We can turn the power of every institution in the land beginning with the Church, toward removing the dread contradiction, toward growing up into the constitution, toward what we call repentance, the changing of our ways . . .

Americans, who are prone to believe that all problems can be

solved by money, must be told bluntly that money alone will not buy us peace. It is a necessary symbol of our concern in Church and state; but it can also, unless it is accompanied by a more drastic change of inner attitude, deceive us into believing that we have changed when we really have not . . . Indeed, money without the deep ties of the spirit, will leave any people hostile, bitter and alienated . . .

Archbishop of Canterbury Gives Views on Various Matters

★ The Archbishop of Canterbury says Anglican Churches planning merger with Protestant bodies should do so only after consulting with Roman Catholic and Orthodox leaders. He emphasized this point three times during a news conference in Seattle.

Dr. Ramsey noted that the Anglican Church "tries to be a bridge touching both worlds (Catholic and Protestant)."

Regarding the Consultation on Church Union (COCU), the archbishop said he had read some of the documents and observed: "No doubt at this stage it would be desirable to widen the consultation."

The Church of England is having union discussions with the Methodist Church, he noted, and said it hopes "to call in consultants from the Roman Catholic, Orthodox and Old Catholic Churches."

Later, he said that any Anglican Church planning to enter a national Church union should consult other Churches in the Anglican Communion and also non-Anglican bodies like the Roman Catholic and Orthodox Churches. He said that any united Church involving an Anglican body could remain in communion with the see of Canterbury.

Dr. Ramsey said total Church union is "far away and difficult to picture. My picture is one Church with very little central organization, a lot of independence in different national Churches and a lot of variety of customs and forms of worship. But rival denominations will disappear and there will be great agreement in essentials of doctrine and in sharing the same sacraments and the same ordained ministers."

He stated that he did not think that Christendom as a whole would be willing to accept the doctrine of the infallibility of the Pope but "a lot might accept the Pope as the Presiding Bishop among the bishops of Christendom."

In England, the archbishop reported, considerable time is being spent trying to reform Church structures. He said the Church of England is setting up a general synod in which the laity will have more power. "In any Church, it is a mistake to give too much power to a central bureaucracy," the archbishop warned.

Dr. Ramsey repeated his criticism voiced earlier in San Francisco that the writings of Bishop James A. Pike are "superficial." Asked for names of writers whom he considered "deeper, more profound and

more readable" than Bishop Pike, the archbishop cited John MacQuarrie, professor at Union Theological Seminary, New York, and John Knox, former professor at Union now teaching at the Episcopal Theological School, Austin, Texas.

The archbishop, asked about Billy Graham's crusades in England, said they had won converts and "helped a lot of people." "I don't think they have made a big alteration in the life of England," he added.

Fundamentalists picketed Dr. Ramsey on his arrival in Seattle, one carrying a banner reading "No Atheists in Heaven." Dr. Ramsey said it was a "very inaccurate quote" that had credited him with once saying there would be atheists in heaven. Heaven, he said, "will be for those who believe in and love God." But, he added, it may also include "those in this life who have no chance to know God, perhaps through the fault of Christians."

The archbishop denied he advocated "universalism" — that all people will be saved. "I think it is impossible for a man to know God and yet go on willfully rejecting God," he commented. "If a man does that, he makes hell for himself."

In response to another question, the archbishop said he expects the ordination of women to the priesthood will be discussed by the Lambeth conference next Summer.

He said he also expects the Lambeth conference to plan a theological dialogue with representatives of the Lutheran World Federation.

Regarding the war in Vietnam, Dr. Ramsey said he understands the motive with which America went into the conflict.

But, he said, "I believe the more the war escalates, the more impossible for it to achieve any good result. I am with

those who desperately want to see an end to it."

The archbishop said he was "very much impressed" with a document issued by Clergy and Laymen Concerned about Vietnam setting out ethical issues regarding the war.

SOME CHURCH PROPERTIES SHOULD BE TAXED

★ Church property used for income-producing purposes should be subject to taxation, the House of Bishops said in a resolution. It urged that Church organizations should voluntarily "pay proper taxes on such property."

The resolution noted that "many Church bodies own income-producing properties not used for religious purposes or non-profit community service, or operate businesses for profit."

It also pointed out that the Church "renders many needed services to individuals and to society in the various communities in which it is at work, and its properties are widely made available to other organizations for the providing of such services, making contributions which are valuable to community life and culture."

ECUMENICAL SERVICE LARGELY ATTENDED

★ More than 10,000 persons attending the ecumenical service heard the Archbishop of Canterbury describe the task of unity as "every possible sort of binding together of wounded humanity."

"Service to the hungry and poor is part of this," declared Dr. Ramsey. "Helping an individual to bind his life together is part of the task. The racial question lies within the ecumenical task, too. It is futile for Churches to negotiate if within those Churches there is separation of races and colors."

The archbishop said that Christians in western countries lack the sense of shame and horror they should feel about the divided state of their Churches. He said the "disgust" over disunity is "intense" among Asian and African Christians who feel that their divisions were imposed by western Christians.

Marching in the procession

that opened the service were Anglican, Roman Catholic, Protestant and Jewish leaders of the Puget Sound area, including British Columbia.

Among them were Archbishop Thomas A. Connolly of the Roman Catholic archdiocese of Seattle and David Colwell, Seattle minister of the United Church of Christ and president of COCU.

Center for Theological Studies Major Innovation in Education

★ A major new development in American theological education was revealed Sept. 20 in the announcement that conversations are being held among two Protestant divinity schools and a Roman Catholic seminary looking toward the development of a Center for Theological Studies in Rochester, New York.

The announcement was made by Bishop Nelson M. Burroughs of Ohio, at the General Convention.

The three institutions are Bexley Hall Episcopal, Gambier, Ohio; Colgate Rochester Divinity School, an ecumenical divinity school founded by the Baptists, Rochester, New York; and St. Bernard's Seminary of the Roman Catholic diocese of Rochester, N. Y.

The proposal under study by the three institutions seeks to combine as far as possible faculties, library resources and classes. This possibility is regarded as a major breakthrough in theological education.

Plans call for the move of Bexley Hall to Rochester looking toward the establishment in that city of the Center for Theological Studies including the three schools.

In making the announcement Bishop Burroughs said: "Of all the positive options now before

the Bexley community the possibility of joining the Ecumenical Center at Rochester is, in my judgment, the one most in line with present day thinking. It seems admirable to approach the standards outlined in the Pusey Report. It also promises to sustain and enrich the Ohio continuity in a location quite nearby. I am glad that the conversations are to continue and hope they will soon be successfully concluded."

Bishop Burroughs emphasized that the move will not be just a limited cooperative arrangement but a true and unique alignment in which men will receive a distinctive and comprehensive training for the creative leadership today's Church requires.

In commenting on the announcement President Gene E. Bartlett of Colgate Rochester said, "The practical working philosophy of the proposed Rochester Center for Theological Studies is described in the phrase 'integration with identity.'"

"The unique coalition, the first of its kind on the professional level in theological education, will not be a severing of present ecclesiastical affiliations, nor a loss of separate identities. Rather, it will be an

enlargement of relationships that will assure a fully trained ministry for the whole Church."

Bishop Fulton J. Sheen of the Roman Catholic diocese of Rochester said, "The needless multiplication of faculties, the need of dialogue, the recognition of sharing God's word, and the common resolve to be a spiritual leaven in the mass of society, have prompted this move to a coalition."

Proposals to affiliate will be considered by the appropriate boards of the three institutions later this fall.

Bishop Burroughs' announcement came shortly after the deputies of the convention heard a report on Episcopal theological education summarizing the findings of a study conducted by the committee headed by President Nathan M. Pusey of Harvard (Witness, 9/28).

Bexley Hall, the oldest Episcopal seminary west of the Alleghenies, was established in 1824 as Kenyon College. In 1833, the seminary moved to its own quarters and was named Bexley Hall. Over the years, it has produced over 30 bishops for the Church.

Colgate Rochester Divinity School, one of the oldest theological schools in America, was founded in Hamilton, N. Y., in 1817 by a group of Baptists. It then was called the Colgate Theological Seminary which was formed in 1847.

In 1961, the resources of the Baptist Missionary Training School of Chicago, founded in 1881, were added to Colgate Rochester to provide a graduate program for women. Celebrating its sesquicentennial this year, the divinity school marked the anniversary by a formal affiliation with the University of Rochester. It currently prepares ministers for 15 Protestant denominations.

St. Bernard's Seminary was founded in 1893. In 1931, it and St. Andrew's Minor Seminary were re-incorporated as St. Bernard's Seminary. The college department of the seminary was attached to St. John Fisher College in 1965, and the seminary continued solely as a school of theology.

The seminary has trained over 2,500 Catholic priests who have served in the U.S., Canada, Puerto Rico, and the Philippines. Of these, 16 have been raised to the rank of bishop and two of the 16 elevated to archbishop.

DEPUTIES TURN DOWN C.O. RESOLUTION

★ The House of Deputies refused to concur in a resolution approved by the bishops which would have recognized the right of a person to object on grounds of conscience to participation in a particular war.

The vote to concur in the clerical order was 49 yes, 28½ no, and 5 divided. In the lay order it was 21¾ yes, 52¾ no, and 5 divided.

In the resolution adopted by the bishops it was noted that the right to object to a particular war was affirmed by the U.S. and her allies in the war crimes trials following World War II, "when they based the prosecution on a contention that obedience to orders was no excuse for individual acts known by their perpetrators to be wrong."

JONATHAN DANIELS GETS TRIBUTE

★ The convention expressed gratitude for the "witness on behalf of the Church and human dignity" made by Jonathan Daniels, Episcopal civil rights worker killed in 1965.

A memorial fund was established at Episcopal Theological School, where he was a student at the time of his murder.

CONVENTION SUMMARY

★ The Witness has reported all the Convention action in this or previous issues so this is simply a headline report.

● A \$45,600,000 budget for the triennium, including \$9,000,000 for an assault on the U.S. crisis—guettos, etc.

● Women as deputies, if approved in 1970.

● Continued membership in COCU.

● Supported efforts for peace in Southeast Asia but without condemning bombing of North Vietnam.

● Backed C.O.'s but without supporting the right to object to a particular war.

● Adopted the Pusey report on theological education.

● Accepted the Bayne report and asked the P.B. to name a committee to recommend necessary changes in canons.

● Approved administration of the chalice by laymen.

● Approved trial use of the new communion service.

● Favored removal of legal restrictions against abortions under certain conditions, including rape and incest.

● Urged attitudes on sex focus more on development of personality and responsibility to society.

● Rejected the 50-50 partnership plan shared giving; bishops approved the principle but not the plan.

● Women voted \$2,265,000 for the crisis program; the balance of the UTO offering after voting grants of over 2½-million.

● Ended the busiest convention ever without completing the work so a special convention in 1969 is possible, time and place up to the P.B.

EDITORIAL

Vietnam: Minority View

WITHIN an hour after the House of Bishops had approved the resolutions on Vietnam — reported elsewhere — twenty-one members signed an unofficial statement asking the U.S. to halt bombing North Vietnam.

The statement was offered to the bishops for their personal signature in protest of what some bishops called a “weak” statement on Vietnam which came out of the House of Deputies.

The ad hoc statement was originated by Bishop Ned Cole of Central New York and read during a lull in house proceedings. It was emphasized that it was not acted upon by the bishops nor was it a part of official convention proceedings.

“Our consciences as Christians are deeply troubled by the growing terror of the undeclared war now raging in Vietnam, a concern expressed by His Holiness Pope Paul VI, the Archbishop of Canterbury, the World Council of Churches, and, therefore, the undersigned bishops of the Episcopal Church urge upon the President and the Congress of the United States that they cease the bombing in North Vietnam and employ every other means of de-escalation in order to terminate the undeclared war in Vietnam as soon as possible,” the statement read.

Immediate signers were: Bishops William Crittenden, Erie; William J. Gordon Jr., Alaska; William H. Marmion, Southwestern Virginia; Charles F. Hall, New Hampshire; James A. Pike, resigned bishop of California; Charles E. Bennison, Western Michigan; Richard Millard, suffragan, California; William Davidson, Western Kansas; Lauriston Scaife, Western New York; Summer Walters, San Joaquin; Ned Cole, coadjutor, Central New York; Robert L. DeWitt, Pennsylvania; Paul Moore, suffragan, Washington; John Burt, coadjutor, Ohio; C. Kilmer Myers, California; David B. Reed, Colombia; Cedric J. Mills, Virgin Islands; Leland Stark, Newark; Francisco Reus-Froylan, Puerto Rico; Stephen F. Bayne, director of the overseas department, and George Rath, suffragan, Newark.

Prior to Convention a group had presented to bishops and deputies “An Appeal to Conscience” as a memorial, declaring:

We believe the Convention must address it-

self to the over-riding question now confronting the American people: our policies and actions in Vietnam. We recognize that solutions to the dilemmas of national foreign policy are not easily formulated, and we are mindful of all the complexities and attendant dangers of any decisions in the present Vietnam situation. On the other hand, we cannot believe that merely pious exhortations to peace will serve the cause of Christian witness in the present emergency.

We believe that the Convention must join those who are insisting that only negotiation and some kind of accommodation to the aims of the Vietcong and the North Vietnamese government hold any promise for the future in Vietnam. We believe, on the other hand, that talk of military victory and a peace dictated on United States terms would entail such devastation in the country and such destruction of the fiber of its society together with an American military presence for at least a generation that these are not acceptable national policy aims for the United States of America.

We also believe that present policies of escalation will be likely to lead to military confrontation with the Communist world with incalculable consequences including the possibility of a Third World War.

Amidst the frustrations of our present policy, we sense also a growing impatience in our own country with dissent and protest and the possibility of a serious erosion of our traditional freedoms of petition, speech, and press. We hope therefore that the Convention, whatever else it may say about the Vietnam dilemma, will call at least for a de-escalation of our military involvement there including the cessation of the bombing of North Vietnam.

We believe that if the Convention can speak along some such lines as these, which would associate the Episcopal Church with many other religious bodies both in our own country and in the world, it will help greatly to give guidance to a large body of the American people who are perplexed and dismayed by this issue. We believe our present course of action to be so full of dangers to the world and to ourselves that the Church must disassociate itself from it and urge instead de-escalation, negotiation, and an ultimate withdrawal of American military forces from this area. We pray that the Spirit

may guide the Convention to speak in these ways.

In addition to Bishops Moore, Myers, Burt and Stark who signed the Seattle statement, the above Appeal was issued over the signatures of:

Bishops: Arthur Lichtenberger, retired Presiding Bishop; Anson P. Stokes, Mass.; J. Brooke Mosley, Delaware; Daniel Corrigan, director of the home department of the Executive Council; James Montgomery, Chicago coadjutor; John Burgess, Mass. suffragan; John B. Bentley, retired director of the overseas department of the Executive Council; W. Appleton Lawrence, retired bishop of Western Mass.

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Laity: Dr. George Gibbs; John P. Matthews; Prof. Wilbur J. Katz; Dr. Herbert Deane; H. Jerry Voorhis; Dr. Stringfellow Barr; Dr. Paul L. Ward; The Hon. G. Mennen Williams; Prof. Eric McKittrick; Dr. Malcom Talbot; Mrs. Daniel Corrigan; W. Edward Morgan.

Bob Curry informs us that there was an audible intake of breath in the House of Deputies when the vote was announced on how the laymen had voted on the resolution urging cessation of the bombing of North Vietnam.

The vote was by dioceses and orders and the laymen from 73 $\frac{1}{4}$ dioceses were for continuing the bombing with only 5 $\frac{3}{4}$ voting that we should stop. Laymen in six dioceses were divided — two for, two against.

The Spirit speaks alright but in this case anyhow a different language to bishops, presbyters and laity.

Making the Scene

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

In the House of Deputies, the debate about Vietnam went on until midnight. A simple resolution calling for a halt in bombing and, consequent, de-escalation, was turned down in favor of an involved, lengthy statement calling for seven resolutions. The debaters on the side of the shorter resolution, which was put in by

a minority group of the drafting committee — William Pollard, Emmett Harmon, Ed Morgan — included John Krumm of New York, Bill Church of Chicago, Gibbs of L.A., William Maxwell of Chicago and Bill Wendt of Washington. Opposing were such people as Harold Gosnell of Texas, Bill Ikard of New Mexico, Frank Benedict of Ecuador.

In the debate, there was much feeling expressed but it was rather difficult to cut through with a great deal of light because of the lengthiness of the proceedings and the tiredness of the deputies. The college kids in the stands, on occasion, would flash signs asking for clear statements on the issue or for withdrawal from Vietnam. On one occasion, a deputy complained that this constituted undue pressure . . . at the moment, the only sign observable was one which contained but one word. The word was LOVE.

Due to the fact that it was brought under consideration one hour before the scheduled end of the Convention, the House of Bishops went along with the resolution on Vietnam, produced after much debate and travail by the Deputies. All who spoke on the matter for the bishops indicated their views that the resolution was wishy-washy and was lacking in strong prophetic power and guidance. Bishop Crittenden of Erie commented that "much more could be said and that there was absent a note of our moral responsibility in this whole matter." The bishop, who had visited Vietnam for the National Council of Churches, emphasized that "the statement is irresponsible in terms of our moral sensitivity. However, this is a practical statement, serving a limited purpose, no matter how much more we might wish it to say."

Bishop DeWitt of Pennsylvania, chairman of the social and international affairs committee of the bishops, said: "We would wish to say a clearer note than this statement. It is not very strong moral leadership, but, as we were told by the young people at this convention, our silence would be even worse and much more deafening."

Bishop Myers of California said that he voted for this statement "with great hesitation and even sadness", pointing out that many of the words in it would surely be interpreted by many, particularly the youth, as unclear.

Bishop Cole, coadjutor of Central New York, proclaimed the statement to be inadequate but probably the best that this convention could come up with. "It is almost impossible for this

legislative body to be prophetic" and he suggested that perhaps prophecy had to come through pastoral letters or positions papers. "This statement probably expresses the mind of this convention and the confusion of the world," he concluded.

Bishop Burt, coadjutor of Ohio, sought to amend the statement in a stronger protest direction but, due to the lateness of the hour and the need for concurrence from deputies, he was not successful. Bishops Bennison of Western Michigan and Stark of Newark also emphasized the weakness of the statement just prior to its acceptance.

Three missionary bishops were elected at the Convention. They are Edmond Browning for Okinawa, William Frey for Guatemala-Costa Rica and E. Lani Hanchett as suffragan of Honolulu.

Following a change in the canons involving trial of bishops, which gives more responsible guarantees of freedom of theological exploration and expression, Bishop Jim Pike removed his request for immediate trial on his Wheeling censure.

Clerical members elected to the Executive Council were three cathedral deans — Gordon Gillett of Peoria, Illinois; Lloyd Gressle of Wilmington, Delaware; and your reporter from Boise. Lay delegates elected were Judge Herbert Walker of Glendale, California; Clifford Morehouse of New York; Emmett Harmon of Liberia; Walker Taylor, Jr., of North Carolina and William Ikard of New Mexico. Bishops previously elected included Stuart of Georgia; Blanchard of Southern Ohio; DeWitt of Pennsylvania. Two laymen, John Tillson of Massachusetts and Houston Wilson of Delaware, were elected to the "bull pen" to come on the Executive Council should it be expanded.

It's Houston, Texas, in 1970 and Jacksonville, Fla., in 1973. The latter city was giving out free orange juice at its P.R. booth and it was much appreciated by delegates between sessions.

A lot of the delegates from all three branches of the Convention, as well as many from the Executive Council staff, took advantage of a Sunday break to enjoy the four hour boat trip from Seattle to Victoria, B.C. After compressed hours of sitting in session, the sea air, the darting sea-gulls, the British calm of Victoria on a Sunday afternoon and the beauty of the Burchert gardens did much to revive wearied spirits. But there was some frustration. Bishop Bob

Hatch of Connecticut, who is a hiking buff, affiliated with the Appalachian Mountain Club, could see the grandiose Olympic range to the Southwest on the return voyage and had some temptations to dive overboard and get at the rain-forests of the Olympic National Park.

This reporter has the privilege of being the first member of the Triennial of the Women of the Church to be seated as a deputy to General Convention. After serving in the Triennial, the missionary district of Idaho was made a diocese and, hence, I was shifted over as one of the new deputies.

One of the most helpful gad-flies at the Convention has been a lively sheet entitled Issues, sponsored by the Church Society for College Work, The Overseas Mission Society and the National Committee for Industrial Mission. Each morning, delegates in all houses were handed the slickly-printed sheet which featured provocative comments on such issues as war, race, power in society and in the Church, and so forth. Bill Gray of Virginia, who occasionally writes for the Witness, was managing editor and his board of editors were Mike Bloy, Ted Eastman and Joe Leidy.

Permissive experimental use of the new liturgy was o.k.'ed — after it was the service at the U.T.O. Holy Communion In-Gathering.

Also, the practice of licensing lay-readers to administer the chalice was plussed, to take effect January 1st. Some thought this would down-grade the diaconate but, in terms of lay ministry and efficiency, it seemed to make sense to the majority. At St. Michael's, for instance, this should mean that we could release one priest, minimum, per Sunday to help diocesan program or to carry on "outreach" services each Sunday in Boise.

Seattle --- It Was Great!

By Robert L. Curry

Headmaster of Lenox School

The Archbishop of Canterbury appeared in the House of Deputies and congratulated the Deputies for passing the lay administration of the Holy Communion. He also agree with COCU. On Sunday in an ecumenical service he talked about unity — the need for binding up, binding up, binding up!

On Sept. 25 the House considered Program and Budget and during the evening session passed it as recommended by the committee. The budget was cut from \$18.2 million to \$14.6. There was sharp debate about half a million being given to Interfaith Community Services but it won through (Witness, 10/5).

A group supported Dr. Charles Lawrence — Negro deputy from New York — for vice president. When the final ballot had been counted, Charles Crump of Tennessee was the victor 327-308 for Lawrence. Since the thrust of the program and budget is for the city crisis, the ghetto, poverty, etc., some of us hoped we could put in high office a Negro — we missed.

The height of the Convention for most of us came at the end of the report of the ecumenical commission. It recommended the continuation of COCU and the Principles of Church Union. When the speeches were over the vote for was unanimous — when the negative votes were called for — all was silence, and then great applause and the House stood and sang the doxology.

We are pleased with the elections to office. The Convention has given the Presiding Bishop the team he needs for the coming three years

—men who are his supporters and who will work with him. We elected a Negro from the missionary district of Liberia to the Executive Council, and returned another who is now filling an unexpired term. A Negro — it bears repeating — nearly took the vice presidency of the House of Deputies in a close vote. A Negro will sit on the board of trustees of the General Seminary.

We are coming home having cut the askings. We will not move ahead in many areas for three years, but this is better than singing hymns and passing an inflated budget and then falling on our faces.

"Disciplined communion" was passed whereby we can invite others to the Lord's table; the snarls have been taken out of administration of the chalice by the laity so this is in the clear; all attempts to take out the crisis budgeted for the ghettos were defeated.

This Convention will go down as the best in fifty years with more action than we have seen in years and years. Now the job of telling it to the people.

Seattle was great — no rain; no clouds; a friendly people — it all tied in with what we came to do and did!

Bishops Have Spirited Debate Over Program and Budget

★ In discussing program and budget in the House of Bishops, a number expressed concern that the funds for the urban crisis budget would weaken other work here and overseas. They were given assurances that it would not by both Bishop Frederick Warnecke of Bethlehem, chairman of the committee, and Bishop Stephen Bayne, director of the overseas department.

A quite different anxiety about the program was voiced by Bishop George M. Murray coadjutor of Alabama, speaking for those bishops who, as he said, would need help in explaining some of its newly featured methods to their constituents

back home. Bishop Murray first questioned the ability of Executive Council, of which he is a member, to exercise responsible control over its own staff officers and over the non-church community organizations to which grants of money are to be made. Secondly, he deplored the Church's involvement in recent years with organizations like Fight, in Rochester, N. Y. and with the methods of Saul Alinsky.

Bishop Warnecke assured the house that Executive Council's procedures and criteria for grants embodied ample safeguards against irresponsible action, but that any program designed to help people to lift

themselves out of poverty and alienation inevitably requires the Church to take a risk on faith.

Bishop Daniel Corrigan, director of the home department, rose to affirm his warm appreciation for Saul Alinsky, saying that he had opened the door through which churchmen could at last approach people who live "in a foreign country right under our noses." Alinsky, he said, works to bring peace, not violence, by giving opportunities to people blocked by frustration. Bishop Corrigan also stated that Executive Council funded local organizations only at the request of the diocese concerned.

Half a dozen other bishops lined up at the microphones to give personal testimony to the vitalizing and hopeful effect that community organization

had worked in their own dioceses. Bishop Richard Emrich of Michigan said that Alinsky's methods were essentially in the conservative American tradition of urging people to organize to better their own conditions rather than waiting for hand-outs, a tradition which runs from George Washington to the labor movement.

"Any group struggling for change for justice" he said, "is obliged to disturb the peace, because without justice there is no peace."

Bishop Edward Welles of West Missouri, testified that the Church had become relevant as never before since his diocese engaged in community organization. "It shakes up the conservative establishment," he said. "We may lose members and money, but it is worth that risk."

Bishop Murray gracefully thanked his colleagues for the lectures they had given him and quoted the late Archbishop of Canterbury, William Temple's warning against involving the Church too directly in political controversy. He then moved to exclude organizations which "practice" violence as recipients of Church money. The amendment was promptly defeated.

This action opened the way for the house's rapid and overwhelming approval of all seven resolutions implementing the program and budget report, as reported by the Witness last week.

PLACEMENT OF CLERGY GETS ACTION

★ The method employed in the placement and deployment of the clergy was described by Bishop G. F. Burrill of Chicago, as "irrational, inefficient and wasteful." The majority of his colleagues in the House of Bishops appeared to agree with him during the debate on the issue.

The bishops acted quickly to carry the committee's first two

resolutions to establish and fund a joint commission on the deployment of the clergy composed of three bishops, three presbyters and six lay persons to study and make recommendations on such matters as the manpower needs of the Church; more efficient means for placement and training of clergy; and types of specialized auxiliary ministries.

A move to recommit a third resolution calling for the establishment in the home department of Executive Council of a central clergy-information and referral bureau, to have a \$50,000 annual budget, was debated. Several bishops felt that this item should be deferred in the light of the high priority given to funds for meeting the urban crisis. Others objected to any move toward the centralization of clergy placement or doubted the value of the use of computers in solving the delicate and personal problems involved.

BISHOP DEAN URGES NEW ANGLICAN BODY

★ The executive officer of the Anglican Communion warned Episcopalians it would be a disaster for the world if "the Church allows its domestic program to diminish its outreach overseas."

Bishop Ralph S. Dean, speaking to the bishops, said that however urgent the domestic crisis, the Church must not forget it lives in a "global village" and represents a world power with responsibilities "it cannot shrug off."

He pleaded for a more effective and structured missionary strategy on a global scale.

Bishop Dean urged them to support efforts to replace the Lambeth consultative body and advisory council on missionary strategy — consisting mainly of ex-officio members — with a new representative body whose members would be chosen

especially for their task and who would have real executive authority.

"Consultative" and "advisory," he said, are merely synonyms for "passing the buck," adding that "it is dishonest to speak of our missionary strategy when we have no strategy."

"We must build structures adequate to the task of bringing the world to Christ — that, and not structures themselves, is all that matters," he said.

COUNCIL OF RENEWAL WINS APPROVAL

★ The convention approved a change in the Church's canons which allows ministers from other denominations to participate in Episcopal services of burial and holy matrimony.

This change will also allow "Godly persons" of other Church bodies to speak from Episcopal pulpits under certain circumstances. Delegates said the change from "Christian men" to "Godly persons" would mean that rabbis and women could address Episcopal congregations.

A council of renewal for the Church also was authorized. A resolution asking the Presiding Bishop to convene such a council said the Church needs a "radical renewal comparable to a reformation" in structure, liturgy and other areas of the Church's life.

Other resolutions adopted:

Opposed discriminatory practices in labor unions and apprentice programs.

Called for participation of the poor in government poverty programs.

Endorsed home rule for the District of Columbia.

Called for creation of a new national advisory committee to work with the Church's leaders in developing a program of evangelism.

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