

The **+ WITNESS**

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FOR CHRIST AND HIS CHURCH

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Story of the Week

General Convention Comes to End
With Great Expectations

★ Expectations represented by an annual budget of \$23.8 million. Which makes the title of Dr. Krumm's editorial on page seven very pat indeed. "We Return You Now to Greenwich" where the Executive Council will have to wrestle with the problem of who gets what and where.

In the debate on the budget, Bishop Stewart of Western Massachusetts pointed out that at present six dioceses alone represent a \$1.6 million deficit in the national church budget. And Dr. Krumm states in his editorial that only New York among the larger defaulting dioceses made even a modest murmur about meeting its quota. "The silence from the others was deafening."

The quota budget is \$12.7 million and comes from dioceses who collect from parishes and missions by a formula based on their current total expenditures for their last reporting year. Whether it will bring in these millions remains to be seen.

Here is a summary of major actions of the convention:

The Budget

After conference, concurred in a budget for 1971, as submitted by the committee on program and budget, totalling \$23,866,376, of which \$12,702,376 will fund items under the "commitment" column relating to

basic operations of the church, and \$11,164,000 in the so-called "faith" column, for work over and above requirements for functional administration. The \$12,702,376 includes \$200,000 added for the General Convention Special Program, increasing this to \$1,341,500, as well as an additional \$250,000 for the new Youth Program, \$332,000 for black colleges, \$62,000 for education overseas, and \$50,000 for a new development office for the national church. Dioceses must meet their total quota to the national church before they will be privileged to designate use of their funds for "faith" items.

**General Convention
Special Program**

Continued this controversial program of assistance to minority groups and disadvantaged persons under tightened guide lines and a redefinition of the prohibition of grants to advocates of violence. Among changes in procedure are requirements for submission of copies of applications and field staff appraisals of projects to the bishops of the dioceses involved well in advance of decision, and approval of disputed projects — where the bishop objects — by a majority of the membership of the Executive Council. Projects meeting no diocesan opposition may be ap-

proved by the GCSP screening and review committee without reference to Executive Council.

Seating of Women Deputies

Concurred in the eligibility of women to serve as members of the House of Deputies and seated 30 women as members of the current House of Deputies.

Ordination of Women

Defeated, in a split vote in the House of Deputies, action to affirm that women be eligible to seek ordination as deacons, priests and bishops of the Church.

Women as Deacons

The House of Bishops approved and the Deputies concurred in a resolution making women eligible for admission to the diaconate.

**Composition of
Executive Council**

Changed the composition of Executive Council by eliminating the special category of women members and defeating proposals for permanent representation from minority and youth groups, thereby reducing the number of members from the present 51 to 41. Council henceforth will consist of six bishops, six presbyters, 18 laymen, one representative each from the nine provinces and, ex officio, the Presiding Bishop and the president of the House of Deputies.

Structural Reform

Received a report from a management consulting firm

recommending substantial changes in the national structure of the church, chief among them suggestions for biennial rather than triennial General Conventions, proportionate membership of the House of Deputies from dioceses and missionary districts with a top limit of 700 members; elimination of voting by orders, discontinuance of the provinces as formal units, and creation of the post of executive officer, to supervise the national staff of the church.

Support of the Presiding Bishop

Concurred in a resolution reaffirming "strong confidence in its Presiding Bishop," John E. Hines, and to "give thanks to God for his prophetic leadership" while conceding that members "are not always in agreement with the various positions the Presiding Bishop feels obliged to take in the course of his duties." The two houses also congratulated Bishop Hines on the twenty-fifth anniversary of his consecration as bishop and the sixth anniversary of his election to his present post.

Bishop for Armed Forces

Concurred in the election by the House of Bishops of Chaplain (Colonel) Clarence E. Hobgood as Suffragan Bishop for the Armed Forces, succeeding the Rt. Rev. Arnold Lewis, who is retiring after serving in that role since its creation six years ago.

Anglo-Roman Catholic Consultations

Concurred in action to continue Anglican-Roman Catholic consultations "looking toward the defined goal of full communion and organic unity" between the Churches of the Anglican Communion and the Roman Catholic Church.

UTO Grants

The committee of women allocated \$1,478,368. to 69 separate projects during their triennial, the largest of which was \$59,949. to the district of Okinawa for a capital development and endowment fund.

Future Triennials

Women voted to continue their triennial gatherings in conjunction with General Convention even though they are now eligible for election to the House of Deputies, declaring that "the values of these meetings are of such importance that they should be continued in some forms," and requesting the newly-authorized committee on lay ministries "to plan such a meeting."

Abortion Information

The Women of the Church amended a previous resolution in favor of the repeal of laws restricting abortion to support availability of information on birth control methods to men as well as women.

Tithing of Principal Assets

Rejected, in the House of Deputies, a proposal from the diocese of Pennsylvania, asking that Episcopal congregations each "remit to its diocese in 1971 an amount equal to a tithe on all principal assets — land, buildings, and securities — and on less than a tithe of income, one half of this total to be used by the diocese for its missionary programs and one-half of which is to be sent to the national church."

Biennial Conventions

Concurred in action changing the General Convention, beginning in 1975, to a biennial rather than triennial meeting as it has been.

Evaluation of Presiding Bishop's Office

Agreed to name a small committee from both houses to

evaluate the functions and responsibilities of the Presiding Bishop's office, as requested by him, as a means of suggesting possible improvements in performance.

Prayer Book Revision

Concurred in action that would have the effect of rewriting more than half of the Book of Common Prayer and authorized a proposed initiatory rite, both for trial use during the following triennium.

Revisions in canons were also authorized to permit use of additional contemporary translations of the Bible for epistles and gospels at holy communion and lessons at daily offices, and use of the COCU liturgy was authorized for trial use on special ecumenical occasions and during study sessions only. Strict limitations were imposed on the trial use of the initiatory rite — priests may use the baptismal portion only with approval of the bishop and only the bishop may use the entire rite and then only when persons to be baptized, confirmed, and to receive communion are at least of normal confirmation age with baptized children below such age being admitted to holy communion with the bishop's concurrence.

Authorized study of this rite is to be continued and referred, as a matter of information, to the Anglican consultative council in Kenya next March. A proposed new ordinal was approved.

One Man, One Vote

Concurred in adoption at first reading of a constitutional amendment which, if approved on second reading in 1973, will end the archaic custom by which evenly-divided diocesan votes in the House of Deputies have been counted as negative; after 1973 such divided delegations

will be counted as one-half "yes" and one-half "no," thereby making it impossible for a minority of total membership of the house to prevail under certain situations.

Election of Presiding Bishop

Rejected a proposal originating in the House of Deputies under which the Presiding Bishop, now elected by the House of Bishops, would be chosen by a concurrent majority of bishops,

priests and laymen of the two houses.

Consultation on Church Union

Both houses approved the plan of union proposed by COCU for continued study, noting that such study does not imply approval of the plan.

Marriage Canons

Changes failed when the amendments approved by the House of Bishops were not acted upon by the House of Deputies.

Human Side Much in Evidence Before Convention was Over

By Charles Lerrigo

*Religious News Service
Correspondent*

★ It was the last night of the General Convention. One morning remained, and several items were still on the crowded agenda, including the House of Deputies' debate on a powerful statement on Vietnam by the bishops.

It had been a long convention. Eleven days of much parliamentary maneuvering and in-the-corridor politicking. If there had been no disruptions of the orderly legislative process, the delegates were tired — physically, and in many cases spiritually.

The blacks and those who considered themselves progressives had lost much. The conservatives, led by southern churchmen, had also lost. It was a convention at which everybody got something he didn't like.

In one sense, it was a time of political compromise. Perhaps the liberals' greatest loss was in the election of a new, smaller, and possibly more conservative Executive Council—the interim policy body for the next three years.

The conservatives had failed to stop continuation and expansion of their favorite target —

the General Convention Special Program — and had won only minor restrictions on the GCSP funding process.

The women had won the right to sit as delegates in the House of Deputies, but they lost an attempt to open the ordained ministry to women in all orders. Youth had succeeded in getting a new \$250,000 General Convention youth program, but failed to keep their previously guaranteed seats on the Executive Council.

Those who had wanted the meeting to be "another South Bend"—a time of deep personal encounter between all persuasions — had been blocked, by and large, by the behind-the-scenes political forces.

A Gracious Speech

And as the final votes were announced in the House of Deputies in election of the Executive Council, the Very Rev. Fred Williams, president of the Union of Black Clergy and Laity, made a final, quiet speech to the delegates:

"We of the union, your brothers, came to this convention to invite you, our brothers, to join us in the dance, to learn from the Lord of life and to give up the sterile forms of the past:

The elitism, the exclusivism, the narrowness and poverty of soul that characterizes so much of our present life.

"Our response . . . to this point in this convention has been one of hesitation, sometimes anger, often concern about procedure. But it has seldom been filled with the cry that the Lord is glorying with his saints and we will rejoice in gladness.

"When will this institution incorporate the joys of the people of God? When will we leave this valley of dry bones? When will we open our hearts and our minds? . . .

"We of the union . . . do not ask these questions or make these comments in anger, but rather in sorrow. The world, and each one of us here, longs for the grace of the Holy Spirit.

"This Episcopal Church could, I believe it can, be the instrument of that mission. But frankly, my brothers and sisters . . . the 63rd General Convention has done very little."

The room was silent. There was no applause or even rustling of the countless papers on the desks as Mr. Williams walked quietly out of the hall.

A few minor announcements, and the deputies adjourned for the evening. It was nearly midnight.

At another spot, however, outside one of the imposing halls where the Episcopalians had been gathering, there was the sound of music and people singing.

A black choir was working its way through "O Happy Day," a Mariachi band led those who had come for one of the late night eucharists through a Spanish translation of "Gloria in Excelsis."

The knot of some 100 persons were bedecked, forehead and cheek, with stickers urging "Celebrate life," and the bread and wine was consecrated joint-

ly by a black priest, a brown priest and a white priest.

It was into that setting that Presiding Bishop John E. Hines walked, followed by the plain-clothes police guard he had had during the convention.

Bending over the microphone, hands clasped and eyes closed, the church's chief pastor delivered his homily: "The real theme of this convention is God for man. We may respond poorly to this, and sometimes I feel that we do. But I believe at this General Convention that we've turned a small corner.

"I think there is a little more trust generated between people wherever they are, a little more confidence that the church has its eyes more squarely on the man for others than previously. A little more feeling that sensitivity is developing a little bit . . .

"But underneath it all we can go nowhere unless we are able to respond to the great overtures of God for man in Christ.

"We have here before us tonight the symbols of what that overture means. It means the brokenness of man in the interest of the wholeness of man. It means the emulation, as far as is possible, of the spirit of Christ in his brokenness for the world.

"It means the willingness to pay the same cost that was paid by him for the healing of the world. This is where it hurts, where it's difficult and hard, where we are tempted to take the easier way, to turn back, to save ourselves at the expense of others.

"May God help us not to yield to that temptation."

There was applause, and then Bishop Hines continued: "You are young, you who are still gay with the music that can lift the human heart, you who still have your eye on the God for man thank you for being a part of us. We are heartened, we are

lightened, we've learned a little, and I think we can go forth with more courage. Thank you and God bless."

The bread was broken, the wine shared, the band played and choir sang, and the people danced around the table of the Lord.

EXECUTIVE COUNCIL ELECTIONS

★ The House of Deputies elected five clergymen and 13 lay persons to the Executive Council, the 39-member interim governing body of the church.

The ballot contained the names of 28 clergy and 43 lay persons. Of those elected, 10 had been nominated by a joint committee on nominations to Executive Council. Earlier the bishops elected six of their members to council.

Clergy elected for six year terms include Gerald N. McAllister, West Texas; Rustin Ray Kimsey, Eastern Oregon; George A. Smith, Minnesota; for a three year term, Dean Robert R. Parks, Florida; and Robert P. Varley, Easton.

Lay persons elected for a six year term include Charles V. Willie, Central New York; Philip Masquette, Texas; Oscar C. Carr, Mississippi; Mrs. Seaton G. Bailey, Atlanta.

Pete Rivera Jr., West Texas; Robert P. Davidson, Western Kansas; Walker Taylor Jr., East Carolina; Mrs. J. Wilmette Wilson, Georgia; Joseph I. Worsham, Dallas.

Elected for a three year term are Mrs. Harold C. Kelleran, Virginia; George T. Gurnsey, Missouri; Depuy Bateman, Pittsburgh, and Mrs. Jean Jackson, Oregon.

Bishops elected were Gray Temple, South Carolina; John M. Allin, Mississippi; Harold C. Gosnell, West Texas; Francisco Reus-Froylan, Puerto Rico; Allan W. Brown, Albany and Philip F. McNairy, Minnesota.

HOUSTON CALLED MOVE TO UNITY

★ The two presiding officers of the General Convention, in a press conference at its close, said that Houston '70 will be remembered for its evidences of moves toward the unification of the Episcopal Church.

"Many of us came here," commented Presiding Bishop John E. Hines, "anticipating possible rifts and dissension, that tensions might erupt and further polarize the church if not drive it into schism."

"On the contrary," he continued, "we have seen people who were at odds with one another brought together, not necessarily in agreement but in understanding more clearly one another's point of view."

Bishop Hines said this convention has "confirmed the stance the church took in Seattle regarding the nature of mission. It was reaffirmed rhetorically last year at South Bend, and is now reaffirmed in fact."

The Rev. John B. Coburn, president of the House of Deputies, built on this comment saying, "The convention has confirmed beyond question that it is possible for the church to take seriously its mission to the poor."

"It's easy," Coburn noted, "to stay together when we're just standing in place. Here, we have seen that we can stay together as we move ahead."

WHAT ABOUT YOUTH?

★ We think this and previous issues give you all you need to know about General Convention. So our next number will feature articles on youth by the Rev. Joseph Fletcher, now at University of Virginia Hospital after over 25 years at ETS, and the Rev. Lee Belford, director of the department of religion at New York University.

EDITORIAL

We Return You Now To Greenwich

BY JOHN M. KRUMM

Rector of the Church of the Ascension, New York

WHAT REALLY HAPPENED to the Episcopal Church at Houston will be determined in Greenwich, Connecticut, as the newly elected Executive Council makes the necessary decisions about program and policy during the next three years. The outlook is for a slow-down in any programs that look "liberal-radical" — to borrow some current political jargon — and a more conservative tone in pronouncements and resolutions on political and social issues. The Houston convention made a brave beginning. As the Presiding Bishop came to the microphone for the opening joint session on the matter of the agenda he was given the kind of ovation that Eisenhower used to receive at Republican conventions. His opening sermon was a hard-hitting and aggressive defense of his record as Presiding Bishop, coupled with a disarming suggestion that he would welcome any statement the convention wanted to make about his incumbency. His answer was given in the Deputies on Saturday, October 17, when another standing ovation greeted his entrance into the house to receive its felicitations.

The first legislative test had come even earlier when a vote on the agenda proposals, which had been under attack from many bishops and others, received an overwhelming supporting vote in both houses. It looked as if the motto of Houston was going to be "Right on" in the direction of Seattle and South Bend. Even more satisfying to many was the harmonious spirit in which the decisions were made about guide-lines for the General Convention Special Program. The requirement that only a majority of the whole Executive Council — not just a majority of those present — would be needed to over ride a local bishop's veto pleased the conservatives; the wider latitude given the administrators of the program if a local bishop interposed no veto was reassuring to the program's ardent supporters. A projected General Assembly on the GCSP which included three critics — as it was supposed — on a panel of four speakers raised the hackles of the Union of Black

Clergy and Laity, but a compromise was arranged which permitted an initial presentation by the program's friends followed by the critics. Although the Union of Black Clergy and Laity walked out on their critics, harmony seemed to be on the way to being restored.

But some uneasy signs began to appear. An attempt to continue the practice of special categories of membership on the Council for racial minority and youth representatives was turned down by a fairly narrow vote — clergy for, laity against. It was also known that the Program and Budget Committee was not expected to allow more than about \$1,100,000 for GCSP, in what was called "The Commitment Budget" on which quotas were to be based. Since the Women's Triennial was forbidden by their rules about the United Thank Offering from adding to this amount, as they had done at Seattle, the GCSP was due to be sharply reduced instead of — as an optimistic resolution had announced — "expanded."

But the real blow fell with the announcement from the House of Bishops that they had elected to the Executive Council a predominately conservative group of bishops, including the Bishop of South Carolina, the Rt. Rev. Gray Temple, who had criticized GCSP bitterly for its grant to the Black Awareness Coordinating Committee of his state. The Rt. Rev. Allan W. Brown of Albany, who was also elected, was known as a sharp critic of the program, and at least two others were expected to be cool about GCSP, to say the least. Now the hope lay in the elections in the House of Deputies, where frantic politicking went on with slates and voting records of previous council members circulating freely and widely. No less than 28 clergy (for 5 vacancies) and 42 laity (for 13 vacancies) were put in nomination. The general opinion was that the final results showed a conservative trend, although notable liberals like Oscar Carr and Charles Willie were successful. The disappointment of the Union of Black Clergy and Laity, however, was voiced in sad and bitter speeches by the Rev. Fred Williams of Michigan and the Rev. Lloyd Casson of Delaware.

The story of the budget seemed on the surface to be somewhat more encouraging. \$400,000 was moved over from what was called "Faith" column

to the "Commitment" column. Perhaps Hebrews' definition of faith as "the evidence of things not seen" will prove to be prophetic of what is likely to happen to items left in the former category. \$250,000 was included in the budget for the proposal for a self-determined youth program, modeled along the lines of the GCSP. This priority received a high rating from a study session of deputations. The truth is that by increasing the "Commitment" budget to the figure of \$12.7 million the convention handed over the fate of these programs in all probability to the Executive Council, who will, of course, have final authority to cut items when quota payments are not forthcoming. In the budget discussion only New York among the larger defaulting dioceses made even a modest murmur about meeting its quota. The silence from the others was deafening.

Not all the news was bad, of course. Some break-throughs occurred in this curiously contradictory Houston session. Radical liturgical proposals, for example, were approved with one exception — the Laying on of Hands and communion of infants in connection with Baptism were not allowed. A distinguished black Churchman, Dr. Charles Willie of Syracuse, New York, was elected Vice President in the House of Deputies, narrowly defeating Charles Crump of Tennessee. Deaconesses were recognized as being in the traditional order of Deacons — which seemed to settle the question of the ordination of women to the ministry in at least one of the three orders, despite the narrow defeat of a broader resolution accepting the principle of women priests and bishops. A strong denunciation of the Thieu-Key regime in Saigon and a call for withdrawal of our troops by December 1971 and for the cessation of all bombings in Vietnam was passed by an overwhelming vote in the Bishops (86-37) but was lost by an equally large margin in the Deputies. So it was not total disaster.

But on the crucial issues the buck has been passed to an Executive Council which has acquired an unmistakably conservative look. The convention daily of the American Church Union, whose policy of blistering attacks on GCSP and on the majority of actions taken at South Bend has split Anglo-Catholic ranks down the middle in recent years, summed up Houston like this: "We didn't win all we wanted, but the Church and her Lord won all she needed." There are some reasons for the uneasy feeling that if one accepts their definition of what the Church and her Lord need, they may be right.

Houston: South on Main

BY WM. B. SPOFFORD JR.

Bishop of Eastern Oregon

SOMETIMES one can get a feel for an event by turning his back on it. On the second Sunday of the General Convention period, we did just that. We chose to start walking from Christ Church Cathedral, in the heart of Houston's dirty downtown, out to the stupendous and burgeoning Texas Medical Center, some five miles towards the Astrodome. It seemed like a logical pilgrimage on that particular day for it was the feast of St. Luke's and, since the convention seemed to be caught up in a mood of healing and reconciliation for the church, what better way to honor the centrality of healing than by ambulating from the holy communion in honor of John Hine's consecration to a collection of hospitals which symbolize the centrality of science and man's power in our late 20th century culture.

Overhead, that bright Sunday morning, other signs of power were seen. Five jets, in close formation, continually buzzed the airspace over Main Street as we walked. The movement was past the dirty, post-Saturday night effluvia gusting around the gutters, and through the banking-stock exchange broker area, out to the area of a motley collection of enterprises. In the old-line sociology which we were taught, we had passed from the core city, which then was supposed to be rich and powerful but now was bedraggled and touched up with a heavy lacing of pronography shops and dingy theaters showing nude-flicks, into the area of warehouses and loft-industries. It isn't like that, anymore. On one block there would be a rather fancy glass-fronted office building or modular apartments; in the next block, there would be a parking-lot or a drive-in hamburger joint; and, in the next, a brand new motel or hotel, whose counterpart and even whose name you could find in hundreds of cities across the surface of the earth.

It was a hot Sunday in Houston. After about an hour, we found Trinity Church, and sat in the Clinton S. Quin Memorial Garden, listening to water playfully tinkle out of a central fountain and watching gracious, but non-young, parishioners gathering for a sermon by the visiting preacher, who happened to be Bishop Harry Lee Doll of Maryland. We thought of what Mike Quin, who had been rector of this church for years prior to being the Bishop of Texas, would have

thought of this General Convention. He had nearly hosted one once but, because of institutional segregation, that conclave had been moved to Hawaii. Now, as we sat in his garden, we thought how things had changed, thanks to the leadership of another ex-bishop of Texas who acts his role of a prophetic PB with determination and forthrightness.

Two elderly persons, seeing me sitting in the monastic-type garden, asked if they could be of help. I was invited to the service, but I replied that I was on my way to St. Luke's Hospital. That startled them a bit, and they asked whether I was sick. I replied that I didn't think so, but appreciated their concern. They informed me that there was still a long way to go, and sent me on my way.

Near to Trinity Church — gracious and stately church that it is — is the changing world. One block away is a homosexual theater with a sign outside informing passers-by that there is an "all male cast and an all male audience." Right across the street there is the Houston Council for Human Action, featuring the University of Thought. It was closed as I went by but there was a note on the door. It read: "Richy — If I'm not here by 2 o'clock, come on over to the Commune and get the key — Cindy." Somehow, those two symbols of our confused culture sort of bracketed Trinity in my mind and we walked south on Main a bit depressed.

We passed the Second Presbyterian Church, with a for sale sign on it. But there was activity and another big sign which proclaimed the Main Place, which meant that this was the "nesting place" of the youth delegates to the General Convention. Not many were still left around, since their participation, on this Sunday, was already dwindling as the convention buckled down to legislative matters. There were a couple of decorated cars in the parking lot, giving a bit of Peter Max psychodelia to the occasion. And, nearby, is the office of the Houston Council for the United Nations which doesn't look as though it was being used. Again, a sense of depression.

And then the scene began to change again. We passed a large Baptist Church which looked, for all the world, like a Mexican Catholic cathedral. Next door, the movie house was showing, of course, an x-rated film from Denmark entitled "Threesome." It gave one a sense that the two buildings were glowering at each other.

Further on, was a cluster of churches. The old-

est congregation in Houston — 1st Presbyterian — founded in the old Senate chamber, where the Rice Hotel now stands—in 1839, across the street from St. Paul's Methodist, which has a stone statue of Jesus in its formal lawn — again reminding one of Latin-American churches — and stickers on all of its portals proclaiming "Opening doors for God". Next is the museum of Modern Art, unaccountably closed, so we played on some of the metal sculptures on the front lawn, with a few little kids who were waiting to get in.

We wandered over to the stately Warwick Hotel, which reminded one of what one always thought nouveau riche Texas — a knowledge gained only from the movie, "Giant" — was like. The doorman was polite and, inside, a quiet, crowded and big-spending Jewish wedding was about to start.

From there, we wandered through Hermann Park, riding with some kids and their parents on the H. B. and T. Ry. Co — 2½ miles for a quarter; talking to a long-haired couple from Denver who were doing a bit of dancing on the hill by the magnificent Miller Outdoor Theater, and then wandering through the fine zoo.

And, across from the park, is the Texas Medical Center — where research, experiment, man and computer, life and death — meet daily. As part of it, we discovered St. Luke's Hospital. There is a great photo of Bishop Quin in the admittance foyer. We moved into the chapel and sat for a bit . . . thinking of how things do change and how the Church of God always discovers that new occasions teach new duties.

And so, pilgrimage completed, we went out to Main Street and caught a bus back downtown. It led to a bit of contretemps since we didn't have the right 40¢ change . . . and the driver (black) laughed . . . as did all of the others on the bus (all black). I remembered a spare nickel I had in a back pocket and came up with the tariff. You can't get change on a bus because the company, or the union, doesn't want its drivers to be robbed.

What a world God has given us to minister to!

And the 63rd General Convention, honestly and with pain and much love, really tried to see what the ministry to that world should be. It's a much different world than the one that Bishop Quin knew when he first invited the convention to Houston. But, now that the convention finally got there, I don't think he would have been too disappointed.

INDIAN AGENCIES PLAN COMMON STRATEGY

★ Indian committees of six churches have begun to work together and plan joint strategies. In a report to the House of Bishops, Kent Fitzgerald said five denominations had followed the lead of the Episcopal Church in establishing Indian committees, and are now cooperating with the Episcopal committee.

The five denominations, he said, are the United Church of Christ, the United Methodist Church, the United Presbyterian Church, the American Baptist Convention, and the Lutheran Council in the U.S.A., which coordinates the work of the three major Lutheran bodies.

An Ojibway Indian, Fitzgerald worked 30 years with the U.S. bureau of Indian affairs before joining the staffing of the church's Executive Council last year.

Fitzgerald said that Indians have serious dependency problems as a result of being dominated by bureaucracy for 100 years.

The Episcopal committee on Indian work, he said, is giving Indians an opportunity to exercise their own minds through self-determination and leadership development projects.

The projects are being financed through a fund of \$117,000 raised by the church for Indian and Eskimo community development.

Fitzgerald told the bishops that the committee also plans to conduct a public information program that would support legislation and appropriations.

The committee is composed of 10 Indians, elected by five regional conferences, and five bishops.

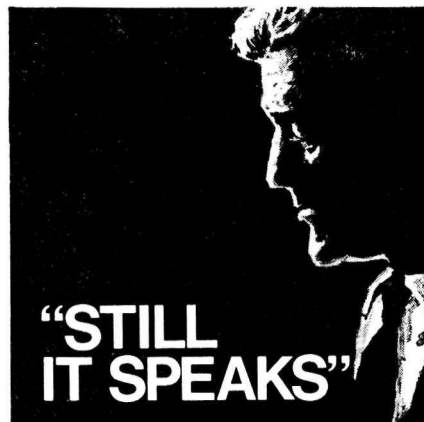
A committee report to the convention said the Episcopal Church has not yet provided any device for recognizing Indians as a community. The committee attributed the lack partly to the church's practice of equating the right to autonomy with financial self-support.

OTHER ACTION IN HOUSTON

★ In what may have been one of the more notable actions relating to parish life, General Convention authorized trial use of rewritten liturgies for the eucharist, marriage, burial and other services that would amount to more than half the Book of Common Prayer.

In other actions, the convention voted to change from triennial to biennial meetings, starting in 1975, established the new diocese of Southern Alabama and Northwest Florida and made the missionary district of Western Kansas a diocese, elected the Rev. Adrian D. Caceres as missionary bishop of Ecuador, authorized the Episcopal Church in Haiti to elect a successor to exiled Bishop Alfred Voegeli.

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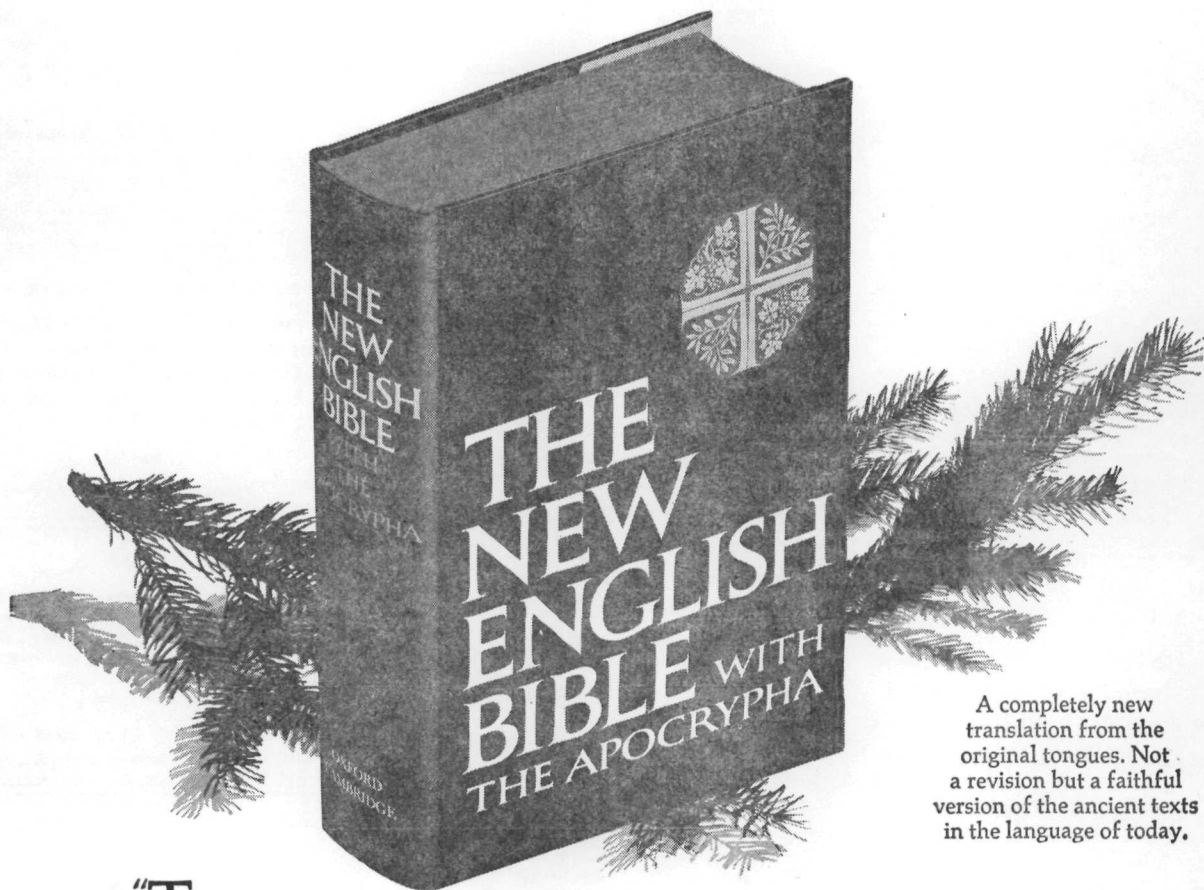
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