

The **+** WITNESS

I OCTOBER, 1969

10¢

Editorials

GC II Evades Description
On Theological Education

Articles

Ferment Over Format

William B. Spofford Jr.

Half Dead or Half Alive

Corwin C. Roach

NEWS: --- Executive Council Channels Funds
for Black Development. Young People and
Blacks Shift Agenda at COCU Conference

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning
Prayer, Holy Communion and Sermon. 11;
Organ Recital, 3:30; Evensong, 4.
Morning Prayer and Holy Communion 7:15
(and 10 Wed.); Evening Prayer, 3:30.

THE PARISH OF TRINITY CHURCH

Rev. John V. Butler, Rector

TRINITY

Broadway & Wall St.

Rev. Donald R. Woodward, Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11.
Daily MP 7:45, HC 8, 12, Ser. 12:30
Tues., Wed. & Thurs., EP 5:15 ex. Sat.;
Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays
MP & HC 8, HC 12:05, 1:05, 7:15 also
Holy Days (ex. Sat.); EP 5:10 (ex. Sat.
1:30); Counsel and C 10:30-1:30 daily,
and by appt.; Organ Recital Wednesdays
12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Wood, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.
C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

333 Madison St.

The Rev. John G. Murdock, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 a.m.
Wednesday 7:30; MP Monday-Saturday 9:15
a.m. Wednesday 7:15.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. Carlos J. Caguiat, Vicar

Sundays: MP 7:15; Masses 7:30, 8:45, 11:15
(Spanish), Bu Monday thru Wednesday 8;
Thursdays thru Saturday 9.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton,

Kenneth R. Huggins, Clergy

Lee Belford, Francis C. Huntington, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3rd
Sun) 11 a.m. Morning Service (HC 1st
Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's

most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD E. GARY; GORDON C.

GRAHAM; DAVID JOHNSON; HAROLD R. LAN-

DON; LESLIE J. A. LANG; BENJAMIN MINIFIE.



EDITORIALS: - The Editorial Board holds
monthly meetings when current issues before
the Church are discussed. They are dealt
with in subsequent numbers but do not
necessarily represent the unanimous opinion
of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; CORWIN C. ROACH;

BARBARA ST. CLAIRE; MARY H. SHEPHERD

JR.; W. B. SPOFFORD JR.



THE WITNESS is published twice a month by
the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square - 9th Ave. & 20th Street

HOLY COMMUNION - 7:00 a.m. MONDAY
through FRIDAY

MORNING PRAYER & HOLY COMMUNION
- 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER - 8:30 a.m. MONDAY
through FRIDAY

HOLY COMMUNION - 12 noon - MON-
DAY, WEDNESDAY, THURSDAY, FRI-
DAY

HOLY COMMUNION with Sermon - 11:15
a.m. TUESDAY

EVENSONG - 6:00 p.m. DAILY

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meekling, B.D.
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri.,
12:30 - 12:55 p.m.
Services of Spiritual Healing, Thurs. 12:30
and 5:30 p.m.

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector
Sunday Services: 8:00, 9:15 and 11:15 a.m.
Wednesday 12:10 and 5:30 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector
8 and 9 a.m. Holy Communion (breakfast
served following 9 a.m. service) 11 a.m.
Church School and Morning Service. Holy
Days 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Very Rev. Sturgis Lee Riddle, Dean
The Rt. Rev. Stephen Bayne, Bishop
The Rev. Donald D. Weaver, Canon
The Ven. Frederick McDonald,
Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.
11:00 a.m. Morning Prayer and Sermon.

Weekday Holy Comm. Tues. 12:10 p.m.
Wed. 8 a.m. and 5:15 p.m.; Thurs. 12:10
and Saints Days 8 a.m.

Church open daily 8 a.m. to 8 p.m.
Evening prayer Tues & Thurs. 5:15 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School
9:30; Morning Prayer and Sermon 11:00
(Holy Communion 1st Sunday in Month).

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP
11; Daily ex. Sat. HC 8:15, HC Tues.
12:10, Wed., 5:30.

Noted for boy choir; great reredos
and windows.

FOR CHRIST AND HIS CHURCH

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

Story of the Week

Channeling Funds for Black Development Met by Council

★ The black manifesto is a "white hangup" and Episcopal Church action in designating \$200,000 for black development to the National Committee of Black Churchmen (NCBC) — rather than to the Black Economic Development Conference (BEDC) — represented a "compromise," the executive director of the black churchmen said at the fall meeting of the Executive Council.

However, the Rev. J. Metz Rollins told the council that his organization would "reluctantly" serve as a channel of funds to BEDC, which issued the manifesto demanding \$500 million in reparations from white churches.

At stake is a sum of \$200,000 which GC II approved for black community development. Reports during the meeting indicated a general understanding that the funds would ultimately be handed over to BEDC.

Some doubts about that understanding as well as considerable opposition to funds for BEDC followed the convention. The council emphasized at Greenwich that the amount will not come from funds budgeted for the church's general program nor from pledges meeting diocesan quotas to the church's work.

Designation of the \$200,000 to

the black churchmen by the convention was contingent on Executive Council approval of NCBC as meeting the stipulations of the special program. The program favors self-determination for minority groups in using denominational grants but bars support of those agencies advocating violence.

The council members determined that NCBC "meets the criteria established in 1967 for programs of self-determination and economic development."

The action came after a lengthy discussion with Rollins, a Presbyterian clergyman. He explained the nature of NCBC, saying it provides "a platform for black churchmen. It is not a separatist organization... NCBC is committed to non-violence. I am a pacifist. We support the idea of self-determination, and support the idea of reparations."

Rollins also said his group was perfectly capable of developing procedures and guidelines to administer Episcopal funds.

But he added that he was surprised by the action of the special convention. He explained that he had understood the Episcopal Union of Black Clergy and Laity supported Episcopal recognition of and funding directly through the Black Economic Development Conference.

"We view your action at South Bend as a compromise,"

the NCBC leader told the council, "but we will serve as a conduit for funds if it is necessary but will do it reluctantly. It's your problem, not ours."

Rollins pointed out a difference between the "white and black perspective" on the manifesto. Referring to assertions that the document preaches violence, he said, "We feel the issue of violence is a smoke-screen. We did not debate the issue of violence."

Several times, the NCBC has expressed approval by the National Black Economic Development Conference at a Detroit meeting in late April. It was initially announced to the white churches by James Forman. Worship service interruptions and "occupations" of denominational offices followed.

The NCBC has pushed for National Council of Churches recognition of BEDC. Rollins and M. L. Wilson of New York, chairman of the National Committee of Black Churchmen, are both on the steering committee of the Black Economic Development Conference.

"We all along have viewed the black manifesto as worthy of support in principle," Rollins told the council. "We were delighted by the embarrassment caused by the confrontations. Most of us were kicking ourselves for not being radical enough. The manifesto has exacerbated the fact of the black-white crisis."

He said that the manifesto is

a "white hangup," not a "black hangup."

In a separate action, the council approved a special grant of \$10,000 from its Special Program for NCBC. It was for administrative purposes and has no relation to the \$200,000 grant.

Besides the \$200,000 earmarked for NCBC distribution, the South Bend convention also approved a drive for \$100,000 to be expended for Indian and Eskimo communities through the national committee on Indian work.

The council authorized a Church-wide appeal for the two funds, which are to be separated. Undesignated sums will be divided on the basis of two-thirds to NCBC and one-third to the Indian work committee.

An already existing panel of five bishops, of which Bishop Hall of New Hampshire is chairman, heading the drive was expanded to include five clergymen and ten laymen.

New Council Members

The council, acting on a directive from GC II, expanded its membership for the coming year by adding youth, Indian, Spanish-speaking and black representatives.

Named from the four categories were the following:

- Youth: Michael Simpson, secretary of the national Episcopal student committee, a student at Springfield College, Mass., and Jody Heinmuller, a seminarian from Easton, Md.

- Indian: Roger Campbell of Sissepon, North Dakota.

- Spanish-speaking: Leonardo Molina of San Antonio, a worker with low income Mexican-Americans.

- Union of Black Clergy and Laity: the Rev. Walter G. H. Jacobs of Brooklyn, N. Y., and Miss Barbara C. Harris of Philadelphia.

In other action, the council approved 16 grants totalling \$283,900 under the Special Program for minority groups and community organization.

Members were told that as of August 31, church financial re-

ceipts were \$766,710 behind the pledged quota based on 7/12ths of the annual pledge from dioceses. The figure was said to be normal for the time of year and 5 per cent ahead of last year.

Young People and Blacks Shift Agenda at COCU Conference

★ Any religious body growing out of the Consultation on Church Union (COCU) must have "soul" and "social action," 150 delegates representing nine Protestant Churches were told in Cincinnati.

The delegates, on special request from some young and black participants, shifted their agenda to include an unscheduled panel on the second day of their conference.

There were no confrontations, no demands for reparations. Instead, the young and the black made it clear that the union must have a strong — even stronger than now exists — commitment to social action if young and black people were to belong.

Paul Melrose put it strongly: "Theology without action is no theology at all."

The Union Seminary student demanded that COCU "come down out of the clouds" and "bring theology into the practical areas in which we find ourselves."

One example was support for the Oct. 15 "Vietnam Moratorium," he said. United Church of Christ representatives were offering a resolution supporting the protest, but it was not to go before the conference formally.

The national conference on program was the first of its kind in the ecumenical group's eight years of talks on church union.

Melrose was supported by Miss Leila Fenhagen of Washington, D.C., a student at Con-

verse College in South Carolina. An Episcopalian, she said: "Religion's ultimate concern is manifested in involvement in social action."

Their message seemed to be received without hostility or even strong objections by the vast majority of the 150 delegates.

Two black pastors and a black student hit the racial issue, and indirectly brought up the question of "soul" in the union.

They were E. Franklin Jackson of Washington, D.C., an African Methodist Episcopalian Zion pastor; the Rev. Isaiah Scipio, of Detroit and the Christian Methodist Church, and Lucius Pitts, a Christian Methodist student from Birmingham.

Pitts insisted that the language of consultation be such that young people can understand and relate to it, adding that "COCU cannot be successful without blacks." Three of the nine member churches in COCU are black, but one observer said there is no guarantee that the young or even the old will follow their denominations into a white-majority union church unless the terms are suited to racial aspirations on a broad scale.

Jackson brought up the matter of "soul . . . particularly in the area of worship." He also stressed that domestic problems cannot be overlooked while attending to foreign missions.

A spokesman for COCU said

the "soul" question was handled discretely, almost by inference, but the message was plain: union will accept what blacks accept as best among themselves as well as what whites feel most at home with.

If the blacks back out for any reason, or at least their churches do, from COCU, it will be bad, Jackson said. "No group speaks for the black community that does not include black churches . . . If the church mission is to be effective, it must not only be international, but look at its own feet and see what is going on here."

There was also a feeling that "home" and "foreign" concepts of missions is dated and must be dropped. There was also a call for involvement in the World Council of Churches and "putting considerable funds into World Council ecumenical projects" from the Rev. David M. Stowe, United Church of Christ delegate from New York. He was supported by the Rev. David Ramage, Jr., executive secretary of the general department of mission strategy and evangelism of the United Presbyterian board of national missions.

"Missions are going to be ecumenical or it's not going to be a mission," he held.

Because of intense feeling everywhere about the Vietnam war, Ramage said, "probably there should be no U.S. presence there at all after the war, and we should depend on our fellow Christians to bring the message of Christ there, because if we say it, they — the Vietnamese — can't hear it."

The discussion — covering areas in which COCU members might build program cooperation — included relations with black communities. The Rev. Kenneth G. Neigh, general secretary of the United Presbyterian board of national missions, said the National Committee of Black Churchmen, to whom

funds have been pledged by the Episcopal Church, "will be one of the most important forces in the mission in which we (COCU) will be involved."

He forecast that the NCC, which has also supported the black clergymen, has been forced by the black manifesto and related events to "restructure and re-examine itself."

Stronger words came from the Rev. John W. P. Collier of New York, secretary of missions of the African Methodist Episcopal Church. "The black church . . . does not want to be seen as a paternalistic object of mission," he said, because "it is here to stay, and we want to work together for whatever form of new church develops."

CHURCHMAN HAS OTHER VIEW OF RED CHINA

★ United States policy toward Red China is based on a profound misunderstanding of what is happening in that nation, a specialist on the Far East told the Minnesota School of Missions.

Joseph Smith, executive secretary for East Asia for the Christian Church, said the misunderstanding grows out of American failure to appreciate the real achievements of the Chinese regime — from the Chinese point of view.

He said the Chinese had ended the dominance of any form of colonialism or imperialism in China, had stabilized the economy, had launched China into the nuclear age and had restored Chinese self-confidence.

The U.S., Smith said, has based its policy entirely on its experience with communism elsewhere in the world.

He said Americans have not appreciated how much this country, by its presence in Asia, has become heir of western colonial dominance.

Although all organized religion in China has either been

eradicated or forced underground, the Christian influence there continues in many strange and new ways, Smith claimed.

He said if Christians in the west express a special interest in the church to the neglect of the total people, they are doing a disservice not only to the church but to the cause of Christ.

Smith was a missionary in China and the Philippines in 1940-49 and has visited the rim of Asia three times within the past five years.

NCC WILL ALWAYS BE CONTROVERSIAL

★ If the National Council of Churches does the job it should be doing it will always be a controversial organization, Dr. Arthur L. Flemming said.

"Some people will approve of what the Council does and says, and others will not like its actions and pronouncements, but Christianity as a whole will be strengthened because the NCC exists and speaks," according to the council's president.

Flemming, a Methodist layman who is president of Presbyterian-related Macalester College in St. Paul, was secretary of health, education and welfare in the Eisenhower cabinet.

He was in St. Louis for a weekend speaking schedule, at the invitation of six suburban churches, to explain the work of the National Council of Churches to area laymen.

"The National Council of Churches provides the kind of built-in conflict in the life of the church which is all to the good and which makes us build and grow," he said.

Flemming urged churches to regard the policy statements of the NCC as the basis for thorough discussion of significant issues, rather than as statements binding upon denominations or local churches. "Even on very controversial issues like Vietnam and the urban crisis,

Christians can come up with sounder conclusions if they consider all aspects of the issues."

The National Council speaks out on many social issues and problems, but its basic purpose is evangelism in its broadest sense, Flemming said. "Evangelism and social action are two aspects of the Christian gospel, and they cannot be separated in any healthy presentation of the gospel."

NCC BOARD ACTS ON PRESSING ISSUES

★ An important meeting of the general board of NCC met in Indianapolis in September, not reported here because of GC II.

After an emotion-packed afternoon of discussion, the board responded to the black manifesto by urging member communions to raise an immediate sum of \$500,000 to meet needs of black clergy groups and put plans into motion to make available "tens of millions of dollars" for minority economic development.

The representatives from 33 major Protestant and Orthodox denominations supported the board's executive committee, which had made the recommendations, and defeated an alternate plan to issue its own independent response to the manifesto's rhetoric.

The sum of \$500,000 is to be raised by the council's member communions to go directly to the National Committee of Black Churchmen for five regional conferences for black clergy — at an estimated \$200,000 cost — and to the Interreligious Foundation for Community Organization, which makes grants to local groups seeking improvement of the economic status of minority groups.

The issue of self-determination and independence of black-led organizations pervaded dis-

cussions on the response to the manifesto and in each case a majority of the predominately white churchmen voted confidence in their black colleagues by keeping in the document a "no strings attached" policy with regard to the funds given.

The plan to raise "tens of millions of dollars" will be presented for action to the NCC's triennial General Assembly, scheduled to convene in Detroit in early December.

NCC President Arthur S. Flemming said he envisaged a "black-led cross between a World Bank and Ford Foundation" type of corporation, which would both make loans to and invest in minority development. Funds would be sought from churches and other sources.

Only in this way would the "massive support" for minority development, promised by the churches two years ago, become a reality, Flemming said.

The board also urged "massive assistance" from the federal government and made minority economic and social development the "first priority" of the NCC.

Somewhat related to this action were two resolutions passed at the board meeting which also affect the poor. The first called for immediate steps by the government to provide all poor people with an adequate diet at a cost to them of no more than 25 per cent of their income.

"The immediate needs of hungry people in the U.S. should not be obscured by long-range federal plans to change the welfare system," the board noted.

In second resolution, the board commended the proposed federal family assistance system for "beginning a turn-about in a welfare system badly in need of reform" but the proposed federal contribution of \$1600 per year per family of four was criticized as being entirely too low.

Sex education was a topic that involved board members when Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the U. S. spoke. She called for church groups to investigate "false charges being made by many against the organization and against sex education in schools."

Mrs. Calderone said there is an observable polarization in American life between the extreme left, obsessed with erotic exploitation, and the extreme right, equally obsessed with the erotic, but as something to be grimly regulated.

She asked churchmen to promote "a positive approach to human sexuality" and to support the right of the majority who want sex education to be taught in schools, while at the same time respecting the right of the minority to withdraw their children from these classes if they wish.

The board accepted a document called "Goals for Mission in the Seventies" which is to be presented for action to the General Assembly in December. Put together by representatives of the NCC communions and the Canadian Council of Churches, it sketches a basis for church mission in the next decade.

A resolution opposing proposed federal legislation on tax reform as it applies to foundations was also adopted by the board. It charged that the present proposals "would have the effect of inhibiting contributions to constructive non-profit undertakings (colleges, hospitals, churches, etc.) which serve the nation's good."

The board also called for a conference on population awareness, to be sponsored by the Division of Overseas Ministries and the Division of Christian Life and Mission, next June.

EDITORIALS

GC II Evades Description

LETTERS, many accompanied with orders for our September issues that reported GC II, are received with gratitude since they indicate that our coverage was good. We were sorry to have to tell many of these readers that the demand was so great that the supply was soon gone.

Presiding Bishop John E. Hines, and we assume John Coburn as president of the House of Deputies, had no time to rest following their exhausting jobs at South Bend since they had to prepare for the meeting of the Executive Council which followed almost immediately. A report of this gathering is on page three of this number.

We cannot do better, we think, than to quote from the message that Bishop Hines gave at the opening of the council meeting.

Special General Convention II is now history. In my opinion it also made history — a small but significant portion of it, anyway. I applaud the courage and vision of the agenda committee, under Bishop Thornberry's leadership, for its contribution to a major breakthrough in the style of General Convention. In genuine Abrahamic posture they "went out not knowing whither they went" but acting in confidence that their own venture of faith would be met by an equal or greater measure of faith on the part of the gathered church representatives. It was! Few, if any, who were at South Bend — in any capacity — came away unchanged.

I applaud the Coburn Committee which—under Dr. Coburn's skilled and sensitive leadership — devoted a good portion of the summer months to the discharge of the responsibility this council placed upon them. It was their dedicated persistence and this council's subsequent approval, with amendments, of their painstaking work that set the door ajar for the near-Pentecostal experience that was special General Convention II.

We are still too close to special General Convention II to assess accurately its essence, substance, achievements — and its influence upon the whole church — and, perhaps, in some areas beyond the church. It will be months, if not years, before we are all to say, "This it was!" I am not totally surprised that for some there is only confusion, for others outrage, for still others unbelief — and, here and there, an exclamation of joy, tinged with

pain, as if the agony of a kind of painful process of rebirth had left an indellible mark. I know that this sounds a bit poetic (bad poetry perhaps) and fanciful — but South Bend evades easy description. . . .

As you may have guessed, I have received dozens and dozens of letters following General Convention II. Some of them I would not quote, so vicious in spirit and intemperate in language are they. Some are from people who, sorrowful or gleefully, have seized upon our actions as reasons for them to reduce or cancel their pledges to the church. I am, of course, saddened that this is their response. But I see no reason to be defensive about the stance the convention took — and certainly not apologetic.

Whether or not God can use the experience at South Bend to further the compassionate depths and reconciling reaches of mission in this church — especially between blacks and whites — will depend upon the willingness and ability of special representatives, regular deputies and bishops to speak the truth to their people in courage and understanding.

On Theological Education

By John M. Krumm

Rector of Church of the Ascension, New York

I HAVE BEEN challenged as to the accuracy of the news item in the issue of II September, concerning the Board for Theological Education. I did not mean to imply that membership on the board was not in the usual way to be subject to confirmation by the General Convention. Of course, it is.

My reference to there being only one member of a theological faculty on the board meant a faculty member of one of our own seminaries. I did not think to say that faculty members in the fields of religion and theology in institutions like Columbia, Harvard and Syracuse or that a Roman Catholic theologian are at present members of the board.

I still believe that our own seminary faculties are under-represented on the board. I am now told that at least one member of the present board would not have opposed a wider representation in its membership. That was not the word passed among the deputies, however.

Ferment Over Format

By William B. Spofford Jr.

Bishop of Eastern Oregon

FOR TWO YEARS prior to the Special General Convention II, an agenda committee, chaired by Bishop David Thornberry of Wyoming, wrestled with a new format for the primary decision-making conclave of the church. When special delegates representing women, youth and minority groups were invited to participate in South Bend, so that their voices and concerns could be heard and evaluated — although they were not to make any of the legal decisions — they had to be built into the process.

The resulting model was an agenda dealing with witness, authority and mission, with plenary sessions to be centered on clergy deployment, church structure and witness in today's culture, and some sixty work or discussion groups to meet several times for input and "getting to know you". These work groups were set up by a computer so that three bishops, four clerical and four lay delegates, and three representatives of the additional delegates would wrestle together, under the leadership of persons of the church who, by and large, have been trained in group discussion techniques. Each group had representatives of various geographic areas of the church, including overseas; urban and town-country folk; housewives, insurance salesmen, lawyers — who are always plentiful at General Convention — youth, blacks and Indians. In a real sense, each work group was a microcosm of the entire body at General Convention.

When the South Bend meeting ended, there was mixed response to the format. The members of the House of Deputies and special delegates overwhelmingly favored it. The House of Bishops less sanguine.

As with any new and experimental model, bugs got into the machinery. The chief one, of course, was the overwhelming issue of the black-white crisis in our society and church and, when that got into the works, it captured the intellects and passions of the participants. It was inevitable and logical that it should because, without looking hard at that one, the basic house-keeping issues around which the plenary sessions had been designed could have little meaning.

The debate and battle on the floor of the House of Deputies was long and real. The House of Bishops was aware that the real stuff of the conven-

tion was being done there; so much so that, at one point, it recessed so that its members could, by sitting in the galleries, feel some of the tension, pain, conflict and working-through that the clerical and lay members were undergoing.

On the basis of my experience in the small work-group, it is suggested that a "Mind of the Convention" was hammered out there, in face-to-face confrontation, rather than in the legitimate parliamentary maneuvers on the floor. In the work groups, persons of diverse opinions and backgrounds had a chance to meet and listen to members of the church who had different concerns and perspectives; used different lingo and expressed different feelings; and through whom, one could get a chance to see one's own limited "turf and frontiers".

A General Convention is a pretty impressive operation. Many persons, in both houses, tend to be reticent in large parliamentary bodies, although some revel in it. It is likely that some long-time convention attendors, for the first time, felt free enough to speak their mind in the small work sessions. It is possible that there was more across-the-board input at South Bend than at any General Convention in history, and it is likely that the common concerns and common trust and faith of the church became apparent, as opposed to the diverse and pragmatic differences of view which so often haunt us.

Communication between the two houses is never easy and the bishops were put off their stride when, without informing them, the deputies changed the agenda, already agreed upon, to deal with a response to the black manifesto. This, in a sense, left the bishops without an agenda and in a time-bind, for it was a short convention. Also, as the days progressed, more delegates, from both houses, became involved in necessary committee work, and this meant some lack of attendance and continuity in the work groups, and we might say a lessening of their integrity.

The work of the House of Bishops was inhibited most by the change in format, and the unusual changing of the agenda, and it is probable that this is one reason for the more negative response from that body. Then, too, that house is smaller and more intimate, and thus can function as a work-discussion group on its own a great deal of the time. We would bet that, in the post-mortem reports, more of the back-row bishops voted in favor of the new format than front-benchers, since they tend to experience the same shyness, and consequent reticence, as first term members

of the House of Deputies. Also, as Bishop Ned Cole of Central New York pointed out in evaluation, most of the newer members of the house have been trained and educated in modes of group-decision-making processes, prior to entering the House of Bishops and, therefore, they would feel more comfortable with the new format.

Prior to convening at South Bend, there were well publicized attacks on the new format suggesting that it was a "snow job". We doubt that many who attended, and participated in the work-groups had that experience. Most, we venture, had the opportunity to meet other members of the church and see who they were and what they believed in and what they were saying. Perhaps most delegates went home wishing that the folk back home could experience the same kind of working-through, because it would make their job of interpretation a whale of a lot easier.

We are confident that the bugs will be looked at; the hang-ups evaluated; the processes and procedures clarified; communication techniques enriched and opened up. It is also probable that, never again, will the General Convention be any thing but an "open" conclave.

Half Dead or Half Alive

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

HALF DEAD or half alive. These are the variant terms used to describe the plight of the man who fell among thieves in the parable of the Good Samaritan. The original Greek uses "half dead" and all the English versions I have examined follow tamely along. Only that irascible monk Jerome in his Latin Vulgate had the boldness to render it "half alive". It may seem a minor point but I think there is a note of hope lurking in the second phrase that is lacking in the first. Half alive would indicate that the man might recover. Half dead sounds more pessimistic. The gospel does not tell us whether the man regained his health or not, though the implication is there in spite of the pessimistic Greek.

But what about the church today? No one knows how to describe its condition. Is it half dead or alive? Is it on the way back to health or is it rather relapsing into a vegetative somnolence? Certainly the church is sick. We cannot deny that fact. It is sick because it is a prisoner to a sick

society. It is a chameleon that has taken on the sallow pallor of its environment. It preaches a safe conformity to the world around it. St. Paul called us to a quite different task, "Be not conformed to this world but be ye transformed by the renewing of your mind". The operative phrase here is the new mind. How far does the church, which is you and I, follow new avenues of thought or stick in the old, hallowed ruts?

Men of intelligence, dedication and concern will go where the action is. If it is not in the parish, they will leave the parish. If it is not in the church, they will leave the church. This is true of clergy as well as laity. The encouraging thing is that so many of the clergy have become involved in the world outside the church building. The minister should be a watchman crying the alarm, a physician feeling the pulse of society and the church as a part of that society. We silence him and fail to heed his diagnosis to our hurt and to the hurt of society. The church needs that new mind of St. Paul. The author of the Cotton Patch Version of St. Paul's Epistles put it succinctly "Brothers don't be intellectual runts". The church needs to think big and then act big.

The church has the medicine to revive itself and heal the world, it has the courage to prescribe it first for itself. Christ put it in a paradox, "For whosoever would save his life will lose it and whosoever loses his life for my sake will find it". This is the meaning of the yeast in the dough, the scattered salt, the sown seed. As we lose ourselves in a task greater than ourselves, we create a new world.

Admitted we are at the halfway mark, between life and death, but in what direction are we going? Are we half dead or half alive?

About the Holy Communion

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

EXPLAINING THE SERVICE TO A FRIEND

25¢ a copy

THE WITNESS

\$2 for ten

TUNKHANNOCK, PA. 18657

-- People --

CESAR CHAVEZ, leader of the nationwide table grape boycott and organizer of the pickers, opened a campaign in the east, starting with a four-day stay in Washington, D. C. It started at the National Cathedral. He was the main speaker at a Sunday evening service-union rally which included remarks by several clergymen. During his visit, besides talking to several church groups, he appeared before the senate committee on migrant labor and presented the cause of the pickers to a group of congressmen from grape growing states. He told them, as he told a nationwide tv audience from New York, that the average wage of pickers is \$1,500 a year, pointing out that the federal government states that over \$3,000 is needed to keep a family at a subsistence level.

KENNETH W. CARY, rector of St. Matthew's, Pacific Palisades, Cal., called a parish meeting to discuss GC II. Result: \$1,000 for black economic development, the money to be taken from existing church funds, subject to the expected approval of the vestry. The vote was 54-38, with some parishioners saying that they thought the money should go to the BEDC, which was the big debate at South Bend. Cary said the discussion was "frank, but nothing nasty or unpleasant about it."

ALBERT A. CHAMBERS, bishop of Springfield, told his annual con-

vention that he had voted against the \$200,000 gift to blacks at GC II "because the manifesto rejected capitalism as a workable solution for black and other minority groups. It further states that the United States was the most barbaric country in the world." However convention delegates, after heated debate, endorses BEDC and promised to raise funds by voluntary subscription. All the deputies

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

For Me? Yes!



People are constantly looking for materials — effective, meaningful materials — to help them find a more meaningful devotional life.

The Upper Room is just such material. Published bi-monthly, The Upper Room is interdenominational, interracial and international. It contains a Bible reading, prayer and meditation for each day, providing an ideal foundation for individual and family devotions.

Special Christmas FREE offer.

Order ten copies at 10¢ each and receive FREE ten mailing envelopes. Keep one copy for yourself and your family. Send the other nine copies to your friends. Order TODAY. Use the convenient coupon below.

THE UPPER ROOM

1908 Grand Avenue, Nashville, Tennessee 37203

Everything for the CHURCH

- ☐ Altars ☐ Altar Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Outdoor Bulletin Boards
- ☐ Memorial Plaques & Tablets
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells ☐ Bell Ringers ☐ Bibles
- ☐ Clocks for Church Towers

Please check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

of Boston

Ecclesiologists

3 WEXFORD ST., Needham Hts., MASS. 02194
Tel. 449-1500 (Area Code 617)

THE UPPER ROOM

1908 Grand Avenue, Nashville, Tennessee 37203

- ☐ Yes, I'll take you up on your Special Christmas offer. Mail me ten copies today, with ten envelopes for remailing. Enclosed is ☐ check ☐ money order for \$1.00.
- ☐ Please enter my subscription to The Upper Room for ☐ 3 years, \$3.00 ☐ 1 year, \$1.50 beginning with the November-December issue. Enclosed is check (or money order).
- ☐ Enter my order for _____ copies per issue, beginning with Nov.-Dec. (Ten or more copies to one address, 10 cents per copy.) Send bill.

Name _____

Address _____

City _____ State _____ Zip _____

to GC II from Springfield had voted for the \$200,000 gift to blacks and \$100,000 to Indians.

ROBERT APPLEYARD, Episcopal bishop of Pittsburgh, was among leading churchmen to call for "around-the-clock negotiations" to settle disputes between the black construction coalition and the building industry's management and unions. The statement, signed also by the Catholic and two Methodist bishops of the city said that "Building contractors and 24 skilled trade unions control the building industry in Pittsburgh . . . Since 1963 there has been no significant increase in the percentage of black workers permitted in Pittsburgh's building trade unions." The churchmen concluded by recommending that "the demands, together with points of agreement, should be placed in writing so that negotiators and the general public can understand the issues under discussion."

H. AUGUST KUEHL, rector of St. Paul's, Rochester, N. Y., has resigned and is now director of community and youth services for Darcy Communications, a business communications and public relations firm in the city.

GEORGE WICKERSHAM has resigned as minister of the Tamworth Associated Churches, effective November 1, 1969. He came to Tamworth to be the association's first minister twelve years ago. Tamworth's unique parish consists of the Baptist church, Chocorua, the Congregational church, Tamworth, and St. Andrew's Episcopal Church, Whittier. Each church is in a separate community, but all are in the same town. Wickersham is "town minister". He has an able associate minister in the Rev. Wallace W. Anderson, a "retired" Congregational minister who lives in nearby Center Sandwich. "Wick", as he is everywhere known, is resigning because he feels that the time has come for the parish to have another hand at the helm. "I have to remember," he said recently, "that this ecumenical parish is the only one just of its kind in the church and one of the few of any kind. Certainly I have no right to appropriate it to myself." He will become rector of St. Luke's, Hot Springs, Va., November 16.

MORTON O. NACE who served the church as a full time lay executive for over forty years in parish, diocesan and national positions has retired to Gatlinberg, Tenn. where he and Mrs. Nace have built a home. After retiring from church

work after fourteen years in the diocese of Conn. Nace assisted an old Tampa boyhood friend, city manager R. A. Sexton as his administrative assistant in Dunedin, Florida. Nace served in Trinity, Miami; St. Andrew's, Tampa; diocese of South Florida; Brotherhood of St. Andrew in the U. S. A. and the diocese of Conn.

LEROY RURROUGHS and his wife were honored at a dinner in the union of Iowa State, Sept. 21, marking the 50th anniversary of his ordination to the priesthood. He was rector of the parish in Ames, which includes both St. David's and St. John's from 1919 until his recent retirement. He was also pastor to Episcopal students at the university.

RICHARD H. WILMER JR. has resigned as dean of Berkeley Divinity School. His letter states that he has been hospitalized four times in the past year, with another operation and lengthy recuperation scheduled for this fall. The Rev. Robert H. Anderson Jr. has been appointed acting dean by the trustees and a committee of the board is seeking a permanent dean.

HOWARD H. CLARK, archbishop of Rupert's Land, is now full-time executive officer of the Anglican Church of Canada. The vote at the general synod to make him presiding bishop and chief at the national headquarters in Toronto was al-

most unanimous. "Forty years of debate vanished in 15 minutes" was the comment of one synod official. The synod rejected a proposal which would have reserved four of the 22 seats on synodal committees for members who are 25 years old or younger. Instead the synod voted to reduce the number of committees from 28 to four.

PHILIP A. SMITH, chaplain at Virginia Seminary, was elected suffragan of Virginia at a special convention on Sept. 16. He was elected on the fifth ballot when he received 117 clergy and 112 lay votes. He is a graduate of Harvard and Virginia.

So You're Calling a Rector!

Robert Nelson Back

Rector of St. Luke's, Darien, Conn.

Responsibilities that Parishioners
have in Welcoming a New Clergyman

25c a copy — \$2 for ten

THE WITNESS

Tunkhannock, Pa. 18657

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code)

1. Date of Filing: October 10, 1969.
2. Title of Publication: The Witness.
3. Frequency of issue: Twice each month.
4. Location of known office of publication: Eaton Road, Tunkhannock, Wyoming County, Pa. 18657
5. Location of the headquarters or general business offices of the publishers: Eaton Road, Tunkhannock, Wyoming County, Pa. 18657
6. Names and addresses of publisher, editor, and managing editor: Publisher: Episcopal Church Publishing Co., Box 180, Tunkhannock, Pa. 18657 Editor: The Rev. John M. Krumm, 12 West 11th St., New York, N. Y. 10011. Managing editor: The Rev. William B. Spofford Sr., Box 180, Tunkhannock, Pa. 18657.
7. Owner (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock): Name: Episcopal Church Publishing Co. Address: Box 180, Tunkhannock, Pa. 18657.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: W. B. Spofford Jr., Box 951 Bend, Oregon. W. B. Spofford Sr., Box 180 Tunkhannock, Pa. Suzanne Underwood, Bruton Park, Newport News, Va.

10. Extent and nature of circulation.	Average No. Copies Each Issue During Preceding 12 months	Single Issue Nearest To Filing Date
A. Total No. Copies Printed	2,200	2,200
B. Paid Circulation		
1. Sales Through Agents, News Dealers or Otherwise	none	none
2. Mail subscriptions	1,900	1,900
C. Total Paid Circulation	1,900	1,900
D. Free Distribution (including samples) by Mail, Carrier Delivery, or by Other Means	none	none
E. Total No. of Copies Distributed	1,900	1,900
F. Office use, left-over, unaccounted, spoiled after printing	300	300
G. Total	2,200	2,200
I certify that the statements made by me above are correct and complete. W. B. Spofford Sr., Managing Editor.		

... .. Schools of the Church

The Patterson School for Boys

IN HAPPY VALLEY

Fully accredited Church School on 1800 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

THE REV. FLOYD WM. FINCH, JR.
Route 5, Lenoir, N. C. 28645
COLLEGE PREPARATORY
CHARACTER BUILDING

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 8 court gym. Envious year 'round environment. All sport, including riding and sailing. Accredited. Summer Camp. Write for catalogue 164 South Lake Shore Road

Church of the Heavenly Rest Day School

Co-Educational Nursery
through Grade VIII

(Presently through Grade V; Grade VI 1967,
Grade VII 1968, Grade VIII 1969).

A comprehensive curriculum beginning with Nursery designed for best possible preparation for secondary schools and beyond. Primary objective: Sound skills in Reading, Writing, Mathematics, Foreign Language, Music, Art and Physical Education. Curriculum also includes Religious Education.

2 East 90th Street — Upper School

1 East 92nd Street — Lower School

(EN 9-8040)

NEW YORK, N. Y. 10028

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps. Catalog. Box W, Wayne, Pa. 19087

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.
Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades — 6th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir — Religious Training

CHARLES W. SHREINER, JR.
Headmaster
Post Office: Box 8, Paoli, Pa.

Shattuck School

FOUNDED 1858

A boys' college preparatory school related to The Diocese of Minnesota.

For information write

DIRECTOR OF ADMISSIONS
170 SHUMWAY HALL
SHATTUCK SCHOOL
FARIBAULT, MINNESOTA 55021

Bethany School

Episcopal Elementary and
Junior High Day and
Boarding School

Girls Grades 1-9
Boys (day only) grades 1-8
Kindergarten (day only)

For detailed information, write:

Principal
Bethany School
495 Albion Ave.,
Cincinnati, Ohio 45246

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 through 12. College Preparatory. Small Classes. 30 acre Campus. Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M. A., Headmaster
THE RT. REV. LAURISTON L. SCAYNE, D.D.
Chairman, Board of Trustees