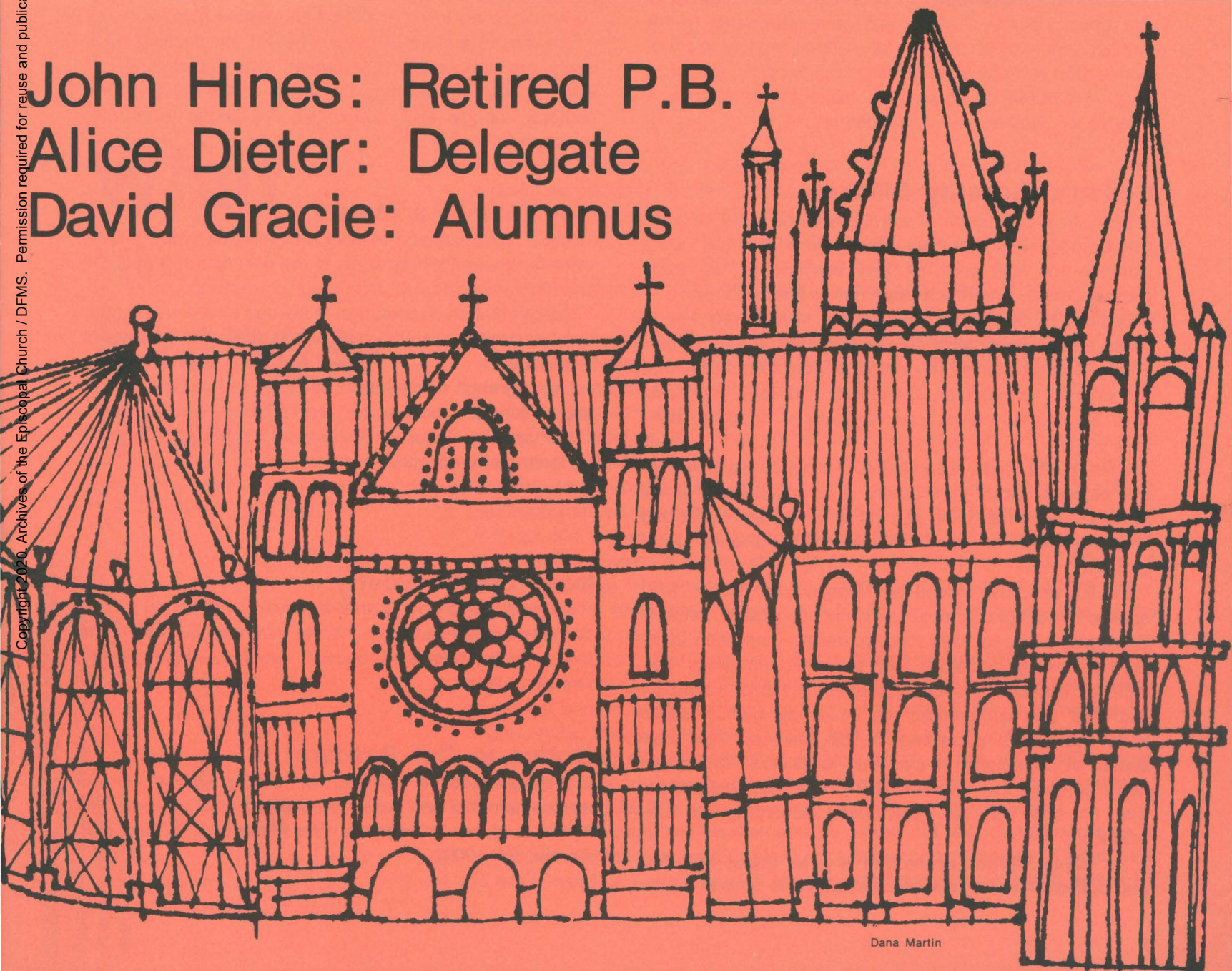


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CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

July 13, 1975
Volume 58, Number 15

THE WITNESS

John Hines: Retired P.B.
Alice Dieter: Delegate
David Gracie: Alumnus



Dana Martin

Letters to the Editor

The Witness reserves the right to condense all letters.

No Surprise

One can hardly be surprised that Mr. Goodbody, Executive Council of the Episcopal Church, (chief press officer of Bishop Allin's staff), would write in defense of the staff/Executive Council program budget which he helped to create.

As to his specific point in connection with support of *The Episcopalian* . . . there can be a difference in the independence of a publication subsidized by General Convention and one subsidized by funds administered by staff — \$68,000 is enough to make the difference.—
Charles L. Ritchie, Jr., Philadelphia

Collegial Security Blanket

Ever since ordination of women became a big issue in the Episcopal Church we have heard that we must examine the role and the very essence of the three clerical orders. And much examination has taken place — especially by the clerics themselves, though very few of these efforts have come to the attention of lay people. This period of intense study would seem to indicate that the church has had an ill-defined hierarchy for some time, so that no one knows what our episcopacy really means.

Every study I have seen seems to increase the power of the bishops, both individually and collectively. Many dioceses are undergoing reorganizations, each effecting a clearly defined, and increasingly powerful local authority.

Collectively, the House of Bishops has, since 1973, spoken of collegiality as an officially acceptable concept. Of course bishops have long conferred with each other before making decisions, an informal, unofficial collegiality. (Surely it must be lonely at the top of the heap). But after this conference, the individual bishop would make decisions according to conscience. This new aspect of collegiality is currently revealed in under-the-table agreements, unstated alliances, and assurances that no one will act individually according to conscience.

Dr. Henry Rightor, at the trial of Peter Beebe, testified that collegiality is a new concept which is foreign to the

American Church tradition. Bishop Robert DeWitt indicated at the same trial that bishops could act as individuals, not hiding behind the security of "collegiality." It would appear that the autonomy of a bishop's authority is in conflict with the whole concept of collegiality. It would seem in order for more study to be initiated in this area, and for the whole area of bishops' authority to be brought before the whole church.

The overall picture is clear. The current ecclesiastical trials are not solely concerned with obedience, or validity, but with defining the limits of the power of the bishops, singly and collectively.—*Blanche Hamilton, Pittsburgh*

Get Thee to a Motel?

Many Episcopalians believe that the one vital requirement for woman's ordination is the passage of a specific enabling resolution at a national convention.

Surely, if such a resolution is needed to ordain women, then a similar specific resolution must be needed to ordain men.

Lacking such a resolution, all past ordinations in our church would appear to be invalid as well as irregular.

Perhaps the House of Bishops would find it appealing to look for a convenient motel where this interesting subject could be discussed in private.—*Edward F. Beale, Philadelphia*

Keep Up the Poetry

So glad to see good Christian poetry and fiction in *The Witness* — we need them just as much as we need your fine informational and opinion articles.—*Jane Blood, Reading, MA*

Notice to Our Readers:

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THE WITNESS

Robert L. DeWitt, Editor; E. Lawrence Carter, Robert Eckersley, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$.60 per copy. *The Witness* is published eighteen times annually: January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21; October 12, 26; November 16, 30; December 28 by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1975 by the Episcopal Church Publishing Company.

What Is Evangelism?

by Robert L. DeWitt

In time of financial and membership decline, the churches become most diligent and devoted to evangelistic efforts. This plays into the hand of the heresy to which ordained clergy are most prone: "If only I had more money, what I could do for the Lord!" And the inference is understandable that if there were more people, there would be more money.

I recall a church in Detroit located in the "gray" area of the city, once fashionable but now a Black ghetto. The rector and vestry decided to face facts and try to recruit people from the neighborhood. An ambitious house-to-house visitation was mounted. Said one of the first residents interviewed: "I know what you are doing here. You ain't got many members, and you're hoping we'll help you out."

Was this "evangelism," proclaiming the "Good News"? Yes, but the proclamation of the Good News was muffled and confused by the mixture of motives. In the long history of the Church, God seems to have been able to use such muffled and confused proclamations. He has never left the Church without his witnesses through whom the Church has been able to bear witness. But always, it seems, this has been by virtue (and by the virtues) of stubborn cadres who went against the grain of the Church. And "the grain" of the Church chronically seems to run parallel to the tendencies of the times, to be at ease in Zion.

And throughout this process of the centuries runs the question for evangelism: "Good News" for whom? "But Jesus Christ *is* the Good News. If we get people to call on Him, to 'name the name,' this is spreading the Good News, this is evangelism . . ." Well, yes but . . . He is an incarnate Lord. The Good News is attached to this world. It has to do with those things of this world which are amiss — poverty, hunger, fear, oppression. Thus his identification with the poor, the outcast, the suffering.

The Church which "names the name" but does not take the second step is in jeopardy of being apostate, of no longer being the "Body of Christ". He is not in need of a church which no longer is obedient to his Will. Not if He

is who we think He is. After all, "God is able of these stones to raise up children unto Abraham" (Matthew 3:9). Further, "If any man will do his Will, he shall know of the doctrine, whether it be of God" (John 7:17 K.J.). "He who does what is true comes to the light" (John 3:21). The truth is done, not just verbalized.

Evangelism is not "bearing the Good News" if it does not embrace both faith and works. But it is clear that the Church habitually seeks to separate the two, opting for living in this life as the world dictates, rather than living in this world in the power of the life to come. Opting for naming a hallowed but harmless name, rather than responding to Him whose name it is. And this is ideology, not the life of faith. And that ideology is Good News for whom? For those who stand to benefit from the continuance of things-as-they-are.

"In the final analysis, it will not matter whether Christians or Marxists (or anyone else!) win but whether men have been set free." (Thomas Dean, *Post-Theistic Thinking*). That people are created in God's image and that they should be treated accordingly — this is the Good News. Bearing *this* Good News by the proclamation of the faith *and* by the witness of works is evangelism.

Canadian Protest

Representatives of the Canadian churches have protested loans to the government of South Africa and its agencies. According to the *Canadian Churchman* a meeting was held with the Bank of Montreal and other meetings were scheduled with the Toronto Dominion Bank and the Canadian Imperial Bank of Commerce.

The churches believe that the three banks loaned in the neighborhood of \$20,000,000 between the years 1970 and 1972.

Erratum

I regret I must write you to correct an error in regard to the report of Indianapolis Network activities. The letter to Bishop Craine requested observance of a special Sunday to focus on world hunger, not ordination of women. A copy of the letter is enclosed. I believe it would be in order for you to publish a correction.

I used the word regret advisedly because I do not wish to infer that I only wish to criticize *The Witness* for inaccuracy. I value the publication highly and read it

avidly soon after its arrival. Keep raising the issues to remind Christians of what is really happening.—*Elaine S. Stone, Indianapolis*

Canadian Anglicans to Ordain Women

At its recent meeting in Quebec City, the Anglican Church of Canada authorized the ordination of women to the priesthood. The action was taken after a vote of all orders of the unicameral legislature overwhelmingly approved the action.

The primate of the Canadian Church, the Most Rev. E. W. Scott, said the action "will have significant influence on other provinces of the Anglican communion."

In response to *The Witness*, an official spokesman for the Episcopal Church stated that John M. Allin, the Presiding Bishop of the Episcopal Church, U.S.A., would have no comment on the action of the Canadian Church. It was pointed out that the Presiding Bishop was trying to keep all channels of information open on the matter of women's ordination so that the church could be well informed. It was said that Bishop Allin has taken no position on the matter of the ordination of women to the priesthood and the episcopate.

Lambeth Walk!

"While I've officially maintained a neutral stance, I'm opposed to the ordination of women on the grounds of tradition. I think it would impede the ecumenical movement, particularly with the Roman Catholic Church. As the Synod's report shows a large group of the Advisory Council has come to believe that the Church should now take steps to enable women to be ordained to the priesthood. Many of our bishops feel this way and they correctly point out that there is no valid theological argument in opposition to their position". (From an unpublished transcription)—*Michael Ramsey, former Archbishop of Canterbury*

'Mere Survival Not Enough' — John Hines

by Roy Larson

Highlands, N.C., the Blue Ridge mountain village where John and Helen Hines are spending their retirement, is one of those places you can't get to from here, there, or most anywhere.

The flight from Philadelphia to Charlotte was routine. But at Charlotte we boarded a two-prop Piedmont Airlines plane that vibrated like the washing machines in the Wishee-Washee laundromat. Seated next to us was a sweet and pious grandmother on her first flight. Being a Baptist, she had no rosary beads, but calmed her fears instead by chattering about how calm she felt.

We made it from Charlotte to Spartanburg in one leap, and from Spartanburg to Asheville in another leap. At the Asheville airport, John Hines greeted us warmly and took our bags in hand. When we objected to his becoming a red cap, he gave us a godly admonition that made it clear we were not to disobey our bishop.

For the next 90 minutes, we rode in John Hines' black Mercedes-Benz through the lush green hills of southwestern North Carolina. Once out of Asheville, we passed no more than a half-dozen cars on the road. On the "outskirts" of Highlands (Pop. 800) John Hines stopped at the post office to pick up his mail. We paused in the middle of town for a cheese sandwich. The waitress wanted to know if John Hines was going to grow a beard for the centennial. "My wife wants me to," he replied, but he implied no final decision had been made.

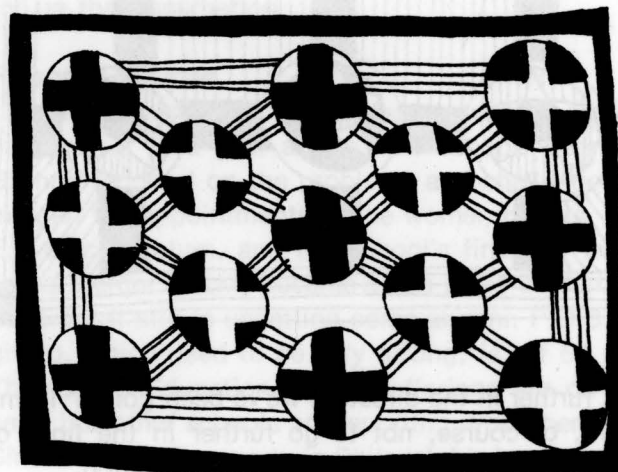
Their summer home for 25 years, the Hines' retirement home is well up into the hills outside of Highlands. In bad weather, a Jeep gets them to the church, the grocery store and the post office on time. Their front porch

oversees miles of green hills. When Helen Hines took us to the porch for our first look at the vista, a tufted titmouse flew up to his feeder and welcomed us.

As we sat on the porch and talked for parts of two days, we were surrounded by gentle sounds. A mixed choir of birds was accompanied by a mountain brook. At noon, however, nature's music was overwhelmed by people's. A village church imposed on us the recorded hymns of its choice. As the afternoon waned, a jet plane flew overhead, 20,000 or 30,000 feet above us, its remote sounds indicating it had miles and miles to go before descending.

When we saw him, John Hines was in the 11th month of his retirement. Since stepping down as Presiding Bishop of the Episcopal Church, and leaving behind him the world of a hard-working ecclesiastical jet-setter, he has rarely left Highlands and has made it a point to be circumspect in his public statements about the course the church has been taking under the direction of his successor, Bishop John M. Allin.

It's no secret that John Hines would have preferred the selection of a different presiding bishop. Nevertheless, both men have taken pains to keep their relationship civil and gentlemanly. Anyway, it's obvious that if John Hines has a quarrel to pick with current church policies, it's not a personal quarrel with John Allin; it's opposition to those political forces that engineered Allin's election, and interpreted the outcome as a signal to the church that things would be returning to "normal."



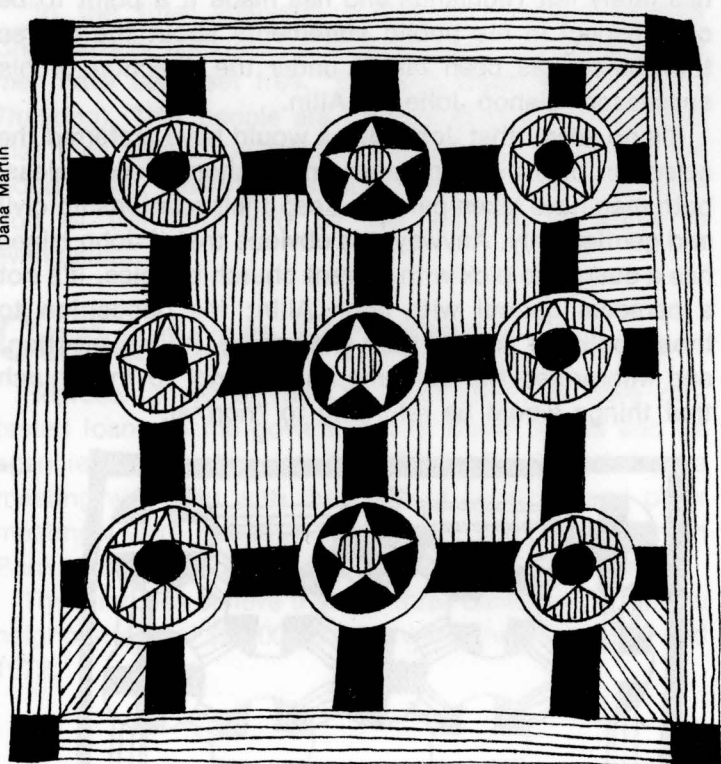
Dana Martin

The two days of leisurely conversation left us convinced that John Hines today is sick at heart. He remains concerned about the church's "vital survival," but he fears the church has become obsessed with "mere survival." He is prepared to admit some mistakes were

made in planning and execution of the General Convention Special Program, but he's as convinced as he ever was about the essential rightness and integrity of the controversial effort that became the dominant feature of his administration. He regrets the church was not "mature enough" to become over the long pull "an agent for mission in the world."

After one of the "apple breaks" that take the place of coffee breaks and cocktail hours in the teetotaling Hines household, we asked John Hines if he believes he was repudiated by the Louisville Convention.

"I don't know the answer to that question," he replied. "I don't think John Hines as such was repudiated. It was not a personal matter. But there's no question what the church was saying in Louisville. It was saying: 'We won't



Dana Martin

go a bit further in the direction we've been going.' In my judgment, of course, not to go further in the light of today's needs amounted to a virtual repudiation."

Highs and Lows

Emotionally, Louisville was not the low point in John Hines' career. That came earlier — in 1971 at the General Convention in Houston when the church was beginning to turn itself around, exchanging audacity for prudence.

His "high"? That came at the chaotic 1969 Special Convention in South Bend, when the Episcopal Church voted to allocate \$200,000 to the National Conference of Black Churchmen for possible use in the work of the Black Economic Development Conference. "South Bend," John Hines recalled, "was a very salutary experience. There the Episcopal Church faced the tough issues that made a difference."

When he said this, we recalled an earlier conversation with a friend who remembered with clarity and appreciation a sermon John Hines once preached on the subject, "Do We Have Enough Chaos to Make a World?" In the margins of our notepad, we scrawled a reminder to ourselves: "Note the recurrence in his conversation of the words 'surprise,' 'chaos,' 'serendipity.' "

How surprising, we thought, to meet a church administrator more threatened by order than chaos, welcoming the surprises that throw one off balance. How out-of-the-ordinary to come across an old man in retirement savoring serendipity.

Here, we concluded, was a clue pointing to the character of John Hines. It helped explain many of the things he said.

We asked him, for example, how he now analyzes the results of the "irregular" ordination of 11 women deacons as priests last July 29.

He began his reply by telling how he had advised the ordaining bishops not to go ahead with their plans. He spelled out his reasons for giving this advice. But then he went on to say:

"In retrospect, it looks like an unwise move, but I think the fallout resulting from it will prove to be a plus. It was an act of conscience. It made it unavoidable for the whole church to deal with the urgency of a conscience decision. It illustrates what the church must be willing to do for the sake of vital survival."

If the 1976 General Convention in Minnesota fails to approve women's ordination, he added, he thinks the result will be "a rash of ordinations by individual bishops."

"What will the church do, then?" we asked.

"I think," John Hines responded, "the church will conclude there's no point in trying to run down a guerrilla warfare thing. I think the church will decide it will just have to live with this kind of anarchy. At least, I hope it will."

(Continued on page 12)

Alumni/ae Day: Hanging In There

by David Gracie

It was not long after I returned from Alumni/ae Day at Episcopal Divinity School that I read David Ward's article in *The Witness* welcoming the possibility of schism. Because of my visit to Cambridge I responded more negatively to this notion than I normally would. I want to report on my impressions of the old/new school in the framework of a response to David.

I do not usually attend such ceremonies, but this was the first gathering of graduates and the first commencement exercise since Philadelphia Divinity School and Episcopal Theological School merged a year ago. It seemed important to go. The brief experience strengthened my sense of belonging to this church.

My relationship to the Episcopal Church is mediated by a large number of people, parishes and events, but the school tie is the central one. And what a school old E.T.S. had been!

- E.T.S. pioneered in higher criticism of the Bible at the turn of the century. Even in 1958, when I checked in, the radical honesty of the approach to Scripture was a shock to most of us. It was a shock which led to awareness and an increased desire to study the Word.

- Students in our class enjoyed the privilege of thinking about ethics with Joseph Fletcher. More shocks, more awareness. I remember how Joe lit up when he read the newspaper story about an E.T.S. grad who had smashed the locks on gas meters in a New York slum

tenement so the tenants could have some heat in the middle of winter.

- We were taught as a fundamental of the faith that the God of Abraham is Lord of all human history. The school went on to participate in history in the 1960s in the South where Jon Daniels died, and in Cambridge in the student demands for peace in Vietnam.

- Our entering class enrolled women for the first time. I remember Judy Adelman outdistancing us all in Hebrew and Old Testament studies. I also remember the fervor of her faith in YHWH. Now there are two ordained women on the faculty of the new seminary.

I do not know the P.D.S. story nearly as well, but I was fortunate to have been in the church where the Dean of P.D.S., Edward Harris, issued his historic call for the ordination of women now. Dean Harris preached at this commencement. He quoted from Charles Williams' *All Hallows Eve* about Mary.

"It had been a Jewish girl, who, at the command of the voice which sounded in her ears, in her heart, along her blood and through the central cells of her body, had uttered everywhere in herself the perfect Tetragrammaton. What the High Priest vicariously spoke among the secluded mysteries of the Temple, she substantially pronounced to God. Redeemed from all division in herself, whole and identical in body and soul and spirit, she uttered the Word and the Word became flesh in her."

Now, here in this place, my sisters Suzanne and Carter will be uttering the words at the school altar which recall for us that Incarnation.

Financial Worries

None of these good things happen without strife. This has been a hard year at the new school. Dean Harvey Guthrie reported on the problems and challenges of the merger, the appointments of the women priests, the new E.D.S. curriculum, and the school's financial worries.

The merger quickly became a non-issue on campus, he said, but it still is upsetting some alumni. P.D.S. annual giving, which used to be very strong, is off 60 percent. Theological Education Sunday offerings are off 30 percent, but other schools are reporting drops here as well. Since the P.D.S property in Philadelphia has not yet been sold, there is considerable anxiety over money.

The appointments of the two women faculty members are being opposed on a 3-2 basis by mail. Some students and faculty disagree as well, a few refusing to receive the Sacrament from the female priests. The biggest concern was whether bishops would continue to send students to

E.D.S. Some will not, but the size of the incoming student body has not been affected. There will be about 53 new students next fall. The deans have been visiting bishops and commissions on ministry with good results. Dean Guthrie doesn't believe the appointments themselves have had a significant effect on finances.

The new E.D.S. curriculum emphasizes self-motivation and building on the goals a person comes with. The student takes responsibility for his or her own program. This is done through program conferences with faculty and peers. Even with the new freedom of choice, there is an increased interest in Biblical languages, a fact which pleases Old Testament Prof. Guthrie.

Another feature new to me is the Assembly, a school decision-making body which includes representatives of faculty, students, and spouses. The Assembly has been wrestling with some of the tough questions about life-

styles and sex mores on campus.

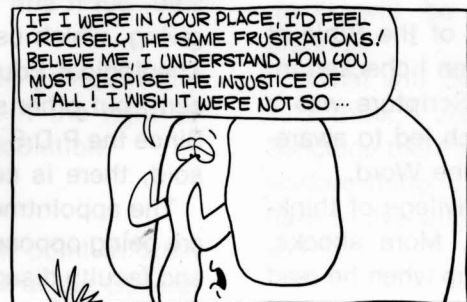
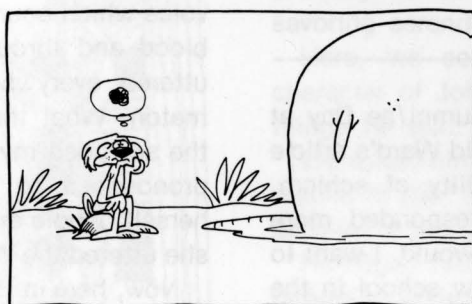
What a year! From my discussions with students and faculty I sensed that a lot of growing is taking place, both individually and corporately, and the spirit seems to be very good. In the middle of a depression, working through a merger, introducing a new curriculum, trying to be honest and democratic about questions of life in community, challenging the church in a concrete way on the women's ordination question — that is good work and hard work.

I would like to report to David Ward that there are some good things going on in our church. It is time to hang in and work, not dream about some purer form of community. We have a heritage to preserve and redeem.

David Gracie: urban missionary, Diocese of Pennsylvania.

ANIMAL CRACKERS

By Rog Bollen



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Observations Of a First Time Delegate

by Alice Dieter

I learned something about the 1976 Episcopal General Convention in Minneapolis at the Idaho Diocesan Convention in Salmon in April, 1975. I learned it is a sham to present the coming gathering of clergy and laity of the church in General Convention as a representative, democratic expression of political opinion. It cannot be if the diocesan conventions that precede it are not representative, democratic and issue-oriented events.

After participating in the meeting of the Idaho diocese, which has now elected its delegates to the General Convention, I can vouch for the fact that this is not a politically meaningful experience. This information is new to me as a first-time delegate. Those who routinely participate must judge whether the system deals adequately with normal business facing the national church body.

I assert, however, that the system is *not* adequate to deal with the question of the ordination of women; and I can only regard the admonition "not to upstage the General Convention" on that issue as a cop-out and a deception.

I am in no way suggesting that the Idaho convention was irregular. I would bet it is a typical example. But I participated after wrongly investing the process with expectations of "representative government" when, in fact, the design is to avoid the risks of political controversy.

Our parish delegation was broadly based, and we all politely tried to skirt issues that would make parish fellowship uncomfortable. There was little knowledge of the attitudes of people representing other parishes at convention. No coalition on the issues evolved. The ineffective attempts a few of us made to identify like-

minded delegates or even to interview the candidates for the General Convention were viewed as bad manners, distinctly divisive and certainly out of place.

I can vouch for the fact that our efforts were ineffective.

Of the four lay delegates elected, we managed to interview only one. Two delegates were nominated from the floor, and we didn't have even the benefit of brief biographies in our convention kits.

Of the four clergy delegates elected, one was the author of a resolution calling for trials for everyone involved in the Philadelphia ordinations. One opposed that resolution in debate, another supported it, and the fourth did not participate. The resolution in question (defeated) was the only time the issue of ordination of women surfaced, and the convention elected delegate priests with conflicting positions. Obviously, the issue was not crucial to the choice.

In the final analysis, I must conclude it didn't matter what we did in Salmon, Idaho, in April. It probably will not weigh one ounce in the ultimate solution. And, considering how we did it, it shouldn't.

Alice Dieter: member, Church and Society Network, Boise, Idaho.

Episcopal-Roman Confab On Women's Ordination

The ecumenical implications of the ordination of women to the priesthood and episcopate will be the subject of a special consultation between Roman Catholics and Episcopalians in June in Cincinnati. The announcement was made by the Bishop John Burt of Ohio.

Bishop Burt stated that he hoped that the consultation would enable Episcopalians to be informed on Roman Catholic feelings as the Church moves toward deciding the question of women's ordination at the 1976 General Convention.

The consulting teams will be headed by Bishop Charles Helmsing of Kansas City — St. Joseph for the Roman Catholics and by Bishop Arthur Vogel of West Missouri for the Episcopal Church.

Network Reports

New York-Connecticut: Conventional Wisdom

Members of the dioceses of New York, Rochester, and Central New York met in Syracuse on June 14 and 15 to discuss the directions of the Church and Society Network in the New York-Connecticut area. Reports from the diocesan groups indicated interests that ranged from working toward "an ideal society" to specific consideration of the provisions of Senate Bill #1, a proposed amendment of the U.S. Criminal Code that, according to its critics, significantly curtails civil liberties.

Since four of the 11 women ordained in Philadelphia are canonically resident in New York, Rochester and Central New York, the dilemmas posed by the Philadelphia event provided the focal point for discussion. An attempt was made to link the ordination issue with a theoretical model of "U.S. socio-economic reality," but the group rejected the model as a satisfactory basis for discussion of the ordination issue. Some thought women were so marginal to the paradigm as not to be included in it.

Despair was expressed at the lack of responsiveness exhibited by persons thought to be sensitive to the issue of equity presented last July in Philadelphia. Men of good intention seemed to have succumbed to the "convention wisdom" — that Minneapolis will take care of all cognitive turbulence (as well as dissonance) and "the women's issue" will then be solved along with the "black question," the "hunger problem," the question of "the poor," the "disenfranchised" and all those other "issues" for which it is comfortable to find "easy solutions."

After much discussion the group agreed that the 1976 Minneapolis General Convention, regardless of the outcome of its deliberations, will leave unresolved many basic issues.

Joseph Pelham of Rochester spelled out some of the issues:

- "Does the Church, through the General Convention, have a right to legislate on basic issues having to do with the equality of women and the dignity of their personhood, or are these internal 'givens' of the faith and, therefore, not subject to debate, discussion or alternative actions?"

- "Will the Church deal with the challenge to its exclusiveness and pattern of hierarchical decision-making, as embodied in the July 29 ordinations, by saying 'yes' to the principle of women's ordination, but directly or indirectly repudiate those who dare to act out such challenge?"

The thought was expressed that "if the 1976 convention votes to approve the ordination of women to the priesthood and the episcopate, but ignores the Philadelphia 11 or does not affirm their actions, it will have done little more than to legitimate a system which compels persons to wait until the system itself is willing to recognize their personhood and stature as human beings called to full ministry in the Church of Jesus Christ."

A draft statement articulating these ideas is being circulated for review and comment throughout the New York-Connecticut Network. Pelham was chosen as the network convenor. The next meeting will be October 18 and 19 in Syracuse.—*Lucia Whisenand, Syracuse*

Central South Has Second Meeting

Lex Mathews convened the second meeting of the Central South Network on June 6, 7 at Kanuga Conference Center in Hendersonville, N.C. The group included 11 clergy, nine laypeople and one representative of the organized "Church in Exile." The majority of the 21 people had not attended the first gathering, so Hugh White and Robert DeWitt led the discussion as if it were the first meeting.

This reporter observed during the discussion that:

- In reference to social change a majority of those present were primarily concerned with making the system work rather than changing it, with many feeling that the dissension that may result from attempted systemic change may not be worth the results.

- A minority of those present seemed to object to this majority view, but founded their objections primarily on a sense of being "turned off."

- Many of those present were ambivalent about the

need for a continuing network, but were willing to try it for one more meeting.

This writer concluded that many of the people who should have been present were either not contacted or were otherwise committed and could not make the meeting.—*Harcourt Waller*, Community of the Fellowship of Jesus

Hong Kong and Canada

Chopsticks And The Maple Leaf

In voting to permit the ordination of women to the priesthood, the Anglican Church of Canada has “placed herself in schism with the members of the Anglican Communion,” Canon Charles H. Osborn, director of the American Church Union (ACU) has charged.

Canon Osborn said in a statement from the Anglo-Catholic ACU’s headquarters in Pelham Manor, N.Y., that the Canadian action was “a tragic mistake” and a “dark day for those who would be loyal to the Catholic faith.”

He said “The Anglican Church of Canada as a whole can no longer be considered a Church which maintains the historic faith and order of the one, holy, Catholic and apostolic Church.”

Canon Osborn said the Diocese of Hong Kong, which has ordained women priests, is likewise in schism, but “it is highly doubtful that any of the august bodies of that worldwide fellowship will have either the integrity or the courage to proclaim this schism.”

Turning to possible effects on the U.S. situation, Canon Osborn declared, “The door is now wide open for the liberal humanists of the Episcopal Church to run amuk with irrational emotion and pipe the tune which will undoubtedly sway many into the fallacious action that we, too, have Catholic autonomy. The die is cast. Let no one mistake this as not being a fight to the death — a fight triggered and perpetuated by the proponents of innovation and reductionism.”

Liberals also came in for criticism in an anonymous “guest editorial” in *The Living Church* (June 22), which

commented on a poll in the Diocese of Newark which showed that support for women’s ordination was located predominantly in more well-to-do parishes. The poll, according to the editorial, showed that the Episcopal Church is “still dominated by its moneyed members” and that the movement for women’s liberation is “not so much the work of the Holy Spirit as an impulse of women’s lib (sic).”

The editorial said that “if women’s ordination goes through because of the manipulating at which powerful people are most adept, it will be a scandal against democracy as well as against the faith.”

The opinions and prejudices of the “liberal-intellectual set”, the editorial continued, are “becoming the doctrines of the Church, and the modest and the poor are finding themselves in an alien body.”—*Religious News Service*

Women Priests a No No Says Athenagoras

Greek Orthodox Archbishop Athenagoras has stated that in all things women are equal to men in the eyes of the Church except that they are not acceptable as priests. They can be mothers, nuns, deaconesses and missionaries — but NOT priests.

Chicago Meet For Gay Episcopalians

A national organization of gay Episcopalians called Integrity, Inc., has announced plans for its first convention in Chicago August 8-10. Norman Pittenger is expected as one of the principal speakers.

Education vs Chauvinism

One must question the priorities of the Episcopal Church which at its Denver meeting of the Executive Council allocated \$39,000 to three black colleges and then approved a \$106,000 sixteen-month budget for the Episcopal Church’s participation in the nation’s bi-centennial. It was noted that these funds come from the Gallagher Fund — whatever that may be.

(Continued from page 6)

Spectre of Chaos

We switched the subject to theology, specifically to the so-called theological affirmations of the "Hartford 18." Again, the spectre of chaos raised its beautiful head.

"I've been suspicious of theology ever since the Seattle convention," he confessed. "Theologians are like lawyers, always building on precedents. This process provides far too few openings for the interplay of surprise. As a result, theology ends up providing support for the status quo."

As for the Hartfordians' concern for "transcendence," John Hines said, "I think the church still is suffering from the fact that for too much of its life it has been unbalanced on the side of transcendence."

Having no reportorial reticence about throwing in our own two cents, we mentioned in passing the point of view of a Jewish theologian who insists that justice must be the basic norm for theology. If it isn't, the theologian argues, theology ends up providing elaborate justifications for injustice.

"That makes sense to me," John Hines said. "The way I've sometimes said it is that justice is love in action. Lacking justice, love is a featherbed. You can punch it around to make it fit your own form."

When we asked him if he was ready to break his self-imposed silence and assess his successor's first-year performance in office, he made it clear he still doesn't want to discuss "personalities." But he makes it equally clear he has strong feelings about the office of presiding bishop itself.

"In denominational organizations," he said, "the role of the presiding bishop is unique. I hope the church won't tamper with the structure of the office. In a highly organized, swift-moving society, it's important that there be someone who can be the church's chief spokesman without committing the church to his point of view."

It's not enough, he believes, for a presiding bishop to be a consensus taker. He thinks a more decisive kind of leadership is called for. "Otherwise," he said, "in fast-moving situations, the church is going to discover it's like a train with locked wheels. We've got to grease the wheels for movement."

Recalling the turbulent social and political climate in the country in the days before and after the Seattle convention, John Hines said that he, as presiding bishop, always felt it was necessary "to keep strength in my own backbone. If I looked back, I knew everyone else would, too."

As a retired presiding bishop, he now can afford to look back and reflect on his career. When he permits himself this luxury, it's obvious he looks back, not with anger, but with some sorrow, some regret ("on Vietnam, I blew an uncertain trumpet"), and a permissible pride. Repent, he does. Repent, he will. But he has no disposition to repent for the good things he has done.

Looking forward, does he plan to have much to say publicly between now and the 1976 Minnesota convention?

"I don't feel constrained not to say anything. But I don't have much confidence the Episcopal Church will listen to a retired presiding bishop."

Roy Larson: religion writer, Chicago Sun-Times.

The Episcopal Church Publishing Company

P.O. Box 359

Ambler, Pennsylvania 19002

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