

The **+** WITNESS

OCTOBER 5, 1967

10¢

Editorials

Every Man for Himself
Job for Whole Church

Articles

A New Convention for a New World

John M. Krumm

Mostly About Money

H. Arthur Doersam

Statement on Theological Education

Nathan M. Pusey

GENERAL CONVENTION: Over Fourteen &
Half Million Budget. Deputies Approve
COCU Unanimously after Bishops Ok

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Story of the Week

Over Fourteen & Half Million Budget Approved in Seattle

★ A budget of \$14,654,053 was approved for the 1968 program of the national Church. It is approximately an increase of 10% over the 1967 budget of \$13,269,924.

The budget as originally proposed in June, 1967, called for \$17,560,697, and at the meeting of the Program and Budget committee in Seattle just prior to the opening of Convention a total of \$565,000 additions were made. This total of \$18,125,697 was brought to the figure presented by Bishop Frederick J. Warnecke, chairman, by removing \$1,633,472 from the "level adjustable" category in the original budget, and \$1,838,172 from the third category which was called "response to new imperative in obedience to mission." The report as presented and approved therefore had but two basis categories, namely: "work promised by General Convention — level established" and "work promised by General Convention — level adjustable."

The convention also approved an estimated budget for 1969 of \$15,240,215 and for 1970 of \$15,697,421.

Estimated income is reported as follows: quotas from dioceses, \$13,694,053, which is an average increase of about 11%; income from trust funds, \$900,000;

undesignated legacies, \$50,000; miscellaneous income, \$10,000.

The committee in its final report, after first setting forth the procedures that have developed since the 1964 Convention, gave hearty endorsement to the call of the P.B. in his opening address. It went on to spell out major tasks facing the Church as follows:

Crisis in American Life

The Crisis Program is not limited to black people. It also includes all who live in the impoverished ghettos.

This program is not limited to the cities. It includes the countryside as well. Rural slums, not just city tenements, are a major target area. Your committee believes, therefore, that the crisis is not only "urban", but reaches actually into every part of American life.

This program is not an "ecclesiastical war on poverty", because it is not based on the welfare principle of helping those who suffer while doing little or nothing to alleviate conditions causing suffering. Rather it is based on the principle of assisting the poor to organize themselves so that they may stand on their own two feet, rise out of their degradation, and determine their own destiny.

To do this, they must not be puppets made to dance as donors of dollars pull the strings. This program affirms that they have the God-given capacity, if resources be supplied, to solve the problems of which they have become victims in an affluent, industrialized, predominantly white society. We urge that it not be weakened by dilution.

In order that these fellow citizens may be free to help themselves, such grants as may be made to any organizations under the program should be supervised by our Church only with respect to: (1) the original appraisal, (2) proper accounting procedures, and (3) evaluation of effectiveness. The grant recipient should be solely responsible for the administration and execution of its work. Evaluation of effectiveness is a necessary part of Christian stewardship as well as of fiscal responsibility. Your committee believes that evaluative benchmarks are essential in all programs of the Church, including this one. To that end we urge that clear evaluative criteria and clear decisions based upon those criteria be made by the Presiding Bishop and Executive Council at every significant point.

Overseas

But the world is one, and the battle is one. The call "Go ye into all the world" still sounds loud and clear.

Our overseas response to the

divine commission, never enough, still includes nearly one-half the total budget. Overseas allocations — largest in our history — are included in the amount of \$7,145,109. Of this amount 93%, or \$6,615,403, is administered by the overseas department. The balance is administered through other programs of the Church.

New missionary districts are being established in Okinawa, El Salvador, Nicaragua, Honduras, Guatemala and Costa Rica, and new bishops are being elected for Guatemala, Okinawa, and a suffragan for Honolulu. Overseas forces include 265 missionaries supported by us and serving in overseas fields and about 1800 nationals in the overseas districts, themselves. (The committee then points out that work continues in 17 overseas areas) and in thirty-two non-American jurisdictions supported by our Church, such as Brazil and Japan.

Theological Education

The re-grouping of our forces for battle has revealed the need for a penetrating analysis of the entire process by which the clerical leadership of the Church is trained and, through it, the ministry of the Church's laity is equipped. It is no longer possible to live responsibly and fight and make any impression in our world in a helter-skelter, catch-as-catch-can, random kind of way. (The opinion of the committee on this matter is contained in the editorial on page seven)

Cooperation and Unity

The pressures of a powerful enemy have shown that our Episcopal Church forces are woefully small and inadequate when we stand alone. Our only chance of making an impact is by uniting our mission with our allies. By pooling resources and attacking common human problems jointly, there is ef-

fecting an economy and an avoidance of wasteful duplication of effort. With the forces of resistance in terms of human problems so huge, and the financial ammunition so limited, small wonder that we are swiftly learning, on national, as well as local levels, not to attempt any attack alone that we can possibly join with Church and secular allies in mounting.

Meanwhile the intellectual, spiritual, and moral probing for common grounds of unity must continue, so that without sacrificing the essential, we may yet achieve harmony and community of purpose. This is in accord with our Lord's command to his followers that we may be one that the world may believe.

Necessary funding for these various types of ministry is included and underscored. Your committee regrets that there are not sufficient resources available for the Episcopal Church to assume her full fair share of the financial burden.

Conclusion

So your Program and Budget committee presents to you for your decision a strategy with implementing programs, priorities, budgets, and criteria for evaluation, which we find to be exciting!

God has matched us with a magnificent opportunity. The very fact that we are able to change and adapt and adjust to new situations in this way confounds those who criticize the Church as rigid, inflexible, and dying.

A few years ago at Toronto, we were called upon in the basic Mutual Responsibility and Interdependence document to re-examine our old priorities in the light of new world conditions. We were warned that this might well mean "the death of much we hold dear." We have come to that Calvary. But beyond every Calvary, in Christian

faith there is a day of Resurrection on which we are reborn by the power of God.

The summary of the program was presented under three main headings, each with several sub-headings.

To Strengthen

Ministries: so that the Church may counsel and minister to people more effectively; \$53,556.

Clergy: by improving their selection, seminary and continuing training and placement; \$192,686.

Laity: of all ages, for leadership and responsibility both in the Church and in the world; \$331,368.

Structure: of the Church at the parish, diocesan and national levels; \$164,100.

To Understand

The Crisis: in American life by working through, with and for the alienated and disheartened; \$1,916,301.

The Future: Role of the Church through continuing research, planning and evaluation; \$194,207.

Commitment: as followers and stewards of Christ within the fellowship of his Church; \$889,532.

Worship: by Prayer Book revision and liturgical renewal; \$50,000.

Unity: in the Body of Christ; \$98,111.

To Act Effectively

Overseas: by encouraging and aiding the establishment of self-governing national and regional Churches; \$6,615,403.

At Home: by continuing to implement a ministry to our urban-industrial, mobile society; \$1,452,972.

Human Need: by supporting programs to relieve suffering and to work toward peace; \$394,300.

Specialized Ministries: on the campus, in the armed services, among ethnic groups, and

through community agencies; \$1,582,298.

Ecumenical: By working jointly with other Christian bodies; \$543,219.

Administration

To carry out this program there are overhead basic costs of \$1,478,096 which are allocated to the above items. There is an additional \$266,000 which was an item in the budget approved in Seattle.

Some Objections

Debate on the budget revealed that some deputies were wary of using Church money to achieve economic or political power for anyone. Others were sensitive to the possibility that direct support might be given to a community organization which advocated or used violence to achieve its ends.

Assurances by members of the Executive Council and others appeared to satisfy the majority on the political and economic aspects, but an amendment was needed to settle the question of violence. A proviso, approved by committee consent, stipulated that "none of these funds may be utilized for the benefit of or in connection with the activities of any individual or group which advocates the use of violence as part of its program."

J. L. Caldwell McFaddin of Texas, a member of the committee, also issued what he called "a one man minority report". He objected, as did others later, to what he described as the "no strings" nature of the \$520,000 item designated for support of community organizations. The use of Church funds to advance "black political power or black economic power" was, he felt, not consistent with "the calling of the Church of God" He spoke of "a greater need in India" and other places and said he thought Church income would drop be-

cause of reaction to the program.

The Inter-religious Foundation for Community Organization, a New York state non-profit organization in which the Episcopal Church participates, along with other Catholic, Protestant and Jewish organizations, came into the discussion. Its purposes were explained to the satisfaction of a majority by Houston Wilson, vice chairman of the committee.

McFaddin's proposal to eliminate the \$520,000 item then went to a voice vote and was defeated by a wide majority.

Eight resolutions were passed, including the usual one requiring the Executive Council to

review and adjust the budget at the beginning of each year, so that the program will be kept on a pay-as-you-go basis.

One resolution provides for the grants contemplated by the "Crisis in American Life Program" and provides for appraisal of agencies; accounting and audit of funds; evaluation of the purposes and ends. It was this resolution that was amended with the "non-violent" proviso.

In sending the report Canon Doersam comments, "all of this was passed by a large majority and in my mind marks a real break through for the Church. It really puts us on record as being involved in the ghetto situation."

Both Houses Back Development Of COCU Plan of Union

★ Authority for representatives of the Church to participate in the development of a proposed plan of union with nine other denominations in the Consultation on Church Union (COCU) was voted by the House of Bishops and approved unanimously later by the Deputies.

Bishop Charles E. Bennison of Western Michigan, urged the Church to slow down its involvement in the consultation in order to give Episcopalians time to catch up.

He also proposed that the joint commission on ecumenical relations devote more efforts to seeking unity with the Roman Catholic, Lutheran and Eastern Orthodox Churches, none of which is represented in the consultation.

Bishop Robert Gibson of Virginia, chairman of the commission on ecumenical relations and a former president of COCU, said Roman Catholic, Lutheran and Orthodox bodies had not responded to invita-

tions to take part in COCU.

"The only way I see as humanly possible to work toward unity with Rome is through achieving national unity first," Bishop Gibson said. "It is the Vatican-appointed official observer-consultants to COCU who have spent more time and energy than anyone else in talking questions of faith and order with the others of us.

"They tell us that their surveys of Roman Catholic opinion throughout this country show a widespread astonishment at how Catholic the consultation is already. And the commission appointed by Cardinal Bea seems to encourage, strongly encourage, national union. They want to talk union to a body with Anglicans in it, but simply cannot with Anglicans alone. We need to think in these perspectives."

Bishop Gibson said the omissions of the COCU principles in such areas as sacraments, holy orders and episcopate can only be precisely defined if Episcopalians are authorized to par-

participate in preparing the plan of union.

"The development of a plan involves no commitment whatever, no negotiation," he said. "These steps come only later on."

"There is no question that to commend the principles does move the Episcopal Church one step further in relation to these other bodies. And it will be taken to mean we're moving further along, to a position from which it would be harder to retreat."

"But if you don't mean us to go ahead — for God's sake, for Christ's sake — let's vote this down."

By a vote of 35 to 79, the bishops rejected a proposal to "recognize" rather than "commend" the principles as "a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry, which have long divided loyal followers of Jesus Christ."

The approved resolution, which commended the principles, asked that they be made subject of study by an official committee in each diocese.

It also asked that the proposed plan of union be studied at all levels of the Church's life "for ultimate consideration by governing bodies of the Churches concerned."

The commission was asked to prepare a report on COCU for the 1968 Lambeth Conference and for the next General Convention.

Deputies Approve

After approval by the Deputies — described as a "surprise" by some observers — they stood and sang the doxology.

Strong opposition had been expected but a public hearing earlier appeared to have molli-

fied many of the critics. So did some changes made earlier in the resolutions by the House of Bishops when it also voted approval.

Before giving their approval to the resolutions, the Deputies added an amendment to the effect that the authority to prepare a plan of union did not empower the Church's representatives "to negotiate the entry of this Church into such a plan of union."

The Rev. David Colwell, president of COCU who recently moved from Washington, D.C., to a new United Church of Christ pastorate in Seattle, was introduced after the vote was taken.

He told newsmen later he thought the Deputies' action was "great." He is "always surprised" when any COCU resolution gets a unanimous vote, he added.

DEAN COBURN ELECTED NEW PRESIDENT

★ Dean John B. Coburn of Episcopal Theological School was elected president of the House of Deputies. He was chosen on the third ballot, when he received 378 votes — 316 were required to elect out of the total of 630 voting.

Runnersup were Charles Crump, a Memphis, Tenn., attorney, with 176 votes; Hugh Jones, Utica, N. Y., layman, 55 votes; and the Rev. Paul Washington, Philadelphia parish priest, 21 votes.

In his acceptance remarks, Coburn said he would not have permitted his name to be submitted for the office if he had not sensed a new spirit of renewal, vigor, concern and wholeness in the House.

He stated that the Deputies had indicated they want the Church to be involved in the issues of society "so the gospel we attempt to live may be for

all race and classes. He also said he hoped the House will continue to be responsive to God's spirit "for I believe the time is late."

Coburn, 53, was elected coadjutor bishop of Washington in 1957 and coadjutor bishop of Ohio in 1961, but declined both elections. Last year he was nominated for bishop of California, but asked to have his name withdrawn.

BISHOPS APPROVE BAYNE REPORT

★ The report which asked the Church to "encourage free and vigorous theological debate" and to make procedures for heresy trials "as difficult as possible" was affirmed by the House of Bishops.

In their action, taken with a single dissenting vote, the bishops said the document "establishes a position which we welcome and generally share." They hope it will "serve to create a new climate of free, responsible thought and action within the Church."

The bishops asked that the report be used as a study document, especially within congregations and seminaries, and called on the Executive Council and other agencies to prepare programs needed to implement suggestions contained in it.

The Witness for August 31 devoted five pages to the report by the committee headed by Bishop Stephen F. Bayne. It contained the canonical changes recommended which were passed by the bishops by a near unanimous vote on Sept. 26 and then approved overwhelmingly the same day by the House of Deputies.

It was important legislation but since we have already dealt with it fully we are limiting this report to the final action taken in Seattle.

EDITORIALS

Every Man for Himself

WHAT WE MEAN is that for the first time we are by-lining and dating the reports from our four correspondents covering General Convention. You will find repetitions; you will find different interpretations of events; you will find them changing their minds from day to day — properly so since it was that kind of a convention. Read them all and you'll get a good idea of what's going on — went on actually since all the boys and girls had left Seattle when we went to press. What they accomplished we will wrap up next week.

Last week we had a news report of the opening sermon by the P.B., referred to several times in this issue. It was so important that we had decided to present all of it. We then learned that the manuscript had been sent to all of the clergy which killed it for us. We reported what it is all about and we are sure you will hear more about it from your parson.

Job for Whole Church

TWO ARTICLES have been written for us by John M. Gessell, professor at the School of Theology at Sewanee, on theological education. In March 16, 1967 this scholar, who is an authority, presented his views in a three page article. "While freedom from Church committees, religious orders, and centralized financial schemes is one of the conditions for first-rate theological education, the Church must continue to assume even greater financial responsibility for its seminaries. If this sounds like having one's cake and eating it, the alternative is theological education of doubtful value."

The Report on Theological Education has now

been published, and Dr. Gessell has again stated (Witness, 9/28) that setting up a board of theological education "is an unimaginative and inappropriate solution to a complex problem . . . what is needed from the Church itself is both freedom and funds."

Bishop Hines dealt with this at some length in his opening address, saying; "The report of the Committee on Theological Education . . . is critical of much that passes for theological education in this Church today, but the report is not an attack upon seminaries as such. From its analysis it draws conclusions and offers a way through which improvement might well come in this essential field. Here again business as usual will simply compound small disasters into a fatal catastrophe. This the Church can never afford. One thing is certain: the reconstruction of theological education is too big a task for small enclaves of scholars and saints. This is a job for the whole Church!"

It is significant also that the Program and Budget committee, in presenting its report to Convention on September 25, had this to say; "Now, with the penetrating, factual report submitted by the special Committee on Theological Education (the Pusey committee) as a guide and a goad, you are offered the next step: the implementation of a program, largely financed with separate funds, for the creation of a national coordinating and supervisory authority, directly responsible to the Presiding Bishop. The purpose: to provide necessary leadership for establishing principles of interdependence among the seminaries and a degree of liaison with the whole Church."

We are glad to have Dr. Pusey pick it up from there so we feature as an article his report to General Convention.

A NEW CONVENTION FOR A NEW WORLD

By John M. Krumm

Rector of the Ascension, New York

Seattle, Sept. 20: — After its first 48 hours the 62nd General Convention in Seattle has proved its capacity to make changes in the Church's life and program to match the changes in the world of the 1960's. Admittedly some of the changes which the Convention has authorized are long over-due. To announce that women have finally been recognized as qualified to take their place in the House of Deputies is hardly the sort of thing to create head-lines—although one Seattle paper carried the news under a headline "Last Male Bastion Falls".

Some of the changes are of a relatively minor importance; the new Preamble of the Constitution that has been finally adopted has presumably settled the squabble over the word "Protestant" in the Church's name for the foreseeable future.

But let no one underestimate the far-reaching changes represented in the opening address of the Presiding Bishop and in the response to his ringing challenge which is being heard and felt on every side. By focussing the attention of the Convention on the crisis in urban America and especially in its racial ghettos Bishop Hines has put all the rest of the business of Convention in a new perspective. The Presiding Bishop received unqualified and enthusiastic praise from Mr. Saul Alinsky in his speech at the ESCRU dinner, and Mr. Alinsky is not easily impressed.

The Program and Budget Committee has risen to meet his requests with a drastic new look at the national Church's operations and with a new arrangement of priorities which will mean that the Episcopal Church is to be much more involved where the action is. That this means the abandonment of useful services in fields such as alcoholism and the aged is widely regretted, but the Program and Budget Committee's decisions in these areas is likely to be sustained by the Convention at this writing.

Bishop Hines' urgent summons has also been reflected in the decision that has been made to give a seat and voice — but no vote — to Bishop Pike. There has been a growing recognition that whatever irritating qualities Bishop Pike may possess he has spoken with notable

power and impressiveness to many otherwise alienated younger people who are disillusioned with organized Christianity.

The one subject on which the Church has not yet seemed to have made up its mind is Vietnam. It was conspicuously absent from Bishop Hines' opening address. At an open hearing on the subject sentiment among those present seemed about equally divided — hawk vs. dove. The presence of a group of dedicated college age young people, committed to a strong statement against the war, has given the Convention a lift of spirit. "An Appeal to the Conscience of the Convention" which appears in this issue has been introduced into the House of Deputies as a memorial, but the fate of any such strong resolution as the "Appeal" recommends is difficult to predict at this stage of the proceedings.

All in all the spirit of the Convention is remarkably open, experimental, ready for innovations. The testing of this mood on such issues as Vietnam, Prayer Book revision, and the COCU proposals has yet to be seen. But it is an exciting Convention already, and Bishop Hines is chiefly responsible.

A REVOLUTIONARY CONVENTION — WITH A LONG WAY TO GO

Sept. 24: — Seattle is already being described as a revolutionary Convention, but the extent of the revolution must not be exaggerated. It is true that a number of proposals for radical and sweeping changes have gone through the Convention's usually cumbersome machinery with astonishing ease. If there ever was a "right wing" plot to take-over Convention it has failed miserably.

The new mood was exemplified for many by the "Happening" staged by the young people at the Convention to honor the Presiding Bishop. The sight of two nuns playing folk songs and singing over a microphone while college students carried signs with slogans such as "Big John, we love you" and "\$ \$ \$ mean Love" startled veteran General Convention observers. It would be difficult to imagine Bishop Sherrill being addressed by college young people as "Big Hank"!

The election of the new president of the House

of Deputies was another example of a determination to break with the past and with the older generation. Dean John Leffler was expected to be a "shoo-in" as the new president, since he had served ably and fairly at St. Louis. Instead, the fact that he was 67 years old and that at the next Convention when he would preside he would be 70 struck many deputies as a barrier to his election, and maneuvering for a young man began almost at once. The sentiment for a Negro president of the House was wide-spread, although the Rev. Paul Washington, the ESCRU candidate, never received more than 66 votes out of the total of the nearly 650 cast. At this writing, however, there is a strong possibility that Dr. Charles Lawrence, the distinguished head of the department of sociology at Brooklyn College, and an able Negro deputy from New York, will be elected vice-president of the House.

The new Liturgy swept through without any significant opposition, although the fact that it was only for "trial use" made passage more difficult to oppose. New and more realistic arrangements for the lines of authority in the Church converging at 815 have gone through with ease. The mood can without exaggeration be called progressive and forward looking, and Dean Curn said in his acceptance speech that unless this had become evident he would not have allowed himself to be drafted for the presidency.

But we must not suppose that the revolution has carried everything before it. At significant points the Deputies reverted to their St. Louis form. One of the distressing evidences of this was the tabling of the resolutions on poverty and its alleviation. One of the speakers said the cost of raising the minimal Social Security payments and welfare benefits above the poverty level would be "fantastic", and no one had an opportunity to ask him whether the expense of sending a man to the moon was not fantastic or whether the cost of the war in Vietnam was not fantastic — both in lives and in money. Somehow our society as a whole accepts "fantastic" expenditure for things like this — not to mention the "fantastic" amounts in the private sector of the economy spent on liquor, clothes, entertainment, etc. The tabling of the resolutions was by a close vote — 308 to 298 — but the result is that much of the point of Bishop Hines' great opening sermon has been repudiated.

Another significant defeat for the forces of change — perhaps the most serious of all — was the overwhelming defeat of proportional repre-

sentation. Until the House of Deputies has the humility to see the inequity of its present arrangement of representation it will continue to reflect the rural and agrarian society of 19th century America. It is the concentration of power and responsibility in urban America that demands proportional representation.

The gloomiest prospects are held out for the Vietnam resolution. The preliminary report was super-cautious. It did not, for example, dare to propose that the Church support the principle of "selective conscientious objection", so it asked only that the Church "consider" such changes. There are, however, rumors that even this will prove too strong for the House of Deputies. The betting now is that the Church will wring her hands and bleat about peace and leave it at that. So although the young people of the Church of the future, represented by Mr. John Dillon, a graduate student at Princeton, who spoke winningly and persuasively to the House of Deputies about the "youth revolution" and asked the Church "listen to us, help us, and for God's sake, lead us" this Convention will not come very close to satisfying him and his generation.

But there will be great changes, and we must pray that they be followed up by even bolder and more imaginative action in the future.

Mostly About Money

By H. Arthur Doersam

Canon to the Bishop of Bethlehem

Seattle, Sept. 20: — Last night Bishop Warnecke and Houston Wilson of Delaware made the initial presentation on Program and Budget. The committee approached the issue from the basis of strategy; budget; priorities; program and a built in system of evaluation on a yearly basis. Then they spelled things out in terms of dollars and cents — a total of \$14,600,013. All of this is preliminary and will be debated on the floor and the first open hearing of the committee tonight.

Several things seem evident to me. The overseas program will get little increase this coming three years. The actual cost per communicant of the Church is only \$5.00. The proposed budget and program presented by the committee as it now stands tells convention that a lot of the

proposed needs will go unmet because of a lack of funds and the setting of priorities. It will be interesting to see what the response will be after the hearings and when the budget is presented for vote.

The vote on the seating of women came through without much trouble at all. It is evident the feelings of those back home have and are being heard.

Sept. 21: — I sat in on a better part of open hearing on Program and Budget. There was a bit of hostility and fright on the part of some. It was pointed out that the increase proposed will amount to a little over 10%. Overseas will get a 7% increase but all this will do is take care of increased costs. It was also pointed out that almost half of the budget is designated for overseas work and domestic mission fields; that if the Church will give 5 million more all of the "new objectives" items could be put back in.

The following statement appeared in a convention paper; "How do you feel about belonging to a Church that has the courage to ask each member for 26 cents more next year?" My only answer to that is the committee is being realistic and we should, as a general Church of Christian people be ashamed of ourselves.

It is evident that as the result of actions

taken today that the membership at this convention is of a far different mind than that of St. Louis three years ago. For example, we voted to permit layreaders to administer the chalice by a comfortable margin in both orders. There is some question now as to whether this is permitted because of some Constitutional differences in wording. The resolution on the partner-principle plan was also passed in both orders. As a result I feel certain that COCU will go through. I could be wrong but I don't think so. Yesterday proposals for Prayer Book revision, the use of the Jerusalem Bible, etc. went through without any debate. There will be some good fights on some Christian Social Relations resolutions. One on sex was sent back again today after considerable debate. The presenter for the C.S.R. group said that he was "certain that this resolution would have the longest pregnancy of any resolution presented to the House."

This has been an interesting convention, so far. My introduction to Seattle citizenry came from a cab driver who said, "I didn't know there were so many Episcopal reverends in the world." Will keep you posted.

(Canon Doersam has done an excellent job in doing just that since he is responsible for the Program and Budget story on page three — Mgr. Ed.)

STATEMENT ON THEOLOGICAL EDUCATION

By Nathan M. Pusey

President of Harvard University

PRESENTED TO BOTH HOUSES OF
THE GENERAL CONVENTION BY THE
CHAIRMAN OF THE SPECIAL COMMITTEE

I WOULD that I now had the mind and the breath to sound an archangelic call in this assembly!

I confess that never in any other situation have I been more eager to influence the thinking of a large body of people than I am here today. And I would like to think, and I pray, that this is not for any personal reason, but rather for the sake of our Church.

The members of the special committee to study theological education as practiced by Epis-

copalians have had an extraordinarily favored opportunity to look into the present condition of our Church. I think I can say truthfully that we went about our assignment in love and admiration and, though our love is no less, we have been shocked by what we have seen, with the result that the message I must bring to you today from this experience is simply that we have found much that is not well in the Episcopal Church.

Our Church is falling short both in what it

should and might be doing to help individuals cope with the perplexities and difficulties which confront them in these times, and also in the matter of making any remarkably significant contribution toward increased social health and stability. It fails at these points because the parishes are less strong, less well guided, and less well informed than they should be. Everywhere one looks today there are problems caused by the lessening of belief, by aimlessness, by confusion of social purpose, by poverty and neglect, by hostility, brutality, and indifference — in short, by the general cussedness and wretchedness of mankind, that is, precisely by those failings and shortcomings of men with which our Lord came to help us to deal.

What is the Church doing today to assist in such a situation? What is it doing compared with other, basically secular agencies? What can it do? What should it do? Where can it be discerned to be effectively at work? A close look at the Episcopal Church — and I suspect the situation would have been little different had we looked at other Churches instead — provides too little in the way of a reassuring answer.

Leadership Needed

WE WERE ASKED to report at this General Convention. You have our written conclusions. Their main contention is that our Church will never be able to do what it is now called to do until it has acquired greatly strengthened leadership. We mean by this that the Church cannot be expected to rise much above the level of the capacity of its ordained clergy, and that this fact therefore points unmistakably to where we must begin. Devoted and hard-working as the majority of our present clergy are, they are neither sufficiently numerous nor select nor able enough, nor sufficiently well prepared to do the job that is required of them. Nor are they as convincing as they should be, when measured against the skills and capacities and devotion and concern of so many of the doctors and lawyers and scientists and business men and all the other increasingly highly educated and devoted kinds in our society who should ideally look to them, but who when they now do so, cannot be said always to be fed.

Nor can we any longer brush this fact aside with an instant pietistic report. The facts cannot be brushed away or ignored; nor can professed spirituality be an excuse for failures. The

conclusion is unmistakable that in these matters we in the Episcopal Church must simply do better.

Ineffective Parishes

IT CAN be argued that our report shows the Episcopal Church now has too many parishes. But this is not our report's intent. What it says in fact is that we have too many small, weak and ineffective parishes. Similarly it can be asserted the report indicates we now have more clergy than positions available. But again this would be a wrong conclusion, for what we are really saying is that, were our Church what it should and could be, were we in the parishes sufficiently instructed and aroused, we would be instantly sensitive to how woeful is the shortage of able, wise and vital clergy, and how appallingly inadequate the supply of skill, talent, energy, and devotion required properly to lead our enterprise. And this, let it be said, through no fault of our present ministers, but through the unawareness and indifference and neglect characteristic for a long time of the people in the pews. I am speaking specifically about you and me.

Our report is essentially a call to all of us who are Episcopalians to take ourselves in hand, to cease making excuses, and to face up to the basic task of seeking how we may attract, prepare, encourage and decently support the self-sacrificing ordained leadership we need. This is the basic requirement for our Church at this time, and in our judgment everything else we hope to do depends upon it.

The task of improving our situation is not going to be easy. First of all, we shall have to do something to augment the incentive, interest, excitement, variety, growth opportunities and other career rewards of the Episcopal clergyman. Too many of those who now give themselves to full-time service in our Church, in the course of time find themselves victimized. We know whereof we speak, for not only did we have some former parish ministers on our committee; we took great pains to interview more than a hundred more. We spoke with them and listened, and are confident their views are represented in our report. We found that many parish priests are not at all happy about their present lot. They find fault with their jobs, with their bishops, with their parishioners; with what the Church is and, more especially, what it is not doing; with their isolation and lack of compan-

ionship; with the inadequate opportunity open to them for continued intellectual growth; and finally, and not least, with the public's emasculating conception of what the role of the minister might be.

On top of all this, their financial rewards are minuscule. Why therefore should an able person wish to become a priest? Because God calls him, of course. But at this point what man does, or fails to do — what we do or fail to do — frustrates and impedes God's purpose in a shocking fashion.

Clergy Critical

WE WERE also interested to find out what parish ministers thought of the preparation they had had for their careers. Asked to look back on their experience of seminary most of them proved to be lastingly grateful to some particular teacher for guidance and inspiration, but at the same time from the vantage point to which they had now attained they were inclined to be sharply critical of the preparation they had had.

And when we came to interview those currently in the seminaries, we found ever sharper and more widespread dissatisfaction with the training being provided. The seminarians of today are rarely happy about their lives in the seminary — often this is due in part at least to debilitating hardships caused by serious financial difficulties. Nor are they as a rule pleased with the instruction they are receiving. Many feel the curriculum is outmoded, or at least that it is seriously deficient in providing understanding of the contemporary world and of the kinds of problems and opportunities with which they are to be confronted in their work.

Frequently they find both the isolation of seminary life and the methods of seminary life and the methods of seminary instruction out of date and stultifying. The members of the committee who visited the seminaries were convinced that these complaints are not without some justification. For these and other reasons we conclude not only that the career open to the minister in our Church stands in drastic need of improvement, but also that our seminaries need help, need reform, and toward this end need guidance and strengthening. All of them have at least some able faculty. All are eager to try to do better. Virtually all of them are or will soon be in serious financial difficulties. They need our help.

Laity Dissatisfied

IT GOES without saying that lay people are frequently dissatisfied with their ministers if not always for justifiable reasons. More disturbingly they have latterly had an increasing tendency to look to other kinds of professionals for advice and leadership in what they consider the serious affairs of life. Does not this speak volumes about the reduced respect accorded men of the cloth in our society? If this were a question only of the men themselves it would probably not be too serious. But it becomes a different matter when we observe not just neglect of them, but rather of the whole range of considerations the clergy represent, and finally, therefore, even of the gospel itself.

Our Church is once again confronted with a long list of expectations at this General Convention. There are newly pressing problems in regard to race, poverty, urban reform, international conflict, the position of women, the behaviour of adolescents — these and many others. And they cannot be shrugged off. All make pressing claims; all must be dealt with. But how can our Church cope with them constructively, courageously, efficiently and intelligently until it has provided itself with a leadership adequate to enable it to do so? And this we do not now have in sufficient measure. Nor can we do anything well until we shall have made good this basic lack.

The members of the special committee on theological education have looked at the present condition of our Church and at the debilitating weakness which has been engendered in it by our long neglect of theological education and of the recruitment and preparation of candidates for the ordained ministry. We know that a mere report cannot correct this situation. But we have seen evidence everywhere to convince us that these important matters can no longer be left to the occasional random interest of individuals in this or that part of the country or to a number of completely independent seminaries almost none with faculty or means adequate to their task, or with friends sufficiently numerous, or sufficiently aroused to help them to achievement. We know that a long period of sustained effort is called for if any improvement is to be accomplished. We know that much money will have to be raised and much helpful guidance provided.

Ideas and Money

BUT WE ARE certain that the only way to get on will be to fix the responsibility on a qualified group who will work patiently over a period of years to correct the situation. And we urge you to vote the establishment of such a group and give them a mandate to act. We do not seek arbitrary or dictatorial power for the board we propose. We ask only that such a group be given an opportunity to serve the Church by contributing an informed and determined effort, recognizing that the sole power they can finally have in such a troubled area as theological education will be the wisdom and persuasiveness of the ideas they will propose, and the help they can enlist for the cause. The only compulsion they can exert will emerge from the attractiveness of their proposals and from the influence of their wholehearted desire to serve.

Ideas will be needed and a great deal of money if a proper reform is to be effected. We count on the continued help of the Episcopal Church Foundation in this undertaking. But we are confident that there are those within the Church who can and will help if a convincing and promising program for united action can be proposed — one which will lift the gaze of all Episcopalians above restricted local and diocesan interests, so that together we can learn concern and work together for the whole Church.

In short it is our view that the Episcopal Church, like other Churches, now stands in need of an *aggiornamento*, and that such a renewal and up-dating can be greatly facilitated, God willing, by the determined and unrelenting effort of a devoted group who will take thought for the needs of the Church as a whole, and who will work determinedly over a period of years to find solutions to the baffling problems which must be solved if our Church is again to acquire a powerful, enlightened and devoted ministry able to lead it energetically and effectively in such a troubled period — in such an almost godless period — as that in which we live.

It is our hope that you will read our report and ponder it, and that you will then agree with us that the way for our Church to take is the way we have proposed, and that the time is now.

I can think of no better summation of these brief remarks than the words of Charles Taylor with which our report concludes:

"Frequently we have called attention to the ways in which the Church has fallen short of its high calling. But this does not mean that the Church is the enemy of the gospel, or that the modern secular age is a time of unmitigated evil. Of course there is evil both in the Church and in the world. But in our day, as in every day, we find the power of the gospel to liberate people for a fuller measure of life; we find the Church, its own most severe critic, open to the leading of her Lord; we find the 'world' the place of that Lord's love, where he is present long before we join him in his serving work.

"In that confidence, we call upon our brethern to share with us, to improve the manifold ministry for which God in these times and in our place has given such abundant opportunity."

Report from the Front!

By Robert L. Curry

Headmaster of Lenox School

Seattle, Sept. 21: — I am impressed all over again with the dedication of delegates to the General Convention. The day starts before sunrise — shortly after 6:00 a.m. — and it ends in the early hours of the next morning. There are committee meetings before breakfast, at the noon break, as soon as the houses end in the afternoon. Evenings there are presentations — MRI, UTO., Program and Budget. Then another round of meetings trying to develop strategy for the days ahead — the presidency of the House of Deputies is up for grabs as one example. It is impossible to be everywhere and you would like to get to at least three hearings each afternoon but have to go to your own committee meeting.

So what have we done?

The seating of women deputies won in a landslide in the House of Deputies with concurrence in the House of Bishops — there wasn't even a fight!

In the House of Bishops, Bishop Pike was seated with only a minor flurry, and like the other two in the same category — no jurisdiction — he was seated with voice but no vote. This house has also passed COCU since they were dealing with this issue first.

Program and Budget made its preliminary report, and it was completely different from all which had gone before through the months and months of work.

The committee took a new direction — it took the program along the lines of priorities — listing each item either 1, 2, or 3 in priority. Top priority was given to such matters as the Presiding Bishop outlined — the urban crisis, theological education, ecumenical relations, etc.

The budget has been cut from 18 million to 14 million. This means that some programs are going to be washed out, personnel cut. Overseas missions will not advance — some missionaries may have to return home. The home department will not expand its work.

There is much discussion about all of this — talk about a capital funds drive, etc. My hunch is that we need to face the music at this point in our history and not try to prime a pump which the people over the land do not wish to prime. It is rough but so are the figures about our giving, about the lack of increase in membership, and interest in the Church is declining.

What the program and budget is saying to the Church is — put up or shut up. Outreach is hurt in this preliminary budget and Bishop Dean, Anglican executive officer, spoke to both houses strongly about this. He pointed out to us that with our strength and wealth as a nation, we have challenges of unparalleled magnitude. Dr. Pusey of Harvard gave the report on theological education and what a task lies before the Church here.

Time to leave for another day.

Sept. 22: — A determined house is on its way, and thus far nothing has halted its march toward what may be an outstanding legislative record.

This morning came the first real debate — lay administration of the chalice. After the arguments and when the computer had printed out the cards fed into it, the Western Massachusetts resolution — which was the one used from all submitted — had passed.

This afternoon came the matter of partnership principle and it went through flying. Attempts to halt progress up to this point meets with a resounding “no” from the deputies.

The meeting I attended revealed some interesting problems which we have on our hands today. A number of us want to nominate a Negro laymen to be vice-president of the House. We were told that if a white man nominates a Negro it is the kiss-of-death. So we asked one of the Negro bishops about it this morning. He reported back to us this afternoon that none

of the Negro deputies have consulted with the four Negro bishops here about any nominations. “When you become a bishop you cease to be a Negro” said one bishop. So how anyone helps in this situation is a question at this point.

Tonight we halted this day and night program to attend the Presiding Bishop’s evening at the Symphony. Milton Katims, conductor of the Seattle Symphony was in fine form. He told us that he had programmed an FED evening — a program for fatigued Episcopal delegates. It was great and the orchestra played with spirit and enthusiasm.

The program opened to a packed house — Episcopalians from the diocese had bought out the house a year ago, and they sat every few seats through the opera house to be our hosts. A roll of drums with the orchestra standing and into the National Anthem — song broke out as I can’t remember hearing it for years and years and what a thrill. Then into “God Save the Queen” as the Archbishop of Canterbury arrived today and he was in the first row of the balcony, and hundreds sang “God Save the Queen”. What a start and it held right through the evening and ended up with an encore of Sousa’s marches — “I could have danced all night”.

A tremendously impressive UTO service last night. The new liturgy was used, and the P.B. was in great form and preached one of his top sermons. Thousands made their communion with all of the missionary bishops assisting. Combined choirs sang but hymns were carried by the congregation.

The committee work grinds on. Hearings today on nominations for the Executive Council — over 50 names have been submitted — great! Hearings yesterday on the program and budget found many frustrated people talking about the importance of the work which is due to be cut out on the present proposal.

Also this afternoon came the nominations for the next president of the House of Deputies. A lot of late night meetings about this to try and build support for “favorite sons” or to find the best man.

Nine were nominated: Archdeacon Henry P. Krusen of Western New York; Dean John C. Leffler of Seattle and vice-president of deputies; Dean Julian Bartlett of San Francisco; Rector Kenneth W. Cary of Pacific Palisades, Calif.; Rector Paul Washington of Philadelphia, a



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Negro; Layman Charles M. Crump of Memphis; Dean John B. Coburn of Episcopal Theological School; Layman Hugh R. Jones of Utica, N. Y.; Layman Prime F. Osborn of Jacksonville, Florida.

(Dean Coburn was elected the next day on the third ballot, as reported on page six. — Mgr. Ed.)

Making the Scene

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

Seattle, Sept. 21: — Halfway through the General Convention, one suddenly realizes that he or she is tired. The delegate has been going to too many meetings, sitting at too many dinners, evaluating too many reports, and sitting up too late in too many hotel or motel rooms, replaying the parlays of the day and discussing the morrow's whys and wherefores. Also, at that time, everything is in the works but very little is settled. One house has passed something but the concurrence of the other body hasn't yet made the agenda. Thus, the Bishops approved COCU after listening to a moderate "go-slow" flurry by Bishop Bennison of Western Michigan, but no debate has hit the Deputies on this matter yet.

One issue, however, is decided — although another Convention must also approve — and that is the "seating of women". It came up and after the usual speech by the Texas judge, it went through overwhelmingly. When Mrs. Seaton Bailey, the charming presiding officer of the Triennial, received orchids from Cliff Morehouse, presiding at the House of Deputies, and a gallant hand-kiss from Dean John Leffler, vice-chairman of the Deputies, she responded that she had just taken probably the longest walk to the House of Deputies of all time since it took sixty-two years.

When the news was given to the Triennial delegates, there was standing applause but it wasn't exactly a scene of massive exuberance. Sort of that anti-climactic feeling that, really, we're just getting what we have always deserved anyway! As the ladies discuss giving \$1,000,000 plus annually to the Fund for the Urban Crisis it is likely that they keep their feelings in this matter somewhere in the foreground.

A female delegate from Spokane is a long-time delegate. At each convention she buys two pairs of shoes. And she brings the ones from previous conventions to the current one. Right now, she is looking for a shoe-store close to Convention

grounds to add this year's quota to the twelve pairs of pumps, loafers, sandals, et al, in her closet.

Sept. 23: — A lot of education about the nature of twentieth century urbanism is taking place at this Convention. It is stimulated, of course, by the P.B.'s call to spend some hard cash and, we discover, our soft selves on the problems it causes. The delegates to the Triennial, under the guidance of Dr. Tom Bennett, probably have learned most about it because, for four afternoons, in constellations of three dioceses, they wrestled with the P.B.'s call to action. It ended up with the Triennial going for broke, figuratively and actually, when they gave all the balance of the U.T.O. In-Gathering — some two and a quarter-million dollars — to the P.B.'s program with no strings attached. The majority, it seems, had convinced itself that, on the cross, there were no strings.

Another sector which shared the enthusiasm were the members of the college groups. At an afternoon "Happening In Support of the P.B.", they waved signs proclaiming "We love Big John". Unfortunately, nobody had the foresight to have at least one poster proclaiming; "Welcome aboard, Big Mike" . . . because the Happening took place on the day that his grace, the Most Rev. A. Michael Ramsey, archbishop of the see of Canterbury, was touring the three houses of the Convention. His entourage ran about fifty minutes late all afternoon.

Wyoming and Idaho are now dioceses and two new missionary districts, Okinawa and Guatemala-Costa Rica, have been established. With all the emphasis on the urban crisis, it is important to note that the Society for Rural Work Fellowship is still in business, wrestling with what it means to be the Church in the small towns, open country and sub-metropolitan areas. The R.W.F. awards at this Convention went to the Ven Charles Braidwood, archdeacon of Michigan; William Chapman in an ecumenical — O.E.O. ministry in the Missouri delta area; and to the retired bishop of Northern Michigan, Herman Page, Sr.

Carl McIntire of the American Council of Churches tried to make the convention scene. He had a bit of a sidewalk trialogue with Bishop Jim Pike and reporter-priest Lester Kinsolving. His presence was not disruptive; just ignored!

Maybe it is the gracious setting or, perhaps, it is the fact that this reporter functions in the

Triennial, rather than in the House of Deputies, but this appears to be a remarkably relaxed convention in comparison to, say, St. Louis in 1964. The various hearings we have gone to on such hot issues as war in Vietnam or community

organization and black power have been run smoothly, calmly and quietly. People who disagree with each other honestly appear to be trying to hear what the other guy is saying. And, then, it is not an election year.

WOMEN KICK-IN WITH THEIR BALANCE

★ As "free money, now, with no strings" delegates to the Triennial of Episcopal Churchwomen, voted \$2,265,917 to Presiding Bishop John E. Hines, from the 1967 United Thank Offering for his proposed urban crisis program.

The action, taken in the closing day of the Triennial, left a total of \$2,553,500, to assure 48 grants approved from five categories of overseas and home projects. An item of two percent of the total offering of \$4,917,772.93 was reserved for promotional materials.

In further action the women agreed to allocating annually the UTO funds during the next three years, in contrast to the customary accumulating of all offerings for disposition by the Triennial. With this enabling action the delegates instructed the general division of women's work, responsible for the annual allocation, to give top priority to an additional grant of \$734,082 for the urban crisis. This amount would represent the difference between the free money voted last week and the three million dollars originally requested by Bishop Hines.

When Bishop Hines received the word of the Triennial action he announced with considerable restraint to the House of Bishops, "I report this news of Triennial action for your interest and deep gratitude."

In presenting the proposed UTO grants, Mrs. Charles Bat-

tle of Indianapolis and general division UTO chairman, pointed out that 12 of these, amounting to \$457,000, were "on target" as support for projects of urban concern.

WOMEN ELECT OFFICERS ON FIRST BALLOT

★ Delegates to the Triennial of Churchwomen elected eight members-at-large to the general division of women's work of the Executive Council and nominated six women to serve on the Executive Council.

Elected to serve as members-at-large are:

Mrs. Charles W. Battle, Muncie, Indiana; Mrs. J. Fletcher Emery, Boise, Idaho; Mrs. Andrew Travers Ewell, South Miami, Fla.; Mrs. William L. Gardner, New York, N. Y.; Mrs. Robert C. Lea, Jr. Wayne, Penn.; Mrs. Russell R. Raney, Greenville, Ohio; Mrs. Theodore Van Gelder, New York, N. Y.; Mrs. J. Wilmette Wilson, Savannah, Georgia.

Nominated to serve as women members of the Executive Council were:

Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Robert H. Durham, Detroit, Mich.; Mrs. Harold C. Kellerman, Alexandria, Va.; Mrs. Cyrus M. Higley, Norwich, N. Y.; Mrs. Harold E. Sorg, Berkeley, Cal.; Dr. Charity Waymouth, Bar Harbor, Maine.

All fourteen were elected on the first ballot, an unusual happening.

As one observer said:

"This was like hitting the jackpot with the first nickle."

CHARLES CRUMP ELECTED DEPUTIES VP

★ Charles M. Crump, Memphis, Tenn., was elected vice president of the House of Deputies.

The election announcement followed the fourth balloting and was counted and announced during an extra session called to conclude balloting as well as take up budget and structure matters.

Crump received 332 votes with 326 needed for a majority of the 651 delegates. Charles R. Lawrence, Pomona, N. Y., received 308 votes on the final ballot.

RESOLUTION ON VIETNAM URGED BY YOUTH

★ "Speak loudly if you can, speak prudently if you must, but speak!" This is the charge to the delegates of the General Convention from the official voice of Episcopal youth.

The topic: United States intervention in Vietnam.

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David Banks, past chairman of the national Episcopal student committee, used these words to urge the House of Bishops to formulate and approve a resolution about Vietnam. A "task force" committee has conducted public hearings on the war.

Banks is one of two delegates to the Convention representing the student committee. The committee has 28 members, chosen by the provinces of the Church, to give students a voice in the national college advisory board and to provide Episcopal students with a liaison between the Church and the university Christian movement.

The other delegate is John Dillon, Portland, Ore., newly elected chairman, who is a student at Princeton. One other member of the committee is attending the convention as a visitor. He is Vivoodh Anand of India, a student at New York University.

Banks is studying for a master's degree in physics at the University of Louisville. Recent work-study program and urban-crisis seminar experiences, however, have him leaning toward a career in politics and law, he admits, adding, "I've had a hobby of studying philosophy and theology . . . and I'm no longer thinking about physics theorems when I'm shaving!"

"I'm pleased at the work the convention has done thus far," Banks said, "particularly such liberalizing measures as the seating of women and those concerning the liturgy."

Asked if he'd serve in the armed forces if drafted, he said, "Of course."

Dillon told the deputies that the world is facing a youth revolution.

Youth, he states, is "not concerned with being really clean or having a Buick."

He added that the Church must hear the young people and

that reform is needed. Reformation could come about, according to Dillon, through dialogue and through the Church's reassertion of moral and spiritual leadership in this country.

He concluded, "Listen to us! Help us! Act with us! For God's sake, help us!"

Actually, this appeal by youth and the Appeal to Conscience referred to by Dr. Krumm in his reports on page eight, took a beating on the closing day of convention. Time and space limitations prevent us from comments and reports this week but we will have them in next week, including the Appeal. It was signed by a distinguished group of Episcopalians and since Vietnam will be with us for a long time their voices need to be heard.

NEGRO CLERGY URGED TO BACK PROGRAM

★ Rev. Nathan Wright Jr., executive director of the department of urban work of the diocese of Newark, called on the Negro clergy of his denomination to give "appropriate and responsible support" to a proposed \$3 million-a-year Episcopal development program in urban ghettos.

Wright, chairman of the national conference on black power held in Newark, in July, made the appeal in a letter shortly before Bishop John E. Hines, asked the General Convention to endorse the program.

The letter, also sent to all delegates to the convention, asked that the Episcopal Church not spend money for a "pig-in-a-poke."

"Millions have been spent recently and still relief rolls have mounted and black children have failed to learn," Wright said. "This is true because it has not been spent on what the most knowledgeable black people feel are their most basic needs.

"The convention should spend its money only for the specific purpose which represents the greatest unmet need in our desperate urban situation.

"The greatest unmet need is the establishment in major cities and in regions of agencies which can unite the resources of the black community to set its own priorities and to work to create the continuing power which comes to every benighted group through unity.

"If black people of each major city can be helped by the Church to determine their basic community needs, then other agencies outside the Church can be called upon to help with day-to-day experimental or long-term program needs."

Wright asked the Negro clergymen to inform bishops and delegates to the convention "that it is not in either their interest or ours for an unintended paternalism of our people."

Declaring that the urban department of the Church should have more Negro staff personnel, Wright noted "many thoughtful white delegates who share our mind."

"If the monies . . . called for by the Presiding Bishop are to be spent for the basic need of pulling together all of the resources for every segment of our black communities to establish priorities and the work for our own salvation," he said to the Negro priests, "then you have a unique role to play which will work gloriously for the benefit of all."

WRAP-UP ISSUE NEXT WEEK

★ Final reports on the General Convention will be in the next issue, together with comments. Those elected to the Executive Council, with their added responsibilities, will be listed.

ARCHBISHOP OF YORK HITS SPACE RACE

★ The Church and science were urged by Archbishop Donald Coggan of York to call on governments to slow down the space race and devote the money saved to the world's starving millions.

He made the plea in preaching at a special service for members attending the annual conference of the British association for the advancement of science.

Calling on the World Council of Churches, the association and science organizations to join in denouncing "the follies which oppose the coming of God's kingdom, and to point the way forward to sanity and international well-being," he said: "For example, is no word of denunciation called for to rebuke the madness of importing arms into Nigeria? And if this is called for, who could better give it than the World Council and the British association, representative as they are of those who, in the last century, have brought enlightenment to that country?"

"Or, again, has the time not come when our united voices might call on governments, temporarily at least, to slow down the vast expenditure on the space race, while we devote the money and expertise thus saved to the betterment of the millions who, physically and mentally, are starving?"

"The unsuccessful American surveyor moon probe cost \$80 million — and that was only one little bit of a vast program. One asks whether this is the best use for resources at this point of human history when ignorance and disease stalk our earth. Could not the Church and science become a combined force for sanity in a world groaning as the result of man's madness and inhumanity to man?"

WHERE EPISCOPALIANS STAND ON ISSUES

★ A sampling of Episcopalians in 50 states indicates that the laity wants the Church's General Convention to move ahead on Church unity, recognition of women, open communion and streamlining of Church government.

The laity who replied to a poll by the *Episcopalian* in its September issue were barely favorable toward revision of the Book of Common Prayer. A majority said laymen should not assist with the chalice in communion.

Clergymen answering the same poll were overwhelmingly in favor of revising the Book of Common Prayer but were not as enthusiastic as the laity about Church unity and open communion. They did, however, favor lay administration of the chalice.

On the question of whether women should be seated in the General Convention, 1,499 persons were in favor, 413 opposed. Of the total 1,607 votes came from lay persons, 305 from clergymen.

Asked whether the Episcopal Church should continue in the Consultation on Church Union, 921 laymen said yes and 398 said no, and 218 clergy said yes and 76 said no.

However, on a vote on whether the Church should affirm the Principles of Church Union developed by COCU, 891 laymen said yes and 476 said no, 133 clergy said yes and 139 said no.

On the question of whether communicants from other denominations should be permitted to receive communion at Episcopal Church altars, 1,221 laymen said yes and 306 said no, and 176 clergy said yes and 103 said no.

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