

The **+** WITNESS

II OCTOBER, 1970

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Story of the Week

**Money not Talk Needed in Crisis
Bishop Hines Tells Convention**

★ We reported in our last issue that the budget and program committee was presenting two budgets to General Convention. One is for \$13,213,764, most of it to come from quotas as now.

A beyond-quota budget is also being presented which asks for \$9,647,234 to expand work in the regular budget and to start new work.

A joint session of bishops and deputies was held at the beginning of the second week of convention.

"The crisis, while appearing to be financial, is one of resolution, unity and commitment," said Bishop John E. Hines, in addressing the meeting.

The church will deal with the crisis, the Presiding Bishop observed "not with rhetoric, as I am now doing, but with the reality of funding." Calling on the members of the convention to measure up to the expectations of church people and "give the kind of leadership that is informed and willing to act on that information," Bishop Hines asked "how much are we willing to pay?"

Citing the tasks of the church in the years ahead as being the continued support of overseas mission efforts while at the same time encouraging self determination among peoples in mission areas, the PB also

warned against allowing the hopes, raised by the convention's actions in Seattle in 1967 to assist the poor and powerless, to fall because of insufficient support of GCSP.

"We understand better than we did six months ago," he added, "what a great resource we have in our youth. While it is true that many of them are outside the church, going their own way as they like to think, I do know that the church can not go it without them."

The special joint session had been assembled to hear presentations concerning the church's financial crisis, before the houses in their individual legislative sessions were called upon to debate and act on budget proposals for the coming triennial.

Chaired by Bishop Roger Blanchard, executive vice-president of the Executive Council, the panel was opened with a summary of the crisis by Bishop Stephen F. Bayne, Bishop Blanchard's predecessor.

Bishop Bayne detailed the pattern of declining revenue for the church since 1967 when receipts fell some \$700,000 below anticipated budget askings to \$3,400,000 below budget askings in 1970. "There is a temptation to say," Bishop Bayne commented, "that unpopular programs have caused this . . . that is too simple an answer."

Bishop Bayne listed "Pressures within the dioceses as they deal with their problems," as another factor in the picture. He also noted the widespread distrust throughout the land of "representative democracy" as a contributing cause to the crisis. There is no simple answer; we must consider all factors in this "test of our mission obedience," the bishop concluded.

Mr. Houston Wilson from the diocese of Delaware, and a member of the Executive Council, next spoke concerning the quota based system of budget support which has been the church's pattern of funding its national, international and ecumenical work in recent years.

He expressed support of an \$11 million budget for 1971 to be raised by assessment on the several dioceses of the church, together with an additional \$1 million income from other sources. In addition to this, he also favored the addition of voluntary objectives for giving which a diocese might choose to support by providing funds over and above its assigned quota.

Bishop David Thornberry, Wyoming, speaking in support of what has to be called "a split-level" budget, in which a minimum base budget of some \$3.5 million would be assessed to the dioceses, and all other program aspects of the church's work would be supported by voluntary gifts from the dioceses, said "that the church has not met

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Overwhelming Votes for Women And SRs at Convention

★ For the first time in the history of the Episcopal Church, women voted as deputies during the General Convention.

The House of Bishops voted unanimously and the House of Deputies voted with only one negative ballot to change the wording determining who may be seated as deputies from "lay man" to "lay person."

The "no" vote was registered by the lay delegation of the diocese of Rhode Island. After the voting was completed, Mrs. Edward B. Briggs Jr., was seated as chairman of the delegation. Twenty-nine other women took their places among the delegations.

Joseph Venable Sr., one of the Rhode Island delegation, explained his opposition to the move in an interview later. On two scores "women have a place of dignity and honor in my life," he said, as "children bearers" and taking care of the home, or in such activities as those of the official church women's organizations.

"But once they get in here," he continued, "a bunch of lazy men will just turn it over to them . . . It's happened in vestries and diocesan conventions, and men make quite a sacrifice to come to conventions."

Passage of the measure completed action begun at the Seattle Convention. The change in the constitution had to be passed by two successive conventions to become effective.

Following official announcement of the vote and cheers and applause by the House of Deputies, Mrs. Seaton Bailey of the diocese of Atlanta thanked the assembly for its "recognition of women as persons, which is,"

she said, "a reconciling symbol"

Authorization for ordination of women passed the lay order in deputies but failed by a narrow margin in the clerical order only because, under the rules, a divided vote of a deputation is counted as negative. Conventions have been battling over the rule for years but it still stands.

An attempt to delay for three years while the proposal was submitted to the widest possible Anglican and ecumenical study and discussion was defeated during the course of the debate, following its introduction by the Rev. Gordon Gillette of New Hampshire.

The Rev. Charles H. Long Jr. of Philadelphia, chairman of the theological education committee of the house, which recommended favorable action, 20-2, called it a "real, and not an abstract concern of the church" since there were more than 22 women now actively seeking answer to the matter of their eligibility for ordination.

Later, the deputies turned down another resolution which would have provided for representation of women, youth and racial and ethnic minorities on the Executive Council.

The vote on that measure was 51 3/4 against (19 divided) and 38 3/4 for among the lay representatives and 47 1/2 for and 41 1/2 against (17 divided) among clergy. The action reversed a vote taken at the special convention in South Bend last year.

In their first two legislative sessions the bishops and deputies also concurred on an agenda committee report which

established a series of open general assemblies for debate on the issues and allowed specially chosen additional representatives a voice in that debate.

Opponents of the agenda plan pointed out that the Seattle convention had not been able to complete its business in time, necessitating a special convention in South Bend last year, and that the current convention had an even heavier workload before it.

Proponents argued that the input of the young and minority group additional representatives were necessary for the convention to deal adequately with the issues.

Convention officials stressed, however, that the working groups, afternoon general assemblies and evening open hearings were not to be seen as legislative sessions. During the second week both morning and afternoons were to be spent in legislative sessions.

On the other question of whether the convention would spend its first week in afternoon discussions of the issues, rather than in legislative sessions, three attempts were made in the House of Deputies to modify the agenda committee's proposal.

The attempts drew upon alternatives proposed by a minority of the agenda committee. The first would have had the afternoon discussions on four rather than five days — it failed in a voice vote. The second, to stay in legislative session for the whole time, was rejected by a vote of 130 to 50 3/4. The third, to recess the convention for a week while the larger debate went on, was defeated in a voice vote.

The main motion then passed by an effective vote of 135 to 44 1/2. The seating of additional representatives drew less debate, and was approved by a voice vote of the deputies.

Special Program has Fine Support Following a Stormy Start

★ The process under which the report of the Episcopal Church's most controversial program would be presented to delegates caused a temporary walkout by blacks during the second day of the General Convention.

Rev. Frederick Williams, president of the union of black clergy and laity, charged that Canon Gerald McAllister of San Antonio, who was named to moderate a panel on the General Convention Special Program, had done a "political hatchet job" in constituting the panel.

The black priest, from Michigan claimed that Canon McAllister had "stacked the deck" of the five-member panel that would discuss the program with opponents of the GCSP. The panel was to have made its presentation during one of the general assemblies scheduled for the first week of the convention.

Williams said that until convention officials provided a "fair" presentation of the GCSP — one which would have to include reports from the program's staff and recipients — blacks were "terminating communication" with official convention processes.

According to Williams, Canon McAllister "further compounded the problem" by attempting to exploit honest differences of opinion in the black community by making a political power play; "that is to say, he invited one of our black brothers, Roy Wilkins, who has been long involved in the struggle for human dignity, and for whom we have a great deal of respect, but who, understandably, is not familiar with the processes of the Episcopal Church, does not understand the dynamics of the GCSP, and is not really aware

of the activities of black participants here at this convention."

Canon McAllister had invited Wilkins, said Williams, without consultation with the Church's official black organization.

The presence of the NAACP leader was not so much the issue, suggested Williams, but that the NAACP had been invited by white conservatives in an effort to "exploit" the differences of approach between the NAACP and GCSP.

The church, said Williams, must learn that problems of repression and oppression find their roots in such "systematic racism."

Williams said that the black caucus at the Episcopal convention, which was "creatively disassociating" itself from the convention process, was composed both of UBCL members and other blacks.

The caucus statement was made after an afternoon general assembly on race in which various black, Indian and Spanish-speaking leaders had been roundly applauded by delegates and visitors as they spelled out what "self-determination" means.

Bishop John Burgess of Mass. reminded the assembly that most of the people present did not like Martin Luther King when he was alive. He said he warned them then that the NAACP and the Urban League were trying desperately to work within the system, but "you" wouldn't have it.

"I warned you then," he said, "that if Dr. King goes, then you will really see what radicalism means. Now, many of you same people enthusiastically support the NAACP and the Urban League."

Many people attending convention call some present black leaders "racists," Burgess said. "But a racist is someone who hurts, depresses or destroys another man." And these new leaders, "who are giving themselves to the deeply felt needs of people in the name of Christ" are not racists, Burgess said, for they have "not the slightest desire to destroy any man."

Burgess said some blacks may be condemned as spreading hate, "but you don't have to teach depressed, deprived, neglected people how to hate." This they learn from their oppressors, he said.

"I hope you will have confidence in this new leadership," Burgess told the assembly, for "they spell a new day for all of us in Christ's call to men in these times."

McAllister later agreed with most of the black complaints about the presentation of the special program but he opposed what he called an attempt to present a "monolithic view" of black opinion.

He said that Leon Modeste, GCSP executive director, had initially agreed to be on the panel to debate the issues raised by the program, but had withdrawn upon learning that the NAACP would also be represented.

The walkout by the blacks ended less than 24 hours after it began, as convention officials decided to divide the time set aside for a Wednesday afternoon general assembly between persons of the GCSP's own choice and the original panel, slightly enlarged.

McAllister said the convention itself had made a "very real goof" in not scheduling a report on what the GCSP had done over the past three years before delegates heard the debate on the issues raised by what was done.

Speaking of the black com-

plaint against the way in which the GCSP was to be presented, the San Antonio clergyman said, "I would have been uptight too."

"The only place I disagree with the caucus," he continued, "is in their pressure to prevent other viewpoints from being presented. The caucus is trying to present a monolithic view of the black community which just is not so."

"My job in constituting the panel was to present a wide spectrum of viewpoint," he said, "and I think the church is entitled to that."

McAllister said that the union of black clergy and laity was not consulted in the invitation to the NAACP to be on the panel, but indicated he did not think such consultation was necessary.

Later in the meeting, Modeste, in capsuling the basic philosophy of his approach to the task, said that he "could not equate people with buildings, or dollars," and that this was the guide to his work.

He noted that the GCSP began after the Seattle Convention with a \$221,000 "crash program" for the last two months of 1967. Beginning in 1968 GCSP had a \$1.5 million grant capacity, and in the director's words, his major task was to bridge "the credibility gap between the people of minority groups and the church," because the people were wondering whether or not the church had meant what it said in Seattle.

During 1969, Modeste said some 250 grants totaling \$3,582,000 were made, in addition to \$275,000 in emergency grants, and \$500,000 in matching funds. Each of the grants followed the 32 steps of procedure required under the GCSP guidelines and were subject to review and approval by the Executive Council.

Both in the number of pro-

cedural steps and in the required council approval, GCSP differs from every other unit of the council. Of the groups funded Modeste stated that 10-12 could be classed as failures, and some \$81,000 in grant monies had been returned from these groups.

In three to four instances the GCSP and Executive Council did vote to override the objections of local bishops.

"GCSP is not Bishop Hines' program, not Modeste's program," he concluded, "it is the church's program for the seventies."

Deputies spent eight solid hours debating style of continuation of the program. Forty-eight resolutions had been boiled down by Christian Social Relations committee to four, which were adopted by goodly margin.

● The aims and purposes of GCSP as put forth at Seattle were re-affirmed and the program is to be expanded.

● The original criteria were adopted, with denial and/or withdrawal of funds to any group which "advocates physical violence" or whose agents are convicted of use of "physical violence" in carrying out a GCSP program.

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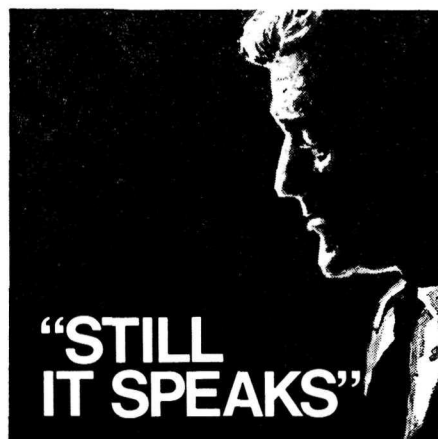
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● Local bishops and dioceses will get 30 days advance notice of proposed programs, may appeal to Executive Council directly if not in favor, and may be over-ridden by a majority vote of all members of Executive Council — i. e., not just by majority of those present at a particular meeting.

● The Executive Council are

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Our Precious Privilege

BY JOHN E. HINES

From the sermon that opened General Convention
at Houston, October 11, 1970

"Brethren, ye have been called unto liberty...Stand fast therefore in the liberty wherewith Christ has made us free." — Galatians: 5:13 & 1.

IN THE MIDST of some of their most perplexing problems; in the face of decisions which were compelling — and, in a way, ultimate; in the midst of temptations which — if acceded to — would have turned the clock back and guaranteed for Christianity a sectarian status; at a moment when it was difficult to distinguish between the friends of Christ Jesus and his foes — St. Paul called his fellow Christians to an understanding of the freedom won for them by their Lord — and exhorted them to stand fast — meaning to "decide," in the light of the liberating power of that liberty! I am not St. Paul. Nor are you communicants of the Churches in Galatia! But we are Christians together, gathered for what may prove to be the most significant General Convention since 1789. I subject myself — and I dare to subject you — to that same exhortation and call. For — we have indeed been called unto a priceless liberty. Let us be determined to "Stand fast — therefore!" — — —

Action at Seattle

AT THE GENERAL CONVENTION in Seattle this church made a sharp and I believe, historic turn in the traditional course she had been following in relation to mission. It was caused by a concern on the part of the majority for the very life of this country. And it was made — this decision — in the aftermath of destructive riots and violence in many of our largest cities, exposing as those riots did, the anguish, and bitterness and despair of minority groups — principally black, largely urban-ghetto-based — who were seeking to break out of their prison of hopelessness. This church — acting through General Convention — agreed that, as Christians, we could and we should help.

And we further agreed that some of our resources, both of monies and trained manpower, should be devoted to the empowerment of unfortunate poverty-stricken people to the end that they might achieve political, economic, and social power. And we seemed to be at one in the conclu-

sion that this could not have even a modest success until the principle of self-determination was strictly adhered to — and that whatever help this church might give, we would have to take our hands off of it finally and irrevocably. It was, in the view of some of us, an act of caring, an act of trust, on the part of a largely white-dominated church towards minorities in this country, most of whom were not Episcopalians, would likely never be Episcopalians, maybe not even Christian!

When the dimensions of such a bold commitment began to show, a lot of questions were raised by deeply committed Christians in our ranks:

Isn't it true that the Episcopal Church is providing financial support to organizations over which it has no control, among them organizations known for their militancy? Yes, that is true.

Isn't it possible that this course of action will polarize the church, and exacerbate an already tenuous financial structure? Yes, some of that has come about, also.

Is it not likely — if militancy should merge into revolution — that Christians will be further confused as to the relationship between Christianity and revolution? And that is likely, also.

But when one tries to balance the risks to the church if such a commitment is made; it is also necessary to balance the risks if such a commitment is not made. For, as the Christian Century recently noted, "The greatest violence imaginable lurks around that turn of history when non-whites decide that there is no justice or compassion or reason left in the white world."

And over against even the worst of possibilities, must be set the inescapable obligation of Christians, that the body of Christ must be prepared to offer itself up for the sake of the healing and the solidarity of the whole human family, whatever its religious or racial identities. Especially must the body of Christ risk its own life in bearing and sharing the burdens of those who are being exploited, humiliated, and disinherited! I am sure that there is ample theological justification for such a stance as this church has taken. But I am also aware that Mahatma Gandhi once said, "There are so many hungry people in the world that God cannot appear to them except in the form of bread." It was not just coincidence that our Lord described himself thusly, "I am the Bread of Life."

The Greatest Crime

IT HAS BEEN a long time coming, but a lot of people are beginning to understand the point

George Bernard Shaw made about poverty over a quarter of a century ago. "All the other crimes are virtues compared to poverty," he said. "Its bad effects cannot be escaped by the rich. When poverty produces outbreaks of virulent infectious disease, as it always does sooner or later, the rich catch the disease and see their children die of it. When it produces crime and violence, the rich go in fear of both . . . When it produces bad manners and bad language, the children of the rich pick them up, no matter how carefully they are secluded . . . The saying that we are members one of another is not a mere pious formula to be repeated in church without any meaning; it is literal truth; for though the rich end of town can avoid living with the poor, it cannot avoid dying with the poor."

And so — we are back to St. Paul's exhortation to that tiny, confused, frightened — yet hopeful — band of Christians in Galatia. "Brethren, ye have been called unto liberty. Decide — therefore — in the liberty wherewith Christ hath made us free." That is the high responsibility — and the precious privilege — God has conferred upon us as we gather in deliberation, in celebration and in eucharist. For as Dr. Massey Shepherd once put it, "The free person has no preconceived ideas except that God is good; and has no fixed solutions except that God is love." If, then, our freedom is of such transcendent dimension, some may be moved to say of us, in our work and worship together, something akin to the description Father Ivan Illich applied to the Center in Cuernavaca:

"We are training people to have a deep sense of humility, who will seek to make their faith relevant to the society in which they will be working, who will be sensitive to what ordinary people want, — then, in turn, will be able to show them that whatever they are fighting for, they can find a new dimension in human love."

A Call for Unity

**Pastoral from the House of Bishops delivered
at the opening of General Convention**

THIS GENERAL CONVENTION provides a unique time and place for the Episcopal Church to face the reality of our situation with courage, faith, hope and humility. In this setting the members of your House of Bishops would like to speak to the church as chief pastors, and especially to those representatives of the church meeting here

in General Convention, and we would like to speak simply and directly.

It is evident to most of us that we are meeting in an atmosphere of contention, and some distrust.

The world seems to be re-enacting the story of the Tower of Babel as we move deeper into a crisis in communication where emotion-packed words make it difficult for us to understand one another. Among Christian people such a situation should not exist, but nevertheless it is a fact for us inside the church as it is in the world outside.

In the minds of some people it is scandalous to see the conflicts and polarizations of the world reflected within the church, which we know as the body of Christ. To others it is a cause for rejoicing, because it shows that as the church labors in and for the world, for whose redemption our Lord gave his life, it embraces the full range of the ambiguities and agonies of our times and deals with reality. Whichever view we take, each of us must face this situation with full acceptance of the fact that we are responsible people — responsible Christian people — responsible to Almighty God under whose judgment we stand every day of our lives.

With this understanding, it is not necessary or desirable that everyone within the church should agree on all social philosophies and programs. We must never try to impose upon ourselves a kind of papered-over uniformity or consensus. That would be dishonest! What we do need, and without which the church can not exist as Christ's body, is the Holy Spirit. Christ is crucified anew every time a liberal churchman sees in his conservative brother nothing but a fool. And Christ is crucified every time a conservative churchman sees a communist agent or a dupe in his liberal brother. The one essential that can hold us together and make it possible to act as the redeeming body of Christ is mutual love, trust in one another's integrity and goodwill, a spirit of generous forgiveness and forbearance which is of the very nature of God.

In our common devotion to Jesus Christ, which is the only ground that has ever held Christian people together, we can live with our tensions and our disagreements without fear and with a freedom born of faith in God who has led our fathers through the past, who walks with us in the present, and who leads us into the future. Let us rejoice in working with God in this period of history in which he has appointed us to live.

Diversity Necessary

CHRIST JESUS has work for all of us to do,

according to our insights and temperaments, and we need to rejoice and give thanks for the God-given diversity which exists in his church. In revolutionary times like these it may seem to some people that the revolutionary Christian is the authentic disciple. But in times of mighty upheaval there is also urgent need for the Christian who struggles to save and strengthen whatever is good from the past. Our Lord has given us diversity because it is only with all our insights united in love that we approximate truth. Therefore he demands that we be united. He demands that we love, respect, and trust one another even when we can not always agree.

Each one of us knows that the church stands today where it has never stood before, and that the revolutionary nature of change in the world sometimes requires decisions to be made quickly. We share a fallible humanity and we make fallible judgments. No person or group of persons should be foolish enough to believe that it alone is the bearer of God's truth. Instead, we commend our fallible decisions to God in the sure knowledge that we cannot, and even need not, make perfect ones. He is there to forgive our mistakes and empower us to move on with his business.

God's church is the bearer of redemption in the world, because in it are the resources for healing which cut across all lines of age, political philosophy, race, intelligence, nationality. The church has only one Lord into whom every member of this convention has been baptized. He is the Lord who continues to welcome to his one altar the motley crew that turn to him. He is the Lord who heals and unites.

Destructive and demonic forces of division are tearing the world apart because it does not know or believe in the healing power of God's love and forgiveness. Some of these forces have been brought to this General Convention. The greatest task before us in this convention is to say a resounding "Yes" to the healing power of God's love and forgiveness, a power which he has entrusted to us. He calls us to use this power in the healing and remaking of his world, rejoicing in the power of the Spirit.

Talking It Over

By William B. Spofford Sr.

WHEN I was a rector of Christ Church, Middletown, N. J., we had a vestryman who was a reporter on a large New York daily. He taught me that money, women and conflict was always

news, and he insisted in that order. Thus you will find it in this issue; money on page three; women on page four; special program on page five.

As I have sat at an editor's desk from before convention opened up to going to press with this number, and read tons of releases, what I marvel at is the way it has changed almost day by day. At the very start, Bishop Hines, as reported elsewhere, believed there was enough hostility to his leadership that he asked for a committee to evaluate his performance as presiding bishop.

On the first business day of convention, because a Houston newspaper front paged a report that "Hines Offers to Quit", the bishops were prompted to adopt a resolution stating that "while members of the House of Bishops are not always in agreement with the various positions the Presiding Bishop feels obliged to take in the course of his duties, nonetheless this House reaffirms its strong confidence in its Presiding Bishop and give thanks to God for his prophetic leadership."

Before the week ended he was given a party, with gifts and a song with these lines:

"The P. B.'s chair is an honored spot, But oh, my friends, that seat is hot."

"In the House of Bishops you can come to grief; It's a tribe in which each man is a chief."

"When Johnny rides in a new direction, We gripe like heck but with affection."

Another indication of change during the two weeks is that the bishops thought they should issue a pastoral at the very start.

One of the best jobs of reporting is a one-page daily by a newsman from the diocese of Central New York. After a bit over a week in Houston, he has this to say:

From all reports the convention is considered "very successful" thus far by those present. While much official business is still being worked over before formal enactment there has been a lot accomplished in Houston. The general assemblies in the afternoon and the open hearings at night allowed for everyone to be heard, and issues are freely ventilated before they come up for formal action in houses. Central New York delegates report a very "open" convention, with no rail-roading, lots of good humor and willingness to listen to alternate views. Both houses have great integrity and are trying hard, in honest debate and good feeling, to exercise responsibility.

Earlier reports in Update may have concentrated on conflict and apprehension somewhat one-sidedly. Blame that on me.

SPECIAL PROGRAM: —

(Continued from Page Six)

urged generally to promote local involvement, understanding, and cooperation with GCSP.

By a virtually unanimous vote, the House of Bishops enacted guidelines for the continuation of the program.

Two attempts to alter the guidelines of the deputies were overwhelmingly defeated as both proponents and opponents of the three year old program of grants banded together to assure passage of the measure.

It reaffirmed the church's belief in the aims and purposes of GCSP and more clearly defined the church's attitude toward violence — calling for discontinuation of grants to any organization whose leaders have been finally convicted of a crime involving physical violence.

Further, it established new procedures for screening and review, specifying that no grant would be made in any diocese where a bishop objects unless the grant is approved by a majority vote of the Executive Council.

MONEY NOT TALK: —

(Continued from Page Three)

its quota goals in years."

Affirming that the church has the resources to do the job, Bishop Thornberry criticized the "buck-passing" that had been going on in people's minds so far as what could and could not be done. "The buck is now here," the bishop stated, "here is where it stops."

Frank Foster a layman from Massachusetts, advocated a completely voluntary, no-quota or assessment, system of church support. Calling the voluntary system the way of grace, Foster said we are "not here to raise dollars, but to raise our sights."

Chiding his fellow laity for their unwillingness "to get off the dime," Foster added, "in-

volvement without commitment is hypocrisy. If you are not with it — forget it." Negative comments about we cannot do it, only mean "we won't do it," he concluded.

Bishop Lloyd Gressle, co-adutor of Bethlehem, listed other possibilities that might be open to consideration as the church sought to marshal what he called "enough resources to do the job." He suggested adding \$5 million to the proposed \$11,400,000 budget for 1971 and listed the following ways of possibly raising the additional amount:

- explore the capital fund resource idea

- look at the church's investment policies and perhaps switch investments to more effectively carry out the church's program

- mortgage or sell the Church's national headquarters, 815 Second Avenue, New York City.

At the conclusion of the panel bishops and deputies were asked to submit expressions of their individual and diocesan delegation opinions regarding the various methods discussed, as well as suggesting their own matters that should be considered on the subject.

The Rev. Lloyd S. Casson, Delaware, received the permission of the chairman to address the house. Casson expressed dissatisfaction with the session, saying it had "not gotten to the heart of the matter." His criticism reflected several of those heard at the program and budget committee's open hearing, when the budget making process was assailed as one that causes "one group to fight against the other" for the few dollars that are available in any total budget.

Spokesmen for widely diverse groups at that hearing consistently berated the pattern of fixing a budget ceiling based on

anticipated income and then seeking to "adjust" programs to the arbitrary dollar figure. Casson's remarks to the joint session also called upon the committee in charge of the panel to do something to allow the members of the convention to achieve the "kind of in-put that we should have had."

What action was taken will be reported in our next issue, which will be a wrapup of convention, and will reach readers without our usual lapse of a week.

NEW MINISTRY FOR YOUTH

- ★ General Convention authorized the set-up of a youth program designed to develop "new patterns of ministry to youth and young adults focused on issues and institutions important to their lives."

The program is expected to cost at least \$250,000 a year. The money will probably be raised through regular budgetary channels.

The program, to be initiated locally in the central city, in the suburbs and in high schools and colleges, has these goals:

- The "empowerment" of youth movements, "black, brown, white, red and yellow."

- The development of new forms of Christian worship designed to "challenge the syncretist religiousness of the youth culture."

- The helping of youth to express its concern with war and peace, the draft, the "quality and values of American life," the educational processes and racial and cultural "hostility and persecution."

- The reconciling of persons and groups who are separated by "cultural or generational alienation" so communication may be reopened and people may be freed of their fear of diversi-

ty of viewpoints, styles and cultures.

● The providing of a pastoral ministry to young people whose alienation is manifested in their suffering from drug use, entanglement with law enforcement agencies, separation from parents, disillusionment with formal education and "struggles with identity and sexual problems."

Regional screening committees will evaluate projects and allocate funds.

The committees will include eight young persons not more than 25 years old. At least four of them will be from minority groups, at least two will be women and at least one will be chosen by the union of black clergy and laity. Membership in the committees is not expected to exceed 15.

PB WANTS HIS JOB EVALUATED

★ Bishop John E. Hines called on the General Convention to evaluate his performance in the office of presiding bishop.

"The convention itself will best know how this should be done," he said in an address to the opening session. "But that it may not be lost I commend this prospect to the president of the House of Deputies, and to the vice-chairman of the House of Bishops for consideration and, I hope, implementation."

The call for evaluation of his own performance in the office he has held for six years was emphasized in connection with his discussion of the need for evaluation of clergy and bishops.

JOHN COBURN ELECTED TO SECOND TERM

★ The Rev. John Coburn, rector of St. James' Parish in New York City, October 16, was re-elected president of the House of Deputies of the Episcopal Church's General Convention.

His selection was unanimous and by acclamation after his name had been placed in nom-

ination by the Rev. John Krumm, rector of the Church of the Ascension of New York, acting in behalf of the entire delegation from the diocese of New York.

TRIENNIAL WILL CONTINUE

★ The following official statement was issued by Frances M. Young, executive officer of the committee for women, following the adjournment of the triennial meeting of women:

The women of the church, after heated debate in the closing session of their triennial meeting voted to request the newly authorized committee on lay ministries to plan a meeting in connection with the 64th General Convention which would retain some of the values of the present triennial meeting. There is still a need for the concerns of the women to be communicated to the General Convention, and for communication back to the women in the dioceses about General Convention actions. The women do not feel that the seating of a relatively small number

of women in the House of Deputies will replace the kind of forum they have had to discuss the issues facing the church. In an amendment to the original resolution which called for a gathering representing the women of the church they requested the next T. M. to be planned 'in collaboration' with diocesan and provincial Episcopal Churchwomen's groups, and consonant with the actions of the 63rd General Convention and with the developing program of lay ministries."

UTO TOPS \$4 MILLION

★ United Thank Offerings of the 1967-70 triennium total \$4,082,430.35, as announced by Lindley Franklin Jr., Executive Council treasurer, and Mrs. Ernest E. Rucker, UTO Associate. Of this amount \$1,382,550.68 has been contributed during the current year. In 1968 offerings of \$1,355,555.71 and in 1969 of \$1,344,323.96 were allocated on an annual basis by the committee for women as directed by the delegates to the 1967 meeting.

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