

# The **+** WITNESS

I SEPTEMBER, 1969

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## SERVICES

### In Leading Churches

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

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**Story of the Week**

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**Revolution vs. Orderly Process  
Being Decided at Convention**

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★ Women, youths and minority groups were given a voice but no vote in GC II. The action was approved by the House of Bishops and House of Deputies separately after Presiding Bishop John E. Hines warned against polarization within church ranks of traditionalists vs. champions of "restructure and reform."

John B. Coburn, president of the Deputies, urged approval of a controversial agenda which would intersperse law-making sessions of the gathering with plenary sessions and work committees.

What the agenda does is to give women, minority representatives and youths under 25 — selected by 88 of the church's 107 jurisdictions — a chance to talk out urgent problems of "ministry", "mission" and "authority" confronting Christians inside and outside Episcopal ranks.

Approval of the agenda was made by straw vote in the House of Bishops. While this vote was being taken, deputies marked computer cards for a vote by orders — clergy and laymen — overwhelmingly approving the format proposed by an agenda committee headed by Bishop D. R. Thornberry of Wyoming.

As the new agenda headed for approval in both houses, Bishop Thornberry said that in pre-con-

vention planning it had represented a "good response" to the effort to bridge gaps between the people and the institutional leadership of the church.

Those jurisdictions of the church which had not nominated youth, women and minority representatives did so primarily for economic reasons. Many were missionary districts thousands of miles away that could not afford to pay the expenses of extra representatives.

A few dioceses had refrained because they opposed the intrusion of "outsiders" in the official deliberations of the church.

**Curry Enthusiastic**

★ Robert L. Curry, headmaster of Lenox School and deputy from Western Mass., had this to say at the halfway point:

The people speak, are heard, and the power structure responds. There is no question about the direction of GC II. Bishops and deputies approved by overwhelming vote to seat the special representatives.

The excitement of the convention centers in the work committees. These sessions are giving direction and determining the agenda. South Bend is hot — committees work on and on with interest and concern. Youth is speaking; women are speaking; minority groups are speak-

ing and moving in on the planned agenda.

There is no doubt at the half way point that this is not an "as usual" convention. After the Black Economic Power Conference group took over the deployment plenary session, much planning and usual business went out the window. The agenda is all changed around, and is being changed daily to meet the demands of the additional representatives and some of the deputies and bishops.

It is all making sense — a lot of sense. The church must pay more attention to racial and ethnic minorities and act, no matter what form the demands come to us; the women had best be seated in Houston right at the start of the convention in '70; youth had best be cut into the decision-making process.

The issues are becoming clearer all the time — revolution vs. orderly process; a wider sharing of the power structures; a new time table as to when changes will be made; a growing impatience with long speeches about secondary matters — e.g. we may deploy the clergy but we had first better get people into the community of the church to which we can deploy clergy.

Best of all the "establishment" is hearing and is responding and moving.

It's a great affair—work committee meetings alone are worth all the time and expense for this is where-the-action is.

# Recognition and Money Voted Black Conference by GC II

★ Black militants and youths succeeded in having leaders of GC II give top priority on their agenda to recognition of the Black Economic Development Conference as a recipient of urban crisis funds.

This action followed a dramatic confrontation at a non-legislative session of the church's lawmakers and representatives of minorities during which the Rev. Muhammad Kenyatta of Philadelphia, administrative vice-chairman of the black organization, tussled briefly with Presiding Bishop John E. Hines for the microphone.

In the midst of the hectic platform appearance by Kenyatta and 13 blacks and young people, Bishop Hines advised the black leader to "behave yourself."

The Philadelphian, a Baptist, replied, "Nobody's going to tell me to behave myself."

During the heated exchange, Kenyatta was given an opportunity to present an impassioned plea in behalf of the Black Manifesto demanding "reparations" from churches and synagogues for 300 years of injustice to blacks in this country.

The militants were also promised an open hearing later in the convention to present their side in a debate over a controversial report from the church's 47-member Executive Council. The document had described the Black Conference as an organization which "shows promise of being an expression of self-determination for the organizing of the black community in America." At the same time, the report noted that the Episcopal Church does not concur "in all of the ideology of the black manifesto."

A sampling of 53 working groups after the plenary session indicated an overwhelming consensus that the hearing on the report and discussion of the whole simmering black-white issue should be held first thing the next morning. It was then to come before both the House of Bishops and the House of Deputies for action.

## Pro and Con Speakers

During the hearing some 15 speakers spoke for and against the contents of the council report which, in addition to suggesting recognition of the black organization as a self-determinant group, asked for six additional members on the council—two youths, two blacks and two minority representatives.

The council report was drawn up by a committee headed by John B. Coburn, president of the House of Deputies. It called for revision of a church canon to permit the council to "more effectively" represent in its membership racial and ethnic minorities and youths of the church.

The plenary session confrontation which triggered the open hearing was described by Bishop Stephen F. Bayne, Jr., council vice-president, as a "potentially good experience."

Many of the predominantly white churchmen in the audience "panicked for a minute," Bishop Bayne noted, as Kenyatta startled the convention by gabbing the microphone from Daniel Carroll of Winnetka, Ill., lay delegate who was giving a report on deployment of the clergy.

"It's time for black people to set the agenda for America and the church," Kenyatta urged.

Bishop Hines then asked for a show of hands on whether

Kenyatta and other militants should be given the floor. There were shouts for and against, including, "Throw them out" and "You asked for it, Johnnie."

Preceding Kenyatta's talk, the Rev. Paul Washington, a black deputy from Philadelphia, called a scheduled discussion of clergy deployment a "waste of time" in a church whose more than 90 per cent white membership is "not sensitive to the needs of minorities. There are 283 blacks among its 10,000 priests.

"The black people have to set the priorities," he said. "You must learn people have to set the priorities," he said. "You must learn to be humble while we tell America what has to be done in order that the U.S. may be saved."

## Kenyatta on Manifesto

Kenyatta declared that the black manifesto is "a very simple document, not a racist thing." He observed that "we cannot be liberated until America is liberated."

He said church people should not become upset over the idea of "reparations" in a period of history when Germany was seeking to make restitution because 6 million Jews were slaughtered by the Hitler regime. He continued: "The church has a responsibility to lead the way in repaying the debt to Negroes."

Kenyatta asserted that all the protesters wanted was immediate consideration of the Coburn report from the Council as well as the sum of \$200,000 for the black organization itself.

A third black militant, Woody Woodland, assistant coordinator of the blacks in the Philadelphia area and a Roman Catholic, told the session, "You Christians are killing me and many others here."

At the hearing the following



morning, much of the argument centered on justice to minorities within the Episcopal Church and the black manifesto in particular.

Kenyatta observed that in modern times "we see the existence of two churches . . . one in the tradition of the revolutionary Jesus Christ . . . the other is a white church, an imposter church. We call on the people of this institution to join in the revolutionary struggle. This institution has to be drastically disorganized and put together in a new way."

"I am part of the imposter church," responded Canon Gerald N. McAllister, a deputy from San Antonio, sharply opposing the viewpoint of the black spokesman. "But I am not ready to destroy it and the nation of which it is a part."

He called the black manifesto "Marxist, anti-Semitic, anti-Christian and anti-democratic." While churchmen have not been sacrificial enough in bringing about the interracial justice, he said, "I'm not going to embrace the view our society is so bad that revolution is the only answer."

### Youth Approves

At one point in the debate, one deputy, the Rev. Don B. Walster of Eugene, Ore., pledged \$1,000 of his personal funds as "a token payment of my share of the commitment called for in the black manifesto."

A white youth representative, Spiro T. Kypreos from the diocese of Florida, called the confrontation with Bishop Hines the previous evening a "20th century version of the Boston tea party." He said Kenyatta had come before the gathering as a man might come before a "court of conscience."

"What he seeks is just compensation, not payment out of guilt," Kypreos, a law student, declared.

"The Episcopal Church has been part and parcel of our American racist society," Dean Frederick B. Williams of Inkster, Mich., newly-elected president of the Union of Black Clergy and Laity, warned. "We have gathered here at the eleventh hour to press this church on issues that concern the survival of us all . . . We must risk ourselves for freedom and for faith."

### An Episcopal First

Later in the day, the House of Deputies allocated \$200,000 to the black organization, thus making the Episcopal Church the first major denomination to offer money or recognition to the group. This action was later approved by the House of Bishops.

The resolution voting the money stated that it would not come from the \$9 million special program set up at the Seattle convention. It specified that the money should be used for "national black community development," but it did not state exactly how the funds were to be raised.

Williams, head of the Episcopal black group, said: "It is a wonderful thing that the Episcopal Church has at last come to grips with the racial question."

Bishop Stephen Bayne, deputy for program of the national church, said; "What was done today was more than any simple allocation of money. It shows that the Episcopal Church has confidence in its black clergy, and for us that is a very important matter."

Charles F. Bound, New York banker and member of the Executive Council said that the church needs to explore the leadership of the black organization, adding; "I think we'd find it Christian and committed. I'd like to give them the seed money to see if they'd do a whale of a better job than our own ghetto

investment committee." This was a reference to a program of the council which invested in black enterprises in several cities in which the banker played a leading role.

### URGE AMNESTY IN DRAFT CASES

★ The House of Bishops, before adjourning, urged President Nixon to grant amnesty to young men who defy draft laws in an expression of their Christian convictions. The bishops also called for an end to selective service, saying it deprived persons of their freedom and "undermined the morale" of American youth.

The resolutions were not considered by the deputies since that house has adjourned before the bishops acted.

Earlier in the week, two absent without leave service men appeared to protest the Vietnam war. They set off a demonstration, which began with a procession around the auditorium to the platform by some 30 anti-war representatives carrying banners and decorated crosses. They expressed approval and pleasure that so many people in the audience backed them.

The appearance of the soldiers wound up a session at which speaker after speaker, mainly youths, spoke against the Vietnam conflict.

"It is time our government leaders lived up to their promises and got the U.S. out of Vietnam," declared Christian Andrews of California.

The Rev. John C. Fowler, a deputy from Arizona, said he was a wounded veteran. "The church must protect the individual conscience, or she is standing on eggshells . . . State idolatry has been the most beastly sin of the 20th century."

Because of the format of the meeting, there could be no legislation on these matters.

# OPENING ADDRESS AT CONVENTION II

## A CALL TO THE PEOPLE OF GOD

By John E. Hines

*Presiding Bishop*

SOME PEOPLE are leaving the church — this church—some because they despair of the church ever becoming an effective agent for change in the world — and others because, as they say, the church has foolishly jettisoned her God-appointed role of the redemption of persons in favor of an all-out thrust in the field of social and political manipulation.

We are meeting at a time when real people — most of them absolutely sincere (though not always well-informed) raise questions about program, and priorities, and the efficiency of administration, and the wisdom of goals, and the proliferation of personnel in the “bureaucracy” of the national church. Even the pointed suggestion (resolved by one small dissident group) that the Presiding Bishop be asked to resign, is not so “way out” when viewed in the perspective of our uncertainty and anxiety and unrest.

I might say — without trying to appear “flip” —that the idea of having the Presiding Bishop resign is not a “first” for that dissident group. You may as well know that the idea came to the PB long before it received such publicity. In fact, it came to the PB from the PB! And while this may disappoint some, and please others, I will tell you that I am not resigning — not right now, anyway. And this is not because I am so confident that this church has the best PB possible. Surely God can do better than this by this church. But I am not resigning because I am hopeful concerning this church. And because I feel that (despite some mistakes, and stupidities — for some of which I am solely responsible) this church is growing increasingly responsive to God’s call — as it is transparently and powerfully being revealed in this staggering world scene.

Mind you — this is not due to the Presiding Bishop’s leadership. I wish I could claim it. Much of this heartening response, where its questing is sensitive, and bold and imaginative, and compassionate, is due to the willingness of men and women, ordained and unordained, young people and older people, black, brown and white of skin — to “discern the signs of the times,” to face the realistic possibility that time is running out for

the church to demonstrate convincingly her commitment to the servanthood for which she has been called, to look steadily and without despair at the beauty and majesty and terrifying judgment and healing compassion that is Jesus — and to say, not merely with easy words, but in terribly costly sacrificial deeds — “You’re the Christ!” “You’re the Son of the Living God!” “I believe— help thou mine unbelief!”

Now, some may say, “How can you claim that the church is increasingly responsive? It looks just the other way to us.” And so it may. And no one should fault you if you think as much.

### Unity is Emerging

BUT, I would point out that, for the first time in nearly a thousand years — the unity of Christ’s church is emerging as more than just a figment of dreamers. It is on the way to reality. Throughout their varied ranks — and amid their “denominational ghettos”—God is compelling Christians to face each other and begin, little by little, to grapple with the “gut issues” of unity — rather than wasting the rich moment with the peripheral matters that tempt churchmen to do nothing. In frequent and real-life encounter Christians are learning what other Christians are really like — and not just what their sacred documents say that they are. And what they are learning is oft-times shockingly contrary to what their cautious bishops and pastors have taught them in an era now remote . . . .

### Justice and Equality

A MORE CRITICAL issue with which Christians and this church in this time — must deal, is that of racial justice and equality for all. In this area the church has a primary stake. For unless the church — in the spirit of her Lord — is able to heal the wounded bodies and rebellious spirits of black people who have suffered frightfully in this country for nearly four centuries, she will have

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As delivered at the University of Notre Dame, South Bend, August 30, 1969, slightly abbreviated.

to give up her claim to world mission to which God has called her.

Some admonish us that it is both safer, and truer to the church's nature, for the church to take a cautious "wait-and-see" stance in this sensitive, explosive area. They could be right. . . . But when men are faced with the cumulative ferment of the frustrations and shattered hopes of human beings, who have seen wave after wave of well-meaning promises collapse on the unyielding reef of the white man's fears and self-regard, not to do anything except "wait" is to invite disaster. And to adopt the tactic of containment and suppression is to compound an already frightful human tragedy.

I am not trying to play "Pollyanna" in the midst of destruction but I can honestly say that I can see some progress being made in this critical area. If nothing more, the churches are beginning accurately to assess the facts. Even the small segment of pietistic isolationists in the church know that the problems of the races will not go away. And even though many of us had rather avoid the pain of being mixed up in the thorny and controversial confrontations, we can also see that it is the destiny of Christians not to withdraw but to hang in as best we know how, and to play out the whole skein of Christian responsibility and Christian compassion, "Come what may, and cost what it will." . . .

It is so difficult for most of us in this white-dominated, upper-middle-class, fairly well-educated, fairly well-heeled Episcopal Church to put ourselves in the place of a people whose skin is darker than ours, whose cultural lenses are narrower than ours, whose chances for self-determination and widening responsibility are less than ours — that when they seek what is justly theirs, sometimes with a militancy and a stridency that offends our middle-class values, we learn to our discomfort that our commitment to Christian love of our neighbor — is purely cerebral! All too often we discover that we do not love black people in the flesh. . . .

### Demand of Jesus

SOME APPEAR to think that the national church — or much of her leadership — is too preoccupied with the social and political manifestations of today's revolutionary dynamic which is challenging social patterns and threatening ancient structures.

Some foolishly imagine that to pursue so vehemently the cause of social justice — both domestic and international — is to delegate prayer and the

sacraments and evangelistic outreach and personal salvation to a secondary place — thus depriving the church of her appeal to men's hopes.

I say — don't be taken in by any such pious clap-trap. No one can pray with integrity while, heedlessly, human dignity is being denied people because of the color of their skin.

No man can with humility receive the sacrament of broken body and poured blood of Christ while men, women and children are denied open access to decent housing and jobs and the right to self-determination — because of the oppressive character of political and social structures in which we find it convenient to acquiesce.

One of the most devastating judgments of the New Testament is the admonition of Jesus — and applicable to all religionists —

"So, if you are offering your gifts at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go, first be reconciled to your brother, and then come and offer your gift." (St. Matt. 5:24)

### Church Divided

AS YOUR Presiding Bishop I am deeply troubled by the divisiveness which has appeared in this church—some of it in forms so uncharitable, and with expressions so vitriolic, as to cause outsiders to murmur, "How those Episcopalians hate one another!" Mind you, I am not one who thinks that all conflict is wicked, or that confrontations are necessarily destructive. I am certainly not one who regards the absence of differences in the church to be a blessing. Nowhere can I find that God calls us to conformity of opinion or of point of view — but rather to openness both of mind and heart in the pursuit of truth, and in commitment to the spirit of mission as we find it clearly discernible in the life, death, and resurrection of Christ.

There is a present and, I fear, increasing danger of polarization between those in this Church who would emphasize mainly the vertical dimension of our faith; and those who insist on a radical re-structuring of the church's ecclesiastical and social orientation that she may retain her saltiness, thereby giving flavor to human existence. The tragedy of the situation is that neither posture is necessarily antithetical to the other. In fact, both represent essential elements of New Testament Christianity—and a part of the meaning of "Church" is that it is a community which is able both to understand them, to synthesize



them that the church and the world may be renewed through them. I believe that the theological questings, and the radical relevancy factors — which, at times, appear to part the seamless garment of the Body of Christ can — and must be — contained within the church. And I honestly believe that to grow bitter in theological debate is a more grave heresy than the out-right denial of an accepted doctrine. But it will not be easy — and it cannot be left purely to chance or circumstance. It will require of each of us — from John Doe in the pew clear down to the Presiding Bishop — the kind of self-discipline that cultivates — a willingness to listen, admitting that God's truth may appear in the most unlikely places — a dedication to securing the facts of a given situation — a reluctance to make a judgment concerning the motives of people, especially those with whom we differ — a self-candor, and brutal honesty, which will remind us — even in our most ecstatic moments of conviction — that we may be wrong, and finally, a resolution to “preach not ourselves, but Christ Jesus, the Lord.” . . .

We need to believe, in the depths of our souls, that God is greater than all the aggressions of human power; that the life of the spirit is more real than the technical mastery of things; that love is stronger in the end of the day than force or any violence. For what matters is not the assertion of this truth in rhetoric, but living by the power of such a faith in the sure confidence that God will neither disappoint nor betray those who trust him!

At the General Convention which met in Seattle you designated the Presiding Bishop the chief pastor of the church. And it is from the pastoral perspective — however inadequate my own grasp of it may be — that I wish to close this address.

For I am appealing to the whole of this church — through you as its representatives — for a courageous and gracious will to unity which can gather up the fragments of our dividedness—and dissolve their sharpness in one-ness which honors Christ Jesus, and — by the power of the Holy Spirit — may help to heal our broken world.

I am not asking that we evade the great and central issues. We will only dishonor our Lord if we retreat before the pain of sharing the crucifixion with which man's inhumanity too often serves his fellowman. But I am asking — because I think Christ is asking — that we lose not people amid the causes. And that we be resolved that where we may discern — or where others may claim — that the zeal of our righteousness may

hurt even one of God's least ones, or shatter Christ's body on this earth, that we seek another way.

### Counsel Together

I AM ASKING the white majority to seek a more comprehensive justice than that which our whiteness is inclined to try to dictate. I am asking the black and brown minorities not to settle for a self-determination which, though it may rightfully enhance the beauty of their racial integrity, separates them from their brothers in Christ.

I am asking a wholesomely-impatient and highly articulate younger generation to reach out and touch hands and hearts with an older group which would prefer to share your world — but is either too ashamed or too proud to let you know it.

And I am asking men and women, fathers and mothers — like myself — to cast away any pretense to superior knowledge or experience — and to say to young people, “It is either with you — or not at all for us.”

I am asking the people of this church — black, brown, white, young, old, unordained, ordained — to resolve to move forward together — as people to whom God has committed the perilous ministry of servanthood and reconciliation—and for whom in Christ Jesus — he gave his life. . . .

We shall counsel together under God — and may all that we say or do be accounted by him as a good word for Christ Jesus!

## Miraculous Convention

MOST PEOPLE, bishops, deputies, additional representatives, visitors, left GC II in an ecstatic mood — also exhausted. Something of its accomplishments are recorded in this issue. The spirit of the whole affair is briefly stated in the despatch from Robert Curry on page three. At press time word is also received from Editor John Krumm who calls it “the most miraculous convention in the memory of any of the deputies.”

Earlier in the summer we announced that coverage of the convention would be in successive weeks. John Krumm's appraisal will be in the next issue.

Also a full report of accomplishments will be reported then; what was done, if anything, about liturgies; deployment of clergy; three-man presidency; non-urban areas; advisory council on theology; diocesan boundaries — you name it.

What you can learn from this number is what has been done about the black manifesto and a number of other hot issues.

# Setting the Scene at GC II

By William B. Spofford Jr.

*Bishop of Eastern Oregon*

★ When the microphone was grabbed in a plenary session during the middle of a pedestrian and redundant presentation of clergy deployment methods, the agenda of the Special General Convention changed. Charles Muhammed Kenyatta, Baptist minister and a representative of the Black Economic Development Committee, backed by members of the Black Union of Episcopal Clergy and Laity and a radical caucus of Episcopal youth, led the confrontation. A pro at his trade, Kanyatta had the convention up-tight in short order. They talked of issues of priorities — race, war-peace, open society — over against house keeping for the church.

After two days of meeting, often in work discussion groups, sixty in number, it is difficult to enter any session without seeing that in back of all things is the reality of the priorities expounded from the seized podium. The demonstration lasted for about twenty minutes, after Bishop Hines asked for a vote of the delegates to allow the demonstrators to present their point-of-view.

A moderate group of Episcopal youth, while supporting the priority requests of the radical group, organized to keep the "action" within the legal and constitutional channels.

Since then, all sorts of "caucuses" have been called. By the women, by the peace forces and, following an evening presentation on mission, John Coburn announced: "There will be a caucus of all Japanese clergy at 10 p.m."

★ The session on mission on Labor Day evening, which featured four speeches by the Rev.

Donald Hungerford of N.W Texas; Oscar Carr of Mississippi; Louis Willie of Alabama and the Rev. Jesse Anderson, Jr., of Philadelphia and the Union of Black Clergy, showed that the art of oratory is not dead in General Convention. Following the presentation of Carr, a Mississippi cotton planter from the Delta, who hit the stereotypes that most of us have about people so adjectively described, brought forth a standing ovation. Describing the mentality of racists he has known, he urged, "The church must not pity him — the racist — but somehow must love him and set him free. . . Instead of demanding what the Christian can do, we should be asking what the Christian can be."

In introducing one of the speakers, John Coburn announced that Charles Willie of Syracuse University and the Executive Council could not be present so his brother would present his paper. "The words are those of Charles and the voice is that of Louis. Ladies and gentlemen, I give you the Willies." Dr. Willie's paper said the nation lost its opportunity to unite the people first when it was founded and second at the time of the Civil War. He warned that "racism is about to get the better of this nation . . . Once more the nation's unity is threatened. This time we know the issue is race."

★ The long Labor Day weekend left some people short on liquid refreshments, and ice was often in short supply.

★ At this juncture, two days after the start of the convention, most people feel that they have been involved for a week.

★ At a caucus of the Episcopal women delegates, it was sug-

gested that, as their demonstration, they might all enter the House of Bishops and sit on the lap of their Rev. Father in God.

★ Most delegates report that the work-committees, involved in discussion and listening to each other, seem to be moving along. There is some grumbling that some persons dominate the group and that others aren't being heard — while some just don't like them for fear that the business of convention won't get done. The groups were set up by computer so that most groups have a broad representation of three bishops, twelve clerical and lay delegates, plus representatives of the ladies, the youth and minority groups. Often these groups take polls on issues to get the sense of the meeting, although these are not decision-making votes and have no legislative validity.

★ Notre Dame is a big campus. A magnificent new library building with a handsome mural dominating its front even overshadows the football stadium. It takes about twenty minutes to stroll from the dining area to the meeting hall. The food is abundant and getting to it involves quite a wait in line.

★ The offering at the opening eucharist was for the victims of hurricane Camille which wiped out many church operations in Mississippi. Bishop Allin of that diocese did not make it for the opening of the convention because of emergency pastoral and administrative duties in the wake of the storm.

★ The Union of Black Clergy and Laity have a trailer as headquarters just outside of the Convention Center. It is a bustling, busy place, exuding a lot of determination.

★ The House of Deputies approved agenda No. 1 after a vote by orders. They had a tough



time getting a decision because the diocese of Lexington requested a vote by orders. This was done by computer and Hal (cf. space odyssey 2001) tried to take over the convention and refused to function and return a decision.

The president of the House of Deputies, the Rev. John Coburn, presides in a flaming red doctoral gown, and he does so with authority and dispatch.

★ Inevitably, one reminisces about Knute Rockne, the Four Horsemen and big-time football at Notre Dame. As the Convention opened, the weather was hot and harried, humid and hectic, but the attendors seemed in a give-and-take mood.

The formal sessions, plus the initial celebration of communion, were in a basketball court, with banks of colored seats giving a psychedelic background. The additional delegates — youth, women and minority representatives — tended to dress with similar color and, visually, it is one of the more colorful gatherings of the church in our day.

It was discovered, very early, that Ara Parseghian, coach of football at N.D., has Indiana license plate, No. 1.

★ At the opening service, the Presiding Bishop moved most people with his sermon (see page six). So much so that, following it, a great many clapped. Overheard was one lay delegate: "My priest so often preaches on confrontation with love but this is the first time I've ever experienced it."

★ The special committee on agenda presented its work precisely and carefully. As so often happens, in this age of McLuhan, it was difficult to see the slides which were backing up the verbal statements.

The House of Bishops, with a gentle and humorous dissent by

Bishop Moody of Lexington, voted to ride with agenda proposal No. 1, which would call for the involvement of the additional representatives in GC II. His dissent was on the basis of constitutionality. Bishop Thornberry, chairman of the agenda committee, had pointed out, however, that in the past, the triennial members shared sessions of the General Convention; that representatives of the automobile industry shared in the information and discussions at Detroit; and that there was logical precedent for having extra-persons involved in the deliberations of the General Convention.

★ When asked to bring a member of the minority group, the Diocese of the Dominican Republic brought along a white priest.

★ A Gathering Place, featuring the social amenities, and live entertainment, features colorful banners, friendly folk and a place to shoot the breeze. At the opening reception, Torch, a large and swinging group of church

youth from the diocese of Ohio, had everyone singing and sharing. They had practiced all summer by sending groups to Alaska, the Pacific Northwest and to California on tour-mission.

★ Dean Royster of Northern Indiana, coordinator of arrangements, points out that, in his estimate, the cost of this convention is one-third to one-half less, due to having it on the campus.

★ Both houses voted to add six members to the 47-member executive council. Four will be from minority groups, with two chosen by the black organization of the church. The other two must be between the ages of 18 and 20.

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# Reflections on Some Recent Lunacies

By George F. Tittmann

*Rector of St. Mark's, Berkeley, California*

ONE IS STRUCK by the extravagance of utterances being heard all over the world since our moon landings and return—"greatest thing since creation," etc. You name them and keep up a list.

How come these lunacies?

1) The technological mind tends to see crisis, defeat, advance, etc. in terms of skills.

But, is this really the extent of this breakthrough? What is the actual difference between the first flight by balloon, the first by plane, the first sub-orbital unmanned rocket, the first manned flight in orbit, the voyage around the moon, the descent to within ten miles of the moon surface, and this landing and return?

Once man got off the earth into the air, just what distance from the earth's surface marks the real breakthrough event — 5 feet, 70,000, 200 miles, 250,000 miles, X light years? Are these not all simply magnifications of skill in the harnessing of our ascension and travel power? Vastly impressive, awesome, thrilling, yes — but really one of mankind's great forward steps?

2) It would seem that better explanations of the exultation and rhapsody connected with this flight must come from deeper in man. Let's consider two:

● There lie still smoldering within modern men many ancient feelings — call them superstitions if you will — about the magic and mystery of the moon's influence on human life. The beliefs about the moon's power over mortals have a long and universal history. Telescopes and radar have done much to sober them up a bit and clear them away, but this actual moon walk pushes the dispelling of these primordial feelings to a new stage.

When we hear from more credulous peoples that now we are all in danger of plagues and monsters from the moon in its anger, or from an outraged deity, it is from this kind of enslavement to a very ancient mystery that we feel subliminally freed. One of man's immemorial enslavements, to superstitions about the moon, has been lifted. Certain kinds of religion are threatened — but perhaps it's astrology that has most to fear from this technological unmasking of the dark powers of the heavens.

● Another highly symbolic and most powerful image is man's yearning to be free from earth,

from its toils and sins and limitations—ultimately from time and death. Man has always, will always, long for what releases him from the ties to earth — flight into freedom, ascension to the divine. Now we have actually set foot on another heavenly body, and have returned to our earth-home safety. So we have broken the binding symbols of enslavement to earth, while at the same time proving our ability to come home again where we somehow know we really belong. We have accomplished an escape into super-terrestrial dimensions — suggesting all the dilemmas and pains of this planet — and yet are not lost to our familiar homeland. That we can journey beyond our prison strikes in a deep symbolism of liberation, and our return speaks of rootage and security in the familiar. All kinds of refreshment of hope seem symbolized here.

● There will be many a reminder in the days to come, when the learned and the thoughtful begin to publish, of how this is after all perhaps not the most significant breakthrough in human skills. Tool-using, the taming of fire, the discovery of agriculture — these are surely greater moments — just at the skill level — in the progress of mankind.

● And there are other turning points which we must not forget — for instance, that time, probably lost to all possibility of record, when an anthropoid said to himself, "Well, look at me, I'm here" — the moment of self-transcendence when thought entered the scene. Not only "Here I am," but "Here I am saying 'Here I am.'"

● And there will be many, like ourselves, who have even greater crises to nominate for note in the human story.

When man declared "I'm going my own way" — the battle cry of freedom; the fall into sin — and out of dreaming innocence into the path of maturity — and redemption.

Also, that moment when one man reversed creaturely defiance, chose love even unto death, ended a sinless human life, and said "It is finished." No, Billy Graham — not Bethlehem and Easter. Being born, of itself, was only the setting of conditions; resurrection is something God can do anytime to anyone; but this taming of human nature's rebellions by love, clear through torture and to death, this atonement a breakthrough, the breakthrough.

When on the cross Jesus the Christ re-perfected human nature and turned creation to its healing, that, would we not have to say, we Christians, was the moment, the greatest victory since creation began?

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