

# The **+** WITNESS

II SEPTEMBER, 1969

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NEWS of GC II: --- John M. Krumm; Robert  
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Press Office of the Executive Council

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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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### GC II Deals with Other Matters After Debates on Manifesto

**By John M. Krumm***Rector of Church of the Ascension  
New York*

★ After the emotional exhaustion of the debates on the response to the black manifesto, the convention turned with an air of anti-climax to other matters, not less important perhaps because they were less newsworthy and less charged with tension. A first step was voted for a new clergy deployment system with authorization given for establishment of a New York office and for a data bank computer. Account was taken of men who wish to combine a ministry in the church with continuing secular employment, and changes in the canons to make this easier to do were voted. Major medical and life insurance coverage for the clergy was authorized, based upon a plan presented by the Church Pension Fund. Assessments for this purpose will begin to be assigned effective January 1, 1971.

Overwhelmingly defeated was the proposal to establish an advisory council on the church's teaching. One deputy was blunt enough to announce that he wanted to be free to teach and preach whatever he understood to be "the Catholic religion" without any interference from an 815 Inquisition or Holy Office! That this fear was wide-

spread even among quite sophisticated deputies was shown by the outspoken opposition of Professor Massey Shepherd and Professor A. T. Mollegen. Apparently we are going to live for an indefinite future with our present theological confusion and permissiveness without any effort to confront it seriously or to reduce it to some sort of order or pattern.

On two matters the convention felt the heavy hand of the establishment — one was theological education and the other was liturgical reform. An effort to broaden the membership of the joint commission on education for holy orders, presently including only one member of a theological faculty, and to provide for confirmation of the membership by the General Convention was decisively turned down. Apparently this is to continue to be the preserve of a rather elite group of congenial experts, even though it promises to have enormous power over the theological schools of the Episcopal Church. The House of Deputies also refused to concur with the bishops in permitting a wider use of liturgies from other parts of the Anglican Communion in the "trial use" period. Dr. Shepherd raised the alarm that such extension was likely to prove "confusing"

— as if all experimentation with liturgy is not confusing, and although many deputies were probably unhappy with the Trial Liturgy they were loath to fly to worse evils they knew not of. The proposed trial use of the COCU liturgy was also challenged, but survived by a handsome majority. After Dr. Shepherd's superb conduct of the House of Deputies' devotions, one deputy declared that perhaps if Dr. Shepherd could read the Trial Liturgy on a tape more people might be converted to it! His choice of devotional passages from the gospels was faultless, and his prayers — even though they addressed God as "You"—were supremely moving and searching and timely.

One general observation of the General Convention of 1969 — the old lines of division and difference in the Episcopal Church have been swept away and a certain confusion and disorganization is the result. The tightly organized minorities — Anglo-Catholic and Liberal-Evangelical—once kept things in line, imposed a pattern upon the always potentially turbulent House of Deputies. Now the issues lie elsewhere, and except for the blacks, who did not demonstrate any very smooth organization either, no one really knows where responsibility lies.

There was in addition an appalling amount of carelessness and clumsiness by some of the secretarial assistants and com-

mittee chairmen. The platform group were almost entirely new to their tasks — president, despatch of business and parliamentarian. All of this made the business of the house somewhat less crisp and brisk than it has sometimes been. But who cares if a revolution is not crisp and

brisk? And the patient and deliberate style of Dr. Coburn in the chair and the quite unusual competence of Hugh Jones of Central New York at the helm on despatch of business deserve highest praise. This was a convention for the history books. How can Houston top it?

voted down with a roar of voices when questions were put to vote.

So who got what?

If my sense of what I hear is still good, the blacks got more than they ever expected to get. They shot for the sky and overstated their case, knowing from the past that to ask for reasoned judgment would probably get them little or nothing. You gamble when you overstate your case, but at times you have to do it and take the risks involved. The risk was taken, and convention cut through the over-weighted words and phrases, and made a break-through to lead the churches of the nation.

Convention got the satisfaction of knowing that it could face the issue — and many delegates did more soul-searching during the week than they had done in a lifetime — and take the gamble to invest in a group about which it knows little as to composition or program. We did not withdraw — we did not stand still—convention revealed the courage it was not sure it had. The question will not be: will it pay off? It has payed off in the single accomplished fact that we listened, cut through much of the verbiage and came to a decision which is helpful to God's people — more than in terms of dollars.

The youth got more than it expected. It was heard and given a lot of time. In work committee sessions, young people had their say and were listened to carefully and with patience. Youth was given time in a busy agenda to present their views on the war in Vietnam; to present two young men who are AWOL from the armed services; to conduct for three and a half days a "memorial" service in the gallery by reading the list of the war dead in Vietnam. Convention passed legislation whereby youth will be elected to the Executive Council. Many deputies went to

## Life Will Never Be The Same Again After Special GC II

By Robert L. Curry

*Headmaster of Lenox School*

★ When one walked into the House of Deputies of a morning, one never knew what "special events" — not scheduled on the agenda — would be enacted before the end of the evening. From the "takeover" on the second night of convention by Kenyatta and his demands for rep- arations, to the final evening when the young people turned their backs on the House of Deputies for refusing to pass a resolution regarding "sanctuary", this convention was filled with events bearing upon discussions, debate, and decisions — it was power-packed, and the convention spoke its mind.

This was a turning point in the history of our church, and never underestimate what happened at South Bend. As a national church, we are represented by people from all parts of the nation, all points-of-view —almost, and to go as far as we went in a time of rigid polarities was no mean feat. Unless you sit in the House of Deputies, and listen carefully day-after-day, you don't sense the many currents making up the stream of this legislative body.

I am sure that what helped deputies to face the issues this year was the additional repre-

sentatives who were in our work committee sessions — this was a new dimension to General Convention which helped to create attitudes and to change them. On a poll which was taken at the end of the session, the deputies and additional representatives were 5-1 in favor of this representation and the contribution which they made. For some reason which I cannot fathom at this point, only 13 bishops out of about 58 responding to the poll were in favor.

The greatest problem for this General Convention was the press. What happened was not accurately reported and often not the sense of the meetings, and all delegates in both houses of the convention have their work cut out for them to try and explain and interpret what actually happened.

The single most important issue as the whole church now knows was race. The House of Deputies took the better part of three days on this — some thirteen hours to pass four resolutions, and staying in session until after midnight on Tuesday of convention week. Let no one talk about a lack of concern about this issue. Hundreds of deputies at their places for four and a half hours on Tuesday night to face this issue, and all attempts to side-track it were



youth's "happenings" after sessions were over at the end of the evenings. Even when youth turned its back on the House of Deputies for not passing a resolution favorable to the idea of sanctuary, it did not turn off the deputies.

The women were heard and indeed this was good preparation for Houston if they are seated, and I cannot conceive that we will ever turn the clock back on this one by 1970, for we saw what they contributed in the work committee sessions at South Bend.

So what's next? From now

through Houston many will watch to see if minority groups and youth will be as responsive and responsible as convention was — we acted with a sense of responsibility, and the burden of proving that we did a good thing now moves over in some degree to others in a way which was never done before.

It is a short time to Houston and there is much to be accomplished — we are in times of much movement — the chances are good that when Houston is concluded the face of the institutional church will be changed, and marks of the Spirit will be shining through.

was felt about them. It will come up again in Houston in 1970.

The methodology of the convention, involving work discussion groups on major items, seemed to win the favor of the deputies and they expressed warmth towards the idea of confronting the special delegates from women, youth and minority groups to hear and confront. The bishops were less sanguine about the method, according to a evaluation sheet. Much of this was due to the fact that, when the issue of the black manifesto and the church's response to it came up in the nature of the Executive Council's report — which became known as the Coburn report, since the president of the deputies had chaired the council's committee which drew it up — the deputies had to battle it out and little business could get over to the other house.

This was symbolized in the Wednesday morning session, when the tired deputies were informed that message one from the bishops was to inform them that a Bucharest statement on relations with the Orthodox had been approved. The statement had originally been proposed in 1935 and, because of political factors in Europe since then — war, revolution, invasions, political instability, etc. — it could not come up until now. The incongruity drew a big laugh from all.

★ After the House of Bishops voted the compromise resolution on the Coburn report, Mrs. Sallie Eckert of Birmingham, Michigan, staged a demonstration of her own in the house. She interrupted the Bishop of Georgia in mid-speech by seizing a microphone. After the P.B. ruled her out of order until the end of the items in hand, the house voted her permission to speak. There was some feeling

## Setting the Scene at GC II

By William B. Spofford Jr.

*Bishop of Eastern Oregon*

★ This has been a convention of great confrontation, agony, wavering, fear, reaching out and some expressions of love. The issue, of course, was colored black and white, and the "damned if you do and damned if you don't" focus was money to the Black Economic Development Conference. Never, perhaps, have parliamentary snarls been greater; parliamentary maneuvering more in evidence; and, in most cases, honest efforts made to listen to the crisis of our time. On Wednesday morning, Sept. 3, the House of Bishops adjourned to listen to the debate in the House of Deputies since the feeling was that such a critical issue could not be fought on just one floor without both houses going through the same feelings of pain, confusion, trepidation, anxiety and hope.

The black caucus cried, most eloquently and powerfully, "trust us, brothers"; the white majority felt under the gun. Words were heated and feelings were high. Somehow, as he

will, the Spirit blew and a compromise solution came out.

In the house of bishops, Bishop William Moody of Lexington, and Bishop Robert Brown of Arkansas, were movers to concur with the resolution of the deputies. This was done after a last effort was made to give \$200,000 to the BEDC directly as a sign of trust in the church's black members, whose efforts in the convention were primarily led by the Rev. Paul Washington of Philadelphia, who had been chaplain of the house at the St. Louis convention in 1964; Canon Junius Carter of Pittsburgh; the Rev. Joe Pelham of Detroit and the Rev. Jesse Anderson Jr., of Philadelphia.

There seemed to be a general feeling at the close that the reality of the racial crisis, and its agony, had hit in a gutsy way to most of the participants. All knew that there was a job of education and interpretation confronting them at home.

Much of the house-keeping business of the church, such as clergy deployment and restructuring, was looked at but, given the main item of business, little

that permission should not be granted but Bishop Campbell of West Virginia said that the house had "been subjected to all sorts of interruptions and demonstrations and we ought to give her the same courtesy we've given others".

Mrs. Eckert said: "It's hard to find words to the kind of outrage that has gone on here this week. You lost hope. You let us down. You rubber-stamped the incredible action of the House of Deputies by refusing to openly grant money to black development movements and failed to show trust or love to blacks. The House of Bishops has been replaced with another IBM machine. I have no voice. You presumably speak for me. But you apparently were afraid you were going to be hurt. You kept saying what will people back home think. You were called to lead people back home. But you have abdicated your responsibility."

★ The Gathering Place, which featured classical guitarists, folk singers, and lots of relaxing discussion, proved a popular item. Each night, the youth delegates would have a discussion on some issue pressing to them, such as the draft, war and peace, race, and always concluded with an agape eucharist of one type or another.

★ Each morning, the coalition of youth and blacks put out Issues, as was done by others at Seattle. It challenges, pushes, probes and prods — and people read it.

All of Tuesday was involved with backing-and-filling parliamentarily in the House of Deputies. At one point, such a snafu developed that all items were tabled and a new start ordered. The only issue of the day was response to the black manifesto and the giving of \$200,000 to the Black Economic Development Conference.

★ The House of Bishop approved: A proposed new type of life and major medical insurance for clergymen and lay workers in the church, to be mandatory on all jurisdictions on January 1, 1971. One of the appealing features of the plan, according to many bishops, was good coverage in the psychiatric field, which is turning out to be a most costly item in the pastoral care of clergy.

Gave permission to ordained clergymen of other denominations to read morning and evening prayer in Episcopal churches. An amendment to allow them to pass the chalice at holy communion, with the consent of the bishop, was narrowly defeated.

Because of the debate on the black manifesto in the House of Deputies, however, the bishops had to sit tight on their legislative schedule and preoccupied itself with its committee meetings.

★ The Notre Dame football squad is practicing out back of the conference center. The field is enclosed by curtains, presumably because of fear that many deputies and bishops, might be moon-lighting as scouts for their local universities. As a result, in order to see what N.D. is coming up with this fall, one has to stand on a hill and evaluate from a long way off. We did see five straight perfect field-goals from what looked like the 45 yard line, but the defensive line wasn't charging.

★ The bishops moved to evaluate the canons on remarriage after divorce in light of societal mobility. It goes to a study committee.

★ The Millard Sheets mural of Christ and history of the church on the library has Christ standing tall with arms up-raised. Outside the library door is a powerful sculpture of Moses by Joseph Turkolj. The patriarch-

prophet stands with his right arm holding the tablets and his left arm raised with index finger pointing high. Bishop Brown of Arkansas, who claims the "Razorbacks" may be tops in the country this fall, reports that, in Notre Dame, it is said that Christ is shouting: "We score again", and Moses is shouting: "We're number one". A black delegate reported, however, that Moses seems to be saying: "Up against the wall."

★ Starting on Tuesday, the Episcopal Peace Fellowship, coordinated by Nat Pierce and Lyle Grosjean, started a peace service-vigil by reading the names of the Vietnam war dead quietly in the galleries. A quiet, colorful and prayerful demonstration on the issue was held on the podium, introduced by Bishop Myers of California, and during it two absent without leave service men, Louis Jones, marine corporal and Vietnam veteran, and airman Louis Parry, were introduced to the convention. They explained why, for reasons of conscience, they were AWOL and asking sanctuary. The youth delegates then surrounded them in the gallery, wearing blue armbands.

★ Indians got some attention at the convention but nothing to compare with the blacks. There is now an executive officer for Indian affairs at 815. Kent Fitzgerald of Arizona was introduced and will head up all matters having to do with Eskimos as well as Indians. He is of the Chippewa tribe and has served for 29 years in the U.S. bureau of Indian affairs.

★ And so it went. Did the church take a great step forward under the pull of the future or did it polarize itself. Some feel one way and some the other. Nobody, however, leaves South Bend with the feeling that they've been involved in a Mickey Mouse affair.

# EDITORIAL

## Miracle Convention of 1969

By John M. Krumm

*Rector of Church of the Ascension, New York*

GENERAL CONVENTION of September, 1969 at Notre Dame has been the most bizarre, the most boisterous, the most abrasive, the most emotion charged, the most strenuous, the most miraculous convention in the memory of any participants, and it has produced a spectacular and almost unbelievable positive response to the issues of America in the last third of the 20th century.

The climax came on Wednesday morning, September 3 in the House of Deputies when it was finally agreed to direct new money in the amount of \$200,000 to the National Committee of Black Churchmen — an ecumenical agency — for them to expend on projects which in their discretion seemed likely to promote economic self-determination for the black people of America in accordance with the guide-lines laid down at the Seattle convention. Among the guide-lines, of course, was a prohibition against grants to projects furthering the use of violence in social change. Although the press has been faulted for reporting that the convention bowed to demands for “reparations” and in effect made a grant to the Black Economic Development Council, organized by James Forman — it is no secret that the money will in all likelihood end up there — the convention’s actions must be accounted to be the most generous gesture yet made by any religious body in response to the black manifesto.

The reason for the decision must be emphasized and re-emphasized — it was primarily an act of trust in the black clergy of the Episcopal Church who believe in this movement as an expression of self-determination and who are most likely to be informed and sensitive in this area. That was the argument that moved the convention, and it moved many men who would never by any stretch of the imagination have endorsed James Forman, his words, or his deeds. It was in response to the emotional speeches on the floor of the House of Deputies by men like the Rev. Junius Carter of Pittsburgh or the Rev. Paul Washington of Philadelphia. The speeches,

made when it seemed on Tuesday night that no special new money for the Black Economic Development Conference would be voted, stunned the deputies who sat in silent disbelief at the bitterness of the black clergy’s disappointment and sense of betrayal. It must be acknowledged, however, that the black clergy failed, in the opinion of many convention deputies, in communicating their sense of urgency about the issue to the house. No black clergyman spoke in debate.

But the miracle convention of 1969 may claim that title not only for what it did — though that is reason enough — but for the character of the people attending, the mood of the participants, the revelation it has given us of what the Episcopal Church really is. It is not the right wing of the Republican party at prayer. It is not the comfortable upper middle-class version of respectable Christianity. It is the most diverse, motley, wildly varied group of human beings that could be imagined. Here were young people who cared enough to come and cheer and applaud, to talk and demonstrate, to keep close tabs on voting, posting occasional signs about deputations of whose vote they disapproved. One delegation who voted “right” received an ecstatic note from the special youth representative from that diocese — splendid in bare feet, a mountaineer hat and tattered jeans — saying, “We love you.”

The blacks came in large numbers and roamed the halls, proud to be a part of the decision-making process in such an obvious way. The protestors against Vietnam came and stood throughout the entire convention in a section of the balcony, quietly reading the list of Vietnam war dead, a sobering reminder of the background against which the church lives and prays and makes decisions in these days.

Perhaps the greater miracle is the reception these unfamiliar and surely often unwelcome visitors received. They were taken seriously despite their clothes and manners. They were listened to and they made an impact. A few angry shouts were directed at them, but the great mass of the deputies seemed glad for the signs of vitality and promise they brought with them, and they made an effort to understand which ought to be recorded as a remarkable achievement of the Holy Spirit. This was ac-



completed in part by the use of small discussion groups, called "work committees." But the camaraderie of the dining room and the easy informality and cohesiveness of the whole convention program and setting helped even more.

There is every indication that there will be even more excitement at Houston in 1970, and Bishop Hines deserves the church's hearty thanks for seeing the possibilities all this held and leading us into it.

## The Religious Situation

By Lee A. Belford

*Director Department of Religion, New York University*

FIFTEEN YEARS AGO we were in the midst of what we called a religious revival. Church attendance was increasing, contributions were rising substantially, new church buildings were going up all over the land, religious books were selling well, and talk about God was au courant. It was a time when Karl Barth and other "most quoted" theologians were talking about God's greatness, and man's littleness, of God's sovereignty and man's helplessness. Did this religious revival, if that is what it was, have any effect upon our society? Did it result in a deeper concern for the needs of our fellow men?

If so, where is the evidence? And what happened to all those who were discovering religion for the first time? The commitments of some were genuine and they are still with us. Others were self-centered and perhaps materialistic as they talked about what they wanted to get out of religion and they were disappointed that religion was no magical panacea. Others were unable to see the relationship between the worship of God and the cares and concerns of the world. Because they could not, the cares and concerns of the world squeezed out their so-called "religious faith."

The question is whether a person can be a good Christian and still have a care and concern for the world or whether one has to get rid of such a care and concern in order to be a good Christian. In speaking of the traditional position of the church, Gregory Baum, the eminent Augustinian priest said: "We tended to regard man as facing two worlds; on the one hand, the world of every day, the human world of personal and social history, and on the other, the divine world of the transcendent God, the merciful Lord who ruled human history. Here was a man and his

history, and there, over against man, was the Lord who had created and redeemed him."

We talked about God ruling human history, but ignored the world of those being ruled. We talked about man's creation as if creation were a thing of the past, forgetting that creation continues. We forgot that man grows and develops in a context of relationships, that redemption occurs in the midst of the world of which man is very much a part.

The concern with a transcendent God on a one-to-one basis did have an effect on personal relations. The parable of the good Samaritan taught its lesson well. There is a Christian obligation to aid the victims of brutality. For example, it was the Christian consensus when slavery was practiced that one should be kind to slaves. It was assumed and still is that charity should always be extended to the needy — those on the verge of starvation, those dying of disease, and that sort of thing. To help someone you know or know about who is in dire circumstances is considered virtuous and a virtuous act adds a jewel to one's crown in heaven. Poultices or at least band-aids are the stock in trade of practicing Christians and Christians have become skilled in binding the wounds of the afflicted. But what about factors in society that inflicted the ills? That was and is the blind spot.

Even though there is the consensus that Christians ought to help the beaten man, there is not a similar consensus in regard to the social factors that cause the beating. Slavery as an institution was upheld as well as opposed in the name of Christianity. The same can be said of laws opposed to discrimination on the basis of race and ethnic background. It is now commonly accepted that social security, wages and hours laws, child labor laws, and similar types of social legislation are for the common good. Did Christians, as Christians, agree that the legislation should be enacted? In fact, if one examines the social legislation of the last century or more it is difficult to see that Christian beliefs were of any significance at all. Of course, on a personal basis Christians knew they should be just in their personal dealings. There was a lack of consensus when matters of social justice were under consideration. That was quite another matter.

### Cushioned Pews

MANY PERSONS supported the church because it did not interfere with politics or social matters. They wished to be undisturbed in their



comfortable pews. The result was the stereotype of a congregation frozen stiff with respectability. The church was the place where you met the nicest people in town and a good place to know the right people if you wanted your daughter to make her debut. Certainly people like this saw no relationship between their Christian beliefs and the cares and concerns of the world as understood in terms of social involvement. Naturally they are unhappy that much of the clerical leadership is now concerned with social matters. After all, the clergy do not have to earn a living and they are paid sufficiently little that they ought to be humble and humility should lead to spirituality. They are unhappy that some of the laity should start talking in radical terms. It is not surprising that they should feel alienated by the pronouncements and action on the part of the leadership of the church, such as we have just witnessed at the General Convention. It would be surprising if their feeling of estrangement were not reflected in decreased contributions.

There are those who never had any strong ties to the church who are appalled at the social ills that are too easily tolerated by professing Christians. There is the obvious scandal of poverty in the midst of plenty with opportunities for growth and development for too many people simply stifled. They look at Christians still worshipping in a traditional fashion, using archaic words and thought forms and still talking of salvation as if it were a thing of the past. They ask questions of relevance and are not pleased with the answers they get.

### Church Will Learn

CONSIDERING these factors it is not difficult to see why we should be in the midst of a religious decline. Using the same categories that were used in talking of a religious revival, there are and will be fewer people attending church, less money contributed, fewer new buildings, and that sort of thing. Some of us still believe in the revelation recorded in the scriptures and in salvation through Jesus Christ. We still believe in the efficacy of the sacraments. We hold to our beliefs even though much of the criticism of the church is warranted. Some of us have doubts about our own beliefs. But the church can survive. It survived after Christendom lost over half its number in the eighth and ninth centuries and it can survive should there be a major defection in the twentieth century, if it is loyal

to its purpose. Its purposes can be clarified if the church listens to what is being said in the secular world. In that world there is talk about social justice. There is talk about man's capacity to change things, not just man's smallness.

There is a concern with the mystery that is inherent in every community of men. Attempts are being made to identify the agencies of destruction and the structures of healing. There is a concern with goodness in all of its ramifications. It is strange that the church should have to be taught these things, but it can learn. And we can hope that the twentieth century in what is left of it will learn to see these concerns in the context of God's sovereignty, his creation and redemption, and in the shared experience of the Christian community empowered by the Holy Spirit.

## Episcopalians Lead

REPORTING any General Convention is a tough job but it was particularly so with the South Bend affair. Robert Curry, John Krumm and W. B. Spofford Jr. have, we are sure, done an admirable job, so if you read this issue and the one that preceded you will have the complete story.

And for good measure we are also giving you the wrap-up story of the press office of the Executive Council. Repetitions there are in abundance but we are letting them stand, first because it is too big a job to eliminate them, and, two, because our three correspondents, as well as the official press office, all abound with enthusiasm over the accomplishments.

It is worthy of note that a week following GC II the general board of the National Council of Churches followed the example of the Episcopal Church by asking its member churches to raise "immediately" \$500,000 of "new money" to go for the economic development of black communities. It was also voted to raise "tens of millions of dollars" to be used for loans and grants to "disadvantaged" groups.

Bishop Hines spoke with great feeling and forthrightness about his concern for the divisiveness which has appeared in the church. Lee Belford deals with the same matter in the article above — which is our reason for printing it in this number.

Such a calm and reasoned analysis of the present religious situation will, we trust, change at least a few minds.

# Notre Dame Convention Broke Centuries of Tradition

We state on page nine that reports in this issue are often repetitious. The following account repeats much of what has been written by our correspondents in this and the I September, 1969 number. It is presented because it is a release of the press office of the Executive Council, making it as official as anything can be in the Episcopal Church.

★ The special convention, originally called to clear up business left over from its gathering in Seattle two years ago, concluded after having shattered centuries of tradition while pointing the church along hitherto unexplored byways of human involvement.

In the course of its week-long sessions the Episcopalians, among other things, became the first major American religious denomination to recognize the Black Economic Development Conference as a valid movement, offering "an expression of self-determination for the organizing of the black community in America."

And while rejecting much of the ideology of the organization's controversial black manifesto, the 800 or so bishops, priests and laymen who made up the body of delegates at the convention gave substance to their profession of recognition by committing \$200,000 to the ecumenical National Committee of Black Churchmen for community development.

Then, at their final meeting, both houses acted to make an additional \$100,000 available for similar work among the Indians and Eskimos of the nation, instructing the executive council to give top priority to such work in the 1970 budget.

But it was in the spirit of the convention itself, and the very nature of the priorities bishops and deputies gave to subjects

for deliberation, rather than the scope of substance or adopted legislation, that set this gathering apart from the sixty-three antecedent meetings of the church's supreme legislative body.

Presiding Bishop John E. Hines, said the South Bend sessions amounted to a "pioneering and monumental convention . . . which will take its place at the very top of such meetings of our church."

He declared that he believed that the delegates from both houses "have gone away with a new conception of what confrontation with the world truly means for the church."

The president of the House of Deputies, the Rev. John Coburn, concurred completely with Bishop Hines, declaring the convention had been "one of the most extraordinary experiences of our lives, occurring in a time of tumult in the world."

Both agreed, with countless others, that it had been the openness and candor of discussion and the willingness to accept concepts far different from anything seriously advanced in the past that made this convention unique.

Its essential spirit and coloration was to be found early, in the presence of the "additional representatives" who came as observers from 81 of the dioceses — observers with voice and vote in the plenary sessions and working groups. These included the youth, the minority representatives and the women, still substantially disenfranchised in their own communion. Their free participation in the discussion and voting of the working groups and plenary ses-

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sions, all agreed, had a profound effect on the ultimate decisions of the two houses.

It was in this surfacing of new and changed attitudes, affecting even the most conservative among deputies and bishops, which struck many observers as the single most significant fact of the convention — a willingness to listen, an openness to change, a susceptibility to persuasion on the basis of solid fact, offsetting preconceived conviction and prejudice.

It was reflected in the willingness of two traditionally conservative southern bishops to move to have their house concur with action of the deputies in accepting and adopting the report on which the \$200,000 appropriation for black community development was based.

### Young People Heard

And it was to be seen and almost felt in the seemingly endless series of caucuses and “happenings” of the youth and peace groups on the broad Notre Dame campus — open forums for the debate of a thousand issues within and without the scope of the convention agenda.

Much of the scheduled agenda was freely abandoned to meet situations and subjects as they developed out of the discussions of the working groups and the plenary sessions, with virtually all of the proposed legislation calling for restructure of the church going over to Houston, when the next convention will convene in October of 1970.

### Official Action

The primary actions of this convention, in the view of most, could be listed as follows:

1. Expansion of membership of the church's Executive Council by six members, to include two between 18 and 25 years of age, and four minority representatives, two of them to be nominated by the Union of Black Clergy and Laity.

2. Expressed confidence in the

Special Program, adopted in Seattle in 1967, providing substantial support for community organization among the poor and minority groups.

3. Commended the format of this special convention in combining conference and legislative sessions, including “additional representatives”, to the agenda committee in planning the convention in Houston.

4. Authorized the licensing of women as lay readers.

5. Authorized the liturgy of the Consultation on Church Union to be used with the permission of the diocesan bishop.

6. Directed a thorough review and updating of missionary strategy overseas, with special attention to Latin America.

7. Asked US and UN authorities to give supportive concern to Okinawa's aspirations for restoration of full citizenship status when the Ryukyu Islands revert to Japanese control.

8. Reaffirmed the church's previously-stated stand against capital punishment.

9. Endorsed the concept of a self-supporting ministry whereby ordained clergymen serve the church as volunteers while gainfully employed in non-ecclesiastical vocations.

10. Approved a mandatory group life and major medical insurance plan for all clergy and lay employees of the church, effective January 1, 1971.

11. Funded the setting up of an office to provide a central clergy employment service.

12. Appropriated \$10,000 to the joint commission of structure, half of which is to be used to determine standards for the viability of a diocese, and gave a go-ahead for the commission to develop proposals for major changes in the church's structure.

13. Endorsed a plan to hold General Conventions every two years instead of triennially after 1973.

Rarely has debate in either

house been as personal and at times bitter as some of the words heard in the House of Deputies, particularly at the first session when blacks led by Muhammed Kenyatta of Philadelphia, executive vice-president of Black Economic Development Conference, disrupted the plenary session and wrested the microphone away from scheduled speakers and in the process jostled Bishop Hines.

### Real Breakthroughs

Yet it was within the framework of such confrontation that the 800 delegates responded, as one of them put it, “out of understanding and love, rather than to react in anger.”

In voting the \$200,000 for the black community organization effort, the convention did require that the National Committee of Black Churchmen meet the criteria established by the 1967 General Convention for such allocation, including a commitment to non-violence.

While individual black clergymen and some others expressed disappointment and even “outrage” at the dimensions of the aid, the consensus among the majority of delegates and observers was that the Episcopal Church had taken a highly significant and precedent-breaking step in its action.

And, as one bishop, Bishop Roger Blanchard of Southern Ohio, declared: “If anyone had told me last May that these houses would take the actions they have here, I wouldn't have believed it.”

And, finally, as the convention closed with its final eucharist shortly after noon on Sept. 5, it had marked one final “first” — it had been the only time that a Protestant or Anglican denomination had ever held such a meeting on the grounds of this Roman Catholic university. It had been another small notch in the yardstick of ecumenical growth.



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