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# *The Living Church*



## *Convention Closes*



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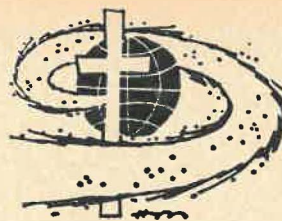
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## Around



## & About

— With the Editor —

In a recent issue [TLC, Sept. 13] we printed a chart of drugs with the symptoms of various kinds of drug abuse. A man who is professionally involved in the rehabilitation of drug addicts responded. Such charts are useless, he contends, "especially when not accompanied by any philosophical or clinical material." He may well be right; I'm not inclined to argue it. But he goes on to say something that opens up a much bigger question. He writes: "Since the use of drugs is not in fact the problem, but the symptom, to give a chart indicating the symptoms of the Symptom is only to remove the real problem one further step from honest consideration."

It isn't only in the field of drug abuse that professional workers protest against "treating the symptom rather than the problem." We hear the same complaint from workers with alcoholics, and from criminologists, who ritually proclaim that a person's anti-social behavior is not the real problem at all but only a symptom of the real problem. (Question here: May not the thug's symptom become a problem of sorts, at least for me, when he slugs me on the head?)

I wrote to my friend in reply: "I have no doubt that what Sirhan Sirhan did was a symptom of something else. But isn't it necessary, in human life, to deal constructively (or destructively) with some such symptoms? I don't think we have said much that is helpful when we have said that we should address ourselves to the underlying problem rather than to the symptom; at least not in some or most human situations. I know that it is very bad for a youngster to get hooked on any kind of drug that undermines the reality-principle in his living. I think we should do whatever we can to prevent that 'symptom' from occurring."

After many years of pastoral counseling experience, trying to address myself to the underlying problem rather than to the symptom, and after reading many books about mankind's real problems and their symptoms, I am convinced that no man can know much about the inner man of any other man, or even of himself. To be sure, we must try to come to grips directly with a person's real problem, of which his drug usage or drinking or ulcers or burgling is only the symptom. But what *is* that real problem? Who knows, except God? Who can know, with any real exactitude and comprehension, except God?

We can make educated guesses at it.

We can say that part of the person's problem is that he had a bullying father, so that today he is an authoritarian personality. But hold: he may be the exact opposite of that, *because of* the bullying father. I have known both Little Caesars and Big Milquetoasts who had bullying fathers. So here is a problem about our problem of learning what the problem is: No two people respond exactly alike to the same stimulus. Therefore, to know a possibly conditioning fact about the person is not to know anything about the man himself, because we don't know what that fact does to him.

A youngster's addiction to LSD may be but a symptom of his real problem, but if we must wait until we understand his problem we eschatologize our therapy; and if he's my child or my friend I want something done now. Alcoholics Anonymous may not solve anybody's "real" problem, but if it helps him to kick that "symptom" it is no small service. A person can't begin to face his problem until he has been liberated from those "mere symptoms" which are destroying him.

Only God knows a person's real problem; but God does, and that is the positive factor in the otherwise hopeless situation. He who knows and loves God does not thereby know his neighbor's problem; but he can impart to his neighbor his own awareness that unto God all hearts are open and all problems an open book, and that God is ready to go to work on the problem. Solving people's problems (which means saving people's souls) is God's work, and he insists on doing it himself.

Some Christians in the first-century church at Ephesus had been thieves, and possibly still were. Let's say with the modern criminologist that their stealing was a symptom of their real problem. But now that they were in Christ, and their problem was on God's anvil, their pastor gave them this counsel about their symptom: "Let him that stole steal no more." With God's help they could kick the symptom, but if they were to help God solve their problem they had to do that. Getting rid of the symptom was necessary to their salvation.

Four centuries ago the great Christian physician **Ambroise Paré** used to say: "I bandage, God heals." Exactly. The bandage was on the symptom, God's hand was on the problem. But the treatment of the symptom was not unimportant — God himself depended on it. I believe it's still that way.





“seek  
and ye  
shall  
find...”

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## THE KALENDAR

November

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16. Margaret, Q.
17. Hugh, B.
18. Hilda, Abb.
19. Elizabeth, Prin.
22. The Sunday next before Advent

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## Church Pensions

Mr. Robinson, in his clear explanation of the Church Pension Fund [TLC, Oct. 4] misses one vital point. PECUSA loudly proclaims economic justice; therefore, all pensions should be equal regardless of length of service, rank, or previous eminence. It costs a retired priest just as much to live as it costs a retired bishop. As long as retired missionary bishops receive pensions of \$6,000 and retired priests receive \$2,500 or less, economic justice is not observed. Pensions should be equal.

(The Rev.) GEORGE E. GOODERHAM  
San Jose, Ca.

One recurring feature of our church life seems to be a rash of attacks on the Church Pension Fund.

I am a retired priest receiving the minimum pension. I feel that my pension is quite adequate, it comes promptly, it has even been increased, and it is secure. We would be fortunate if all the agencies of the national church were as well run as the Church Pension Fund.

(The Rev.) GEORGE E. DEMILLE, S.T.D.  
Retired Canon of Albany  
Albany, N. Y.

## Girls — Please!

I was very disturbed to see in the preview of the proposed agenda for General Convention items like, "Shall we admit women to holy orders?" and "Making deaconesses within the diaconate."

Anytime you speak of these items with our priests or laymen they smile. I wonder who will be smiling when our priests and bishops have to compete at the altar with a Gaucho hat and Midi (surely they wouldn't wear men's vestments\*). I am very much opposed to women doing anything in the worship service, but God bless the altar guild.

St. Paul had a lot to say about the women's place and the way we can best serve our Lord. *Girls!*—we have come a long way—but now really! The whole thing is so absurd that I find myself laughing through my tears.

ALICE MOYER  
Jackson, Miss.

\* Ah, don't be too sure about some of them.  
Ed.

## Relevancy in the Pulpit

I heartily agree with the well-chosen words and ideas of Dr. Currin in his article, *Relevancy and the Pulpit* [TLC, Sept. 27].

Just recently one of my parishioners dropped this note on my desk. It is flatter-

### The Cover

Pictured on this week's cover is Mr. Leon Modeste, director of the General Convention Special Program, who addressed General Convention. News on the GCSP, as well as of other actions of the convention, begins on page 5.

ing—but it also shows what the laity want in a preacher. (I certainly am not a good preacher.):

"About your sermons: (1) You always 'speak to my condition.' (2) You talk to us as individuals—not as a group. (3) You always have a reference to some classic with which we are familiar. (4) You take us, yourself, and the Lord seriously—which a lot of the modern clergy don't. (5) You don't push for social action in matters where even the experts have no answers. (6) You do point the way to 'loving one's neighbor as oneself' and helping us to try harder to like ourselves better. (7) You come to the point promptly and succinctly."

If you decide to use this, please don't use my name. It sounds too much like I'm blowing my horn (which I am not), whereas all I am trying to do is to pass on to the clergy something that might be helpful.

NAME WITHHELD

## Outline of the Church?

Yesterday when I brought in the mail, at the bottom of the pack was something outlined with a black border. Upon investigation it turned out to be TLC for Oct. 11, arriving as it did exactly one week before General Convention. That border reminded me very much of the black-bordered funeral notices which used to appear in stores in small towns (and still do in places in Texas). Were you trying to tell us something about the state of the church?

IDA LOU BARNDS  
Fort Worth, Texas

## Bonus Homerus Dormitat

For shame, LC! Simon Peter didn't settle the dispute at all [TLC, Oct. 18], he presented the problem, Barnabas and Paul contributed to the debate, but it was James, the brother of the Lord who authoritatively said, "Wherefore my sentence is..."

(The Rev.) WILLIAM AARON DRIVER  
Vicar of St. Michael's Church  
Carlsbad, Calif.

## Begrudging Renewal

I sat down to read TLC for 10/11 and got as far as the arrogant nastiness from the Rev. A. Ronald Merrix. I was so angered I could not continue without writing immediately.

I am currently employed by a secular health organization. The circumstances leading to this center around my attempt to confront a small power group using the parish for their own petty interests—not unexpectedly unchristian in most part.

I should like to state that Mr. Merrix does not speak for all who would sacrifice for the Holy Spirit, for one of the servants of Christ who played a very large role in keeping me going long after I wanted to give up the fight was the editor of TLC, who constantly works to proclaim Christ as Lord! Had it not been for that fact, secular work would have claimed me long ago and I would not, as I fully hope and pray, be seeking an ultimate return to parish life!

(The Rev.) ROBERT A. SHACKLES  
Wilkes-Barre, Pa.



# The Living Church

November 15, 1970  
Trinity XXV

The 63rd General Convention  
Houston, Texas, Oct. 11-22, 1970

## GENERAL CONVENTION CLOSES

The 63rd General Convention at Houston is over and, despite advance doomsday forecasts of division and even schism, the exterior showed no signs of rupture and fragmentation. Inside there remained the nagging problem of financial crisis as bishops and deputies went home with exhortations of explaining and selling to the pew occupants the program and problems of the church, to make real what is on paper a record budget.

The Executive Council met several days before the convention and adopted a resolution assuring that it is seeking to respond to the wishes of the communicants and does not wish to contribute to discord. It revoked the May resolution asking a special collection to support student strikes and explained that other "Crisis" resolutions were individual expressions, not church declarations. The granting of a highly controversial General Convention Special Program grant against the wishes of South Carolina bishops overshadowed the conciliation move.

Deputies arrived to hear the not unusual pre-convention rhetoric of unreconcilable differences, liberal, moderate, conservative, and extreme on both sides. When they sat for legislative sessions they obviously welcomed an attitude of compromise. First controversial item to come before them was continuation of the General Convention Special Program for empowering ethnic and racial minority groups to gain social, political, and economic equality. Critics of the program got most of what they wanted: the right of a bishop to veto a proposed grant in his jurisdiction subject only to a majority of the entire Executive Council overriding his objection. Disregard of bishops' views on several controversial grants had been a principal basis of criticism of the program. Critics wanted a requirement of a two-thirds vote, but didn't get it. They did get an amendment insuring that bishops get copies of applications and field appraisals, denied them previously.

Definitions of physical violence as bars to receiving or continuing grants satisfied few since only "final conviction," which might mean many years' delay, was the criterion adopted. But critics as well as proponents of relaxing criteria indicated they "could live with the outcome."

Women were qualified to sit in the House of Deputies, ending several generations of argument, but the female side was disappointed because the clergy refused to adopt a declaration that women might be ordained as priests and consecrated as bishops. The laity, normally considered more conservative in such matters, supported the move. There was some satisfaction derived later, however, from an action declaring deaconesses part of the diaconate with the same rights and privileges as male deacons.

The Executive Council makeup of the past year was changed by eliminating provisions for mandatory seating of women, youth, and minority representatives, and some ex-officio seats. This was a victory for a moderate or conservative wing but a disappointment to the added representatives who came from more than half the dioceses.

Smaller dioceses won their fight against proposed proportional representation in the House of Deputies, giving larger units more power in convention actions.

Advocates of more social action, who have contended that three years between conventions slowed down decisions unduly, paved the way for liberalization.

### REPORTING FROM HOUSTON

Carroll E. Simcox  
Anne Douglas  
Sheldon M. Smith  
Francis J. Starzel

After 1973, there will be conventions every two years and canons were amended to permit even more frequent meetings.

Heaviest legislative burdens were involved in numerous actions on the Prayer Book, liturgy, and related subjects, largely outside the area of controversy, as well as housekeeping items. There were no demonstrations or disruptions such as marred Special Convention II at South Bend last year. Afternoons and evenings for the first five days were devoted to assemblies and open meetings which permitted an outpouring of oratory on virtually all major subjects.

It was generally agreed that not using this time for legislative sessions slowed the main work of the convention. There was the usual crunch in closing days, requiring morning, afternoon, and night sessions, but the apparent cause of this pileup was delay by committees in prepar-



IN SESSION IN HOUSTON / THE P.B. MEETS WITH YOUNG PEOPLE



ing their law-making recommendations.

Program and budget considerations in the closing hours brought out the cleavage between those who advocated the broadest commitments and those who asked where the money might come from. And fundamentally the financial issue will be paramount in concluding about the success or otherwise of the convention. If sufficient funds do not come to the national church from parishes through their dioceses, the Executive Council again has the unenviable task of taking away what was given by convention. There were few who were willing to hazard a guess as to the outcome.

## Prayer Book Revision

A difference of opinion between the bishops and the deputies about the new ordination rite proposed for trial use by the Standing Liturgical Commission enlivened the convention's action on Prayer Book revision.

The proposed ordinal (Prayer Book Studies 20) was heatedly debated by the bishops who then referred it back, in its entirety, to the liturgical commission. This action by the bishops provoked a debate in the House of Deputies which resulted in a vote to accept the original proposal of the liturgical commission, thus contradicting the bishops. In the closing moments of the convention this report from the deputies reached the bishops. The Bishop of West Missouri, who had vigorously opposed the new ordinal in the earlier debate, rose to urge non-concurrence. Strong pleas for concurrence with the deputies were made by the Bishops of Milwaukee and Quincy, both arguing that bishops who want to give this trial use a trial should be allowed to do so. The bishops then voted concurrence with the deputies by a vote of 73 to 58, thus reversing their position on this issue.

Most of the other Standing Liturgical Commission proposals were accepted and approved by the convention without much debate, but there was one important exception—the proposal for a new initiation rite.

Obviously concerned about upsetting traditional pastoral practices, and after extended debate, the bishops voted to use *Prayer Book Studies 18 (Holy Baptism with the Laying on of Hands)* in a radically curtailed manner. As finally approved, the practice will be:

(✓) That the baptismal section only be authorized for normal parish use;

(✓) That a period of intensive study precede the trial usage;

(✓) That children may be admitted to Holy Communion prior to confirmation, subject to the discretion of the ordinary;

(✓) That the complete proposed rite, including the laying on of hands, may be used "only with a bishop as the offi-



IN SESSION IN HOUSTON / A LITURGY OF HOPE AND RECONCILIATION

ciant." The original proposal had permitted laying on of hands by a priest;

(✓) That *Prayer Book Studies 18* be referred to the Anglican Advisory Council's meeting in Kenya in March 1971, for its consideration and counsel.

Without much debate the House of Bishops approved the other trial rites, and also established the office of coordinator of Prayer Book Revision. They also approved the use in public worship of *The New English Bible*, and *Good News for Modern Man*, a New Testament translation.

A three-fold trial usage of *The Liturgy of the Lord's Supper* was also approved. The first version is basically a re-ordering of the Prayer Book service. The second version is a modified form of *Prayer Book Studies 17*. The third version is designed for more experimental forms.

The house approved, for trial use, the following rites: *The Church Year*, *The Daily Offices*, *Occasional Prayers and Thanksgivings*, *Pastoral Offices*, *The Psalter (Part 1)*, *The Calendar and Lesser Feasts and Fasts*. The "COCU Liturgy" was authorized only for use in special circumstances of ecumenical worship, with the provision that a priest of the Episcopal Church must be either the celebrant or a con-celebrant.

## Resolutions

General Convention passed various resolutions relating to social conditions in the nation, and to Vietnam.

Convention requested that such church groups as the Church Pension Fund and the Episcopal Church Foundation seek to adopt programs similar to those of the Executive Council's Ghetto Investment

Program and its Committee on Social Criteria for Investments. Concern was expressed in another resolution concerning drug abuse, the dioceses being urged to strengthen present ministries and initiate new programs to those who misuse drugs.

The church was called to prayer and action about world hunger. It was urged that such programs as the Presiding Bishop's Fund for World Relief be strengthened.

### Vietnam

The two legislative bodies of the church split sharply on a declaration concerning the war in Vietnam.

The House of Bishops adopted a resolution asking the United States government to cease supporting the Thieu-Ky government in Saigon on the ground that it is a repressive rule. While commending President Nixon for his peace initiatives, the bishops urged that all American forces be withdrawn from Indochina by December 1971. The resolution was based on the reports from three bishops who had visited Vietnam recently and said they found the Saigon government is oppressing the people who oppose it.

Retorted the Rev. S. C. W. Fleming, of Charleston, S.C., during deputies' debate, "if three other bishops of another political persuasion could visit Vietnam, they would come back with wholly different views."

Deputies considered two milder substitutes and voted down both with large pluralities. They then refused to concur in the bishops' resolution. The effect was that the bishops' resolution is *not* a policy statement of the church but only of that body. The text of the bishops' resolution:





IN SESSION IN HOUSTON / AFTER HOPE AND RECONCILIATION LITURGY

*Whereas*, it is well known that the government of North Vietnam is extremely repressive; and

*Whereas*, three members of this House of Bishops have visited South Vietnam and attest to the repressive character of the present government of South Vietnam, especially against those who seek to bring peace, such repression including police torture, too wide jurisdiction of military tribunals, inhumane prison conditions for political prisoners, and imprisonment of political prisoners without charges being made against them; and

*Whereas*, the President's offer on Oct. 7, 1970, of a cease-fire is to be warmly commended, nevertheless the policy of the United States still remains firm and unyielding in its support of the present South Vietnam regime; and

*Whereas*, the present regime by its actions seems to be a hindrance to the achievement of peace;

*Therefore be it resolved*, the House of Deputies concurring, that the General Convention condemn the repression in both North and South Vietnam; and

*Be it further resolved*, the House of Deputies concurring, that this General Convention memorialize the President and Congress of the United States, calling for withdrawal of support from the present government of South Vietnam, and urging speedy elections to be arranged by a neutral interim government and supervised by observers from appropriate international agencies; and

*Be it further resolved*, the House of Deputies concurring, that this General Convention memorialize the President and Congress of the United States to cease immediately and finally the bombing of the people and country of Viet-

nam; and to withdraw all American forces from South Vietnam by December 1971.

## Blacks Not Happy

The Union of Black Clergy and Laity told the House of Deputies in the closing minutes of the convention that none of the ethnic or racial groups was satisfied with the results.

The Rev. Lloyd S. Casson, of Wilmington, Del., spokesman for the UBCL, said the convention "has not accomplished very much. You approved expansion of the General Convention Special Program," he said, "but then did everything possible to prevent expansion. It is financially crippled." He contended that promises of adequate representation for minorities in church bodies were not kept, adding, "we have very poor representation in the Executive Council." He criticized cuts for certain work overseas and the "split budget" procedures.

"When you tell us that 'we've come a long way,' you're wrong," he concluded. "The actions of this convention reflected the negativism and racism prevalent over this country. The forces of evil in this convention have produced these results."

## \$24 Million Budget

The House of Deputies, after virtually day-long debate, adopted an annual budget of approximately \$24 million for three years beginning in 1971 and sent it to the House of Bishops for concurrence. The total is more than double the amount pledged to the national church by dioceses for 1970 but it was arranged in two parts: about half labelled "com-

mitment" on which diocesan quotas will be based, and the remainder "faith" which the church hopes to get by additional contributions, earmarked for specific programs.

The "split budget" was sharply criticized during debate as an avoidance of the church's obligations, but various moves to amend the Joint Committee's recommendations were voted down.

The Rev. Lloyd Casson, of Wilmington, Del., on behalf of the Union of Black Clergy and Laity, declared the split budget "caters to the bias and bigotry of Episcopalians and this convention. We must support the entire program of the church and not permit selective giving." Fr. Casson's motion to eliminate the two divisions in the budget was defeated in a vote by orders: clergy 38 yes, 52½ no (including eight divided, laity 27¼ yes, 62¼ no (including seven divided).

Deputies transferred to the "commitment" column from the "faith" category \$675,000 and added \$200,000 for theological education at Cuttington College, Liberia, to the proposals of the Joint Program and Budget committee. Largest items in the budget:

(✓) General administration: commitment \$2,677,369, faith \$866,000;

(✓) Overseas missions: commitment \$4,841,792, faith \$2,127,000;

(✓) Domestic missions: \$2,032,465 and \$640,000, including \$1,000,000 for support of black colleges;

(✓) General Convention Special Program: \$1,141,500 committed, a fourth less than the amount of annual grants in the last three years, plus \$6,144,000 if contributed;

(✓) Indian work: \$232,985 committed and \$521,000 on faith;

(✓) New youth program: \$250,000 committed subject to Special Program criteria, including a ban on organizations advocating violence.

Dioceses will be barred from making contributions to specific programs in the "faith" category until they have paid in full their quotas under the "commitment" section. The split budget concept was considered by a special meeting of the Executive Council last summer but was then abandoned as impractical.

The House of Bishops acted to increase the commitment to the General Convention Special Program by \$400,000 but a conference committee agreed to cut this in half, giving the minority self-determination projects a total of \$1,343,500, and \$5,944,000 in the "if-collected" category. The conference committee also sharply reduced, on the bishops' initiative, the commitment for Cuttington College, Liberia, and the Seminary of the Caribbean in Puerto Rico. It refused to reduce the \$250,000 for the new special youth program to \$100,000 as the bishops wanted (see separate story).

Approval of the conference report re-



sulted in a final program budget of \$23,866,376, divided \$12,702,376 in the "commitment" or "quota" section and \$11,164,000 in the "faith" or "if-collected" division.

The House of Bishops received the budget the night before the end of convention. The Rt. Rev. William Mead, Bishop of Delaware, proposed the addition of \$400,000 to the "commitment" budget, stating that the proposed budget would necessitate the reduction of the GCSP professional staff from 8 to 3. Relinquishing his chair to the vice-president, the Presiding Bishop endorsed Bp. Mead's amendment. Following lengthy discussion, the bishops defeated the amendment, but later included the \$400,000 as an item to be discussed at the conference.

The following morning, heated discussion occurred concerning the cut in funds for the Seminary of the Caribbean. The Rt. Rev. José Ramos, Bishop of Costa Rica, said that this was a "phasing out of the Seminary of the Caribbean, irresponsibly." The Rt. Rev. Francisco Reus-Froylan described it as a "death blow to the work of the church in Latin America." The Rt. Rev. George Browne, Bishop of Liberia, voluntarily surrendered the \$20,000 suggested for Cuttington College for the work of the seminary. All agreed that it was too late in convention to attempt to amend the budget itself. Following adoption of the budget, the Rt. Rev. William Wright, Bishop of Nevada, proposed a memorial to the Executive Council, which was passed, suggesting that they make interest from all investment funds for educational work available to the seminary. Operating budget of the Seminary of the Caribbean is approximately \$100,000 per year.

## Expenses Are Up

The General Convention got the bad news that its expenses for the Houston meeting and maintaining its organizations for the next triennium would be nearly double the 1967-70 experience, thus increasing the assessments on dioceses.

A General Convention budget was adopted totalling \$1,427,572 and the canon was amended to permit a levy of up to \$46 against each priest canonically resident in each diocese. The committee indicated that the assessment probably would amount to about \$43 compared with \$34 this year.

Establishing an office of General Convention Officer on a full-time basis boosted costs \$115,480 net for the triennium, after eliminating previous costs for secretary, treasurer, registrar, and historiographer.

Other large increases include the clergy deployment office operation at \$285,000 and the new Board of Theological Education at \$195,000. The Houston host dio-

cese will receive \$150,000 or half the convention cost, whichever is lower. The Presiding Bishop's salary was budgeted at \$29,000 annually, a \$6,000 increase.

## Financial Crisis Pondered

The church's financial crisis was the subject of a joint session on Monday afternoon, Oct. 19. The nature and salient facts of the crisis were presented by the Rt. Rev. Stephen F. Bayne, Jr., who reminded the convention that the budget for the national church for this year is 17 percent below what was set for it at Seattle. This is the fourth year in a row which shows an increasing disparity between what the General Convention has budgeted and what the national church has been able to raise from quotas and other sources. The present trend is a reversal of what had been a steady upward trend in church support of the General Convention's programs since 1946.

Bp. Bayne said that the tendency to blame the church's financial distresses upon controversial programs such as GCSP is an oversimplification. For a variety of reasons "there is an increasing distrust of representative democracy" such as we have in the Episcopal Church, he noted.

The Presiding Bishop told the session that "we are on a full sea of mission" and that "the condition of the world requires of us not less commitment but more commitment." The question confronting not only this convention but the church as a whole is this, he said: "How much are we willing to pay for our convictions about Christ and his mission?" Bp. Hines spoke of the need to bridge the gap between the church and the youth, and said that this calls for a funding of the proposed youth program. He called also for strong support of new programs in theological education. "Christian mission," he said, "is obedience to the unenforceable."

There followed five presentations of possible alternative approaches to the financial crisis of the church.

Houston Wilson, a deputy from Delaware and a member of the Executive Council, spoke for "the quota system modified"—a budget consisting of a traditional quota base plus an open-end, voluntary sector.

An "assessment-voluntary plan" was advocated by the Rt. Rev. David Thornberry, Bishop of Wyoming. This plan would greatly increase the present General Convention assessment on the dioceses to meet the operative needs of the church. To this would be added voluntary support which would be forthcoming from challenging church people to accept their responsibility. "If we want trust in the church, let us turn in trust to the church," he concluded.

A lay deputy from Massachusetts, Frank Foster, made a forceful plea for

a "no-quota" system. "Involvement without commitment is hypocrisy," he said. "We are not here in this convention to raise dollars, but to raise our sights," he continued, and blasted those who say "I can't do it" when what they mean is "I won't do it." Mr. Foster maintained that the church can get all the support it needs for its mission when churchmen on the grassroots level are enlisted in the actual promotion and financing of the program. He concluded: "Don't get misled about dollars. So you go broke. Let's go broke but let's not sell out!"

In the final presentation, the Rt. Rev. Lloyd Gressle, Coadjutor of Bethlehem, told the convention that "this is not a time of panic" and that there was emerging in the convention "a new mood of trust." At the same time, however, the church has diminishing financial resources. He suggested adding a large amount, perhaps \$5 million, to the present \$11,400,000 budget, with a new emphasis upon evangelism and "investment in people." Bp. Gressle called upon the convention to take another look at the church's investments and capital assets, and raised the question of whether the church should secure funds for its mission to people by mortgaging the church's headquarters in New York City—or selling it.

## GCSP Grant Considered

The issue of a highly-controversial General Convention Special Program grant, approved 11 days earlier by the Executive Council, erupted again in the House of Deputies, first with a request that it be cancelled and then that the council reconsider. Both were defeated.

The council approved a \$25,000 grant to the Black Awareness Coordinating Committee of Denmark, S.C., although both bishops of South Carolina had opposed it. The Rt. Rev. Gray Temple, of South Carolina, the Rt. Rev. John Pinckney, of Upper South Carolina, contended the BACC was the same group which had taken over Voorhees College buildings by force of arms. Approval of the grant, by a vote of 21 to 16 in the council, was one factor for support in changing Special Program criteria, providing that only a majority of the whole council might override a bishop's objections.

South Carolina deputies introduced the original resolution demanding that the grant be cancelled. This was amended, asking only for reconsideration.

Opponents argued that it was improper for the convention to interfere with council's administrative actions since the facts involved in the controversy were not known to the deputies. Charles Crump of Memphis, who opposed the grant in the Executive Council's session, said that council had acted without full information because the staff file was not available.



Deputies also defeated a move to require the Executive Council to allocate a specific amount to be matched by a diocese or group of dioceses for local or regional projects under the Special Program. Advocates argued this would make for greater participation by the churches but it was opposed as a negation of the "no-strings-attached" philosophy of GCSP.

There was a move to require GCSP staff to include in project files the documents forwarded by bishops in opposition to a grant. The Rev. John W. Ellison, of El Paso, contended that, in the case of the Alianza grant Bp. Kinsolving's letters transmitting derogatory information were in the file but his attachments were deleted.

The Rev. Robert Varley, chairman of the Christian Social Relations committee, objected to instructing the staff on clerical details. "If we get into this sort of thing," he said, "we'll soon be deciding what type of skirt the clerks should wear."

## GC Youth Program

The Episcopal Church formally moved into the area of experimental programs with young people when General Convention adopted a proposed \$250,000 per annum youth program.

The proposal, hotly debated in both houses, attempts to set up a program for young people comparable to GCSP for the poor. Foreseen as operating in all locales (college and high school, urban and rural), it would "empower youth in their quest for participation in the making of institutional decisions which affect their lives, develop new forms of Christian worship and community," help them to express concern for "war and peace, the draft, the quality and values of American life, reconcile persons and groups who are separated by cultural or generational alienation," and "provide a pastoral ministry to young people," specifically in the areas of drugs, law enforcement, parental problems, educational problems, and sex.

Organized along provincial or other regional lines, each district will have a Screening and Allocation Committee composed of 15 people: at least 4 from minority groups, at least 2 women, at least one chosen by the Union of Black Clergy and Laity, at least one from GCSP projects, and at least one chaplain or faculty member chosen by the Episcopal Society for Ministry in Higher Education. Any members not chosen by the above process will initially be appointed by the bishops of the province. When sufficiently organized, the power to appoint will be transferred from the bishops to "the youth organization or organizations of the province or region." At least 8 members of each commission must be under 25 years old.

The motion was seen as a response to the offering for students authorized last

# CONVENTION BRIEFS

■ In an attempt to minister pastorally to divorced persons, General Convention moved to give the bishop greater discretion. Previously, Canon 18 had read that the judgment of the civil court must be final for one year. Pointing out that the divorce laws vary from state to state, and that the date of final decree also means different things in different states, the canon has been changed to read "one year, or a shorter time if it is deemed equitable by the bishop or ecclesiastical authority." The amendment to the canon was proposed by the Rt. Rev. Hal Gross, Suffragan Bishop of Oregon.

■ Pointing to "local, state, and national policies" which have inhibited "freedom of dissent," the General Convention approved a resolution strongly affirming the rights of groups and individuals to express dissent non-violently. The original resolution had also cited examples in other countries, but the references to them were dropped after it was stated by the Rt. Rev. Robert Mize that such expression would be better coming from the local Christian bodies.

■ The House of Bishops concurred in a proposal that Pension Fund trustees consider increasing minimum payments to retired clergymen to \$3,000 from \$2,500 annually. The bishops vetoed, however, the deputies' motion to permit increases in assessments without prior convention approval.

■ General Convention modified Canon 34 to make it possible for a person engaged in full-time secular work to be ordained to the priesthood. Most speakers to the motion emphasized that they wished to make it possible to increase the number of non-stipendiary clergy in the church. General Convention also voted to permit deacons to serve as clerical deputies to General Convention. But the House of Bishops refused to recommend alteration of the canons to permit licensed laymen to administer the paten as well as the chalice, on the grounds that such action would be in contradiction to the rubrics.

■ The Sunday nearest St. Paul's Day was fixed for observance of Theological Education Sunday when funds are collected to aid seminaries.

■ The Presiding Bishop, the Rev. W. G. Henson Jacobs, of Brooklyn, N.Y., and Mrs. Harold C. Kelleran, of Alexandria, Va., were elected by the House of Bishops to represent the Episcopal Church at the Anglican Consultative Conference. The conference will meet in Kenya in February 1971. They were elected for two, four, and six-year terms respectively.

■ For the first time in the history of the Episcopal Church, the wife of a bishop was seated as a deputy. Mrs. William R. Moody, wife of the retiring Bishop of Lexington, took a seat as an alternate.

■ Publishers of the Book of Common Prayer were requested by resolution to provide editions in large type for the benefit of elderly or other persons having difficulty with the present sizes available.

■ Although the convention rhetoric was largely dominated by considerations of youth and minority groups, deputies adopted a resolution reaffirming the church's obligation to minister to the aged also.

■ The Rt. Rev. Clarence R. Haden, Bishop of Northern California, voted in favor of the Vietnam resolution. The press release erroneously reported that Bp. Haden voted "no."

■ In an attempt to include foreign bishops living in the United States, exiled bishops, and other bishops in special categories in its membership, the House of Bishops amended its rules to establish a category of "collegial membership." A bishop so admitted would have a seat and voice but no vote in the house.

■ The House of Bishops rejected a proposal by deputies to convene a five-day working session of commissions and committees prior to the next General Convention. The deputies argued that such a meeting would enable all viewpoints to be disclosed and save time at the convention itself. Particularly the sponsors wanted representatives of youth, minority groups, and others to have a forum which might influence legislative recommendations.

■ Concurrence of the House of Bishops in the deputies revision completed action on a new canon governing the composition of the Executive Council. Eliminated were the special categories of two youth and four minority representatives, seated during the past year by action of the South Bend convention in 1969. The size of the council was reduced from 51 to 41 members, *ex-officio* membership being limited to the Presiding Bishop and President of the House of Deputies. Previously vice-presidents, the secretary, and treasurer were included. An attempt in the House of Bishops to restore the special categories was defeated.

■ At the request of its own members, the Joint Commission on Women Church Workers was discontinued and its work assigned to the Board on Theological Education.



May by the Executive Council and subsequently cancelled. The proposal of such a program had been made by the Presiding Bishop in his opening sermon to the General Convention.

The Women of the Church will be asked for a similar allocation of \$250,000 per year, beginning with the 1971 allocation. Funds will be administered by the Executive Council staff, which is also charged with providing staff assistance for individual projects, and making public the results of the projects to the church as a whole.

## Study Tax Exemption

The House of Deputies committee on Urban and Suburban Affairs reported that many church segments raise doubts whether tax-exempt status is worthwhile because it inhibits forthright action in social and economic reform. Further, the committee report pointed out that there have been, and probably will be more, court attacks on the constitutionality of the exemption.

The committee recommended and the House of Deputies agreed to ask the Joint Commission on Human Affairs to undertake a full study of the situation and report to the 1973 General Convention. The bishops concurred in the resolution.

## Clergy Placement

Diocesan bishops sought to give themselves a larger role in the placing and separating of clergy from parishes in the future but were balked by deputies who refused to concur. The House of Bishops re-enacted two canonical changes which

they passed at the 62nd General Convention, but which were never acted upon by the House of Deputies at Seattle.

Under three amended sections in Canon 46 the diocesan bishop would have the right to nominate candidates for vacant parishes, and meet with the congregation's committee to find a new rector. While the parish vestry is not bound to elect the bishop's nominee, he would have the specific right to make such nominations.

In the same canonical change, the right of a diocesan to non-concurrence in the parish's choice was spelled out. While some bishops have exercised a right to veto power in the past, the procedure is not spelled out canonically.

A related change in Canon 45 would have given the bishop the authority, with the consent of the standing committee, to cite clergy and their vestries to appear before him, when it appears there is difficulty in the pastoral relationship. Current canons require that the initiative come from the vestry.

## Bishops for Executive Council

Six bishops were elected to the Executive Council by the House of Bishops; four for six-year terms, and two for three-year terms.

Elected to six-year terms were Bps. Temple, of South Carolina, Allin, of Mississippi, Gosnell, of West Texas, and Reus-Froylan of Puerto Rico.

Elected to three-year terms were Bps. Brown, of Albany, and McNairy, of Minnesota.

Bps. Temple and Brown were nomi-

nated from the floor. The others had been nominated by the official committee. The House of Deputies concurred in the elections the same day.

The House of Deputies elected the following to the Executive Council (\* indicates incumbent):

- The Rev. Rustin R. Kimsey\*, Baker, Ore. (6 years);
- The Very Rev. Gerald N. McAllister, San Antonio, Texas (6 years);
- The Very Rev. Robert R. Parks, Jacksonville, Fla. (3 years);
- The Rev. George A. Smith, Cass Lake, Minn. (6 years);
- The Rev. Robert Varley, Salisbury, Md. (3 years);
- Mrs. Seaton G. Bailey\*, Atlanta, Ga. (6 years);
- Dupuy Bateman, Pittsburgh (3 years);
- Oscar C. Carr, Jr., Clarksdale, Miss. (6 years);
- Robert P. Davidson, 18-year-old son of the Bishop of Western Kansas (6 years);
- George T. Guernsey III, St. Louis, Mo. (3 years);
- Mrs. John S. Jackson, Jr., Portland, Ore. (3 years);
- Mrs. Harold C. Kelleran\*, Alexandria, Va. (3 years);
- Philip A. Masquelette, Houston, Texas (6 years);
- Pete Rivera, Jr., Brownsville, Texas (6 years);
- Walker Taylor, Jr., Wilmington, N.C. (6 years);
- Charles Willie\*, Syracuse, N.Y. (6 years);
- Mrs. James W. Wilson, Savannah, Ga. (6 years);
- Joseph I. Worsham, Dallas, Texas (6 years).

## Future Special Representatives

The House of Bishops has voted to include special representatives at the next General Convention. After extended debate, the vote to include was 84 positive, 32 negative.

The Rt. Rev. George Murray, Bishop of Alabama, expressed concern that this category might be a means of segregating in the future. In reply, the Rt. Rev. Paul Moore, Bishop Coadjutor of New York, said that he hoped that the category of special representative could be abolished in the future, once delegations were genuinely representative.

Several bishops who had expressed misgivings about the special representatives in the past said they had been "converted" by the Houston experience. Bp. Moore also said that, as a member of the agenda committee, he felt that future participation of the special representatives should be concentrated on committee hearings.

## P.B.'s Election Stays in Bishops

By an overwhelming majority, the House of Bishops rejected the proposal of the House of Deputies that both



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houses join in the election of future Presiding Bishops.

The measure, as passed by the deputies, provided for the election in joint executive session of bishops, other clergy, and laity, with concurrent majorities in all three orders.

In the House of Bishops, various fears were expressed as to the possible results of the proposal. Chief among them were the possibilities that the new procedure might result in turning future elections into political campaigns, and the desire that the Presiding Bishop be elected by the house over which he presides. Proponents of the measure contended that, since the responsibilities of the office have grown to include the entire church, the entire church should be responsible for the election.

The vote in the House of Bishops was 84 to 35.

## Convention Every Two Years

The House of Deputies adopted a resolution providing that General Conventions of the Episcopal Church be held every two years, beginning in 1975. The next convention is set for 1973 at Jacksonville, Fla. The action was made possible by completing action in the Houston convention on a constitutional amendment eliminating the requirement of triennial meetings. The language was changed to "not less than once in each three years," allowing meetings in whatever frequency convention desires.

The change has been advocated for several years on the ground that pressing business of the church could not be delayed for three-year periods. Little opposition was raised, being based chiefly on the added expense to dioceses. The House of Bishops concurred, completing action on the legislation.

The convention also agreed to study a suggestion that conventions hereafter be held on college campuses, probably in August. It was pointed out that costs for meeting in large cities are steadily increasing but that expenses would be substantially lower on a campus, as was the experience of Special Convention II on the University of Notre Dame grounds.

## Theological Education

General Convention voted to strengthen the administration of ordination examinations, while at the same time maintaining a great deal of diocesan control.

As originally proposed by the Committee on Theological Education, a newly-established General Board of Examining Chaplains was charged to "prepare, conduct, administer, and evaluate" ordination examinations, to be used throughout the country, though administered regionally. The House of Bishops modified the wording to read "shall prepare . . . and may assist the Diocesan Commissions on

Ministry in the conduct, administration, and evaluation," thus leaving local boards with their present authority virtually intact.

The general board will consist of three bishops, six presbyters holding pastoral cure, six members of seminary faculties or other educational institutions, and six lay persons. Diocesan boards of examining chaplains may be replaced with diocesan commissions on ministry, which will also assist the diocesan bishop in selection and pastoral guidance of postulants, and post-ordination training.

Elected from the bishops are: the Rt. Rev. Drs. Stephen Bayne, of General Theological Seminary; Frederick Wolf, of Maine; and A. Donald Davies, of Dallas.

The representatives from the parish priests are: the Rev. Messrs. George Ross, Charles Long, Joseph Green, William Hale, F. Morris Arnold, and Peter Sturtevant.

Academic representatives are the Rev. Messrs. FitzSimmons Allison, Massey Shepherd, Robert Terwilliger, Arthur Vogel, Boone Porter, and a layman, Dr. Charles Lawrence.

Representative lay persons are Miss Marianne Micks, Dr. Margaret Mead, Mrs. J. W. Wilson, George Shipman, Thomas Wright, Jr., and Charles Watts.

## "Divided Vote" Solution

After years of argument over the alleged inequity of the system, the House of Deputies finally moved to a solution of the "divided deputation" issue.

When the members of a diocesan deputation, either clerical or lay, split two-to-two on a question, the diocese's vote is counted in the negative. This results from a historical interpretation and is not directly spelled out in constitution or canons. It has been berated over the years as a means for a minority to frustrate the will of the majority. There have been frequent cases of its operating apparently to that end, when a switch of a few individual votes in divided deputations would have altered the final result.

Deputies tried first to effect a change by altering the house rules, such as not counting divided deputations but considering these as non-votes. This and similar proposals were turned back.

Later in the day, a proposed constitutional amendment was adopted, providing that a division in a deputation would be counted as one-half vote affirmative and one-half negative. This will require concurrence by the House of Bishops and approval by both houses in the 1973 convention.

## Evaluating the P. B.

The Presiding Bishop's request for means of evaluating his office, made in his opening convention sermon, was an-

swered by the Rt. Rev. Frederick J. Warnecke, vice-president of the House of Bishops, and the Rev. John Coburn, president of the House of Deputies. They suggested a small committee, one member of each house and one or two others.

"The work of the committee," they reported, should be directed toward the Presiding Bishop rather than toward the public. Its concern should be how to help him evaluate his assignments, accomplishments, and abilities rather than do this for him. Although a report to the church at large might in some way be useful at a later time, that is not the immediate need."

## Pension Fund Trustees

The House of Deputies was thrown into an uproar as it began voting on trustees of the Church Pension Fund when it was discovered that a slate nominated by the Union of Black Clergy and Laity was not included on the official ballot.

The nominations had been sent to church headquarters but had not reached the joint committee which made up the ballot and which had agreed to place therein all names suggested to it. The committee was hastily called together and several hours later produced another ballot containing the missing names. Eleven of the 12 trustee posts were filled on the first ballot but it took two more votes to select the 12th. Elected were (\* indicates incumbent):

D. Nelson Adams, New York;  
The Rt. Rev. John M. Burgess\*, Bishop of Massachusetts;  
Daniel P. Davison\*, New York;  
Joseph R. Eggert, Jr.\*, Armonk, N.Y.;  
James B. Knowles\*, New York;  
The Hon. Gerald Lamb\*, Connecticut;  
The Rt. Rev. Richard Millard\*, Suffragan Bishop of California;  
The Rt. Rev. Milton Richardson\*, Bishop of Texas;  
Peter H. Vermilye\*, Boston;  
Carroll L. Wainwright, Jr.\*, New York;  
The Rt. Rev. Thomas H. Wright\*, Bishop of East Carolina;  
Willard J. Wright\*, Seattle, Wash.

## Hispanic Affairs

The General Convention voted to establish a National Commission on Hispanic Affairs. The commission will consist of 15 representatives of Hispanic communities in the country, with an executive secretary of Hispanic descent.

The Rt. Rev. A. Ervine Swift, resigned Bishop of Puerto Rico, said that "all Hispanic people are not revolutionaries," and the Rt. Rev. José Saucedo, Bishop of Mexico, expressed concern that some of the money might be used to fund revolutionary activities in Latin America. The Rt. Rev. Francisco Reus-Froylan, of Puerto Rico, said that he had had initial doubts about the supporters of the reso-



lution, but that after talking with them he was persuaded that it was a needed resolution.

Under the provisions setting up the commission is one that all grants awarded to Hispanic efforts must conform to GCSP standards; \$10,000 was voted per annum for the triennium to cover the expenses of the commission.

## COCU Study Approved

The General Convention approved continued participation in the Consultation on Church Union plan but "without implying approval in its present form," an amendment interposed by the House of Bishops in the original resolution.

The resolution urged all Episcopalians to engage in ecumenical, parochial, and other forms of study, reporting suggestions and criticisms through diocesan channels to the Joint Commission on Ecumenical Relations. The bishops eliminated a Dec. 1, 1971, deadline for making diocesan reports.

## No Proportional Representation

Proposals for proportional representation—giving larger dioceses larger voice and reducing the size of the House of Deputies—were resoundingly beaten in that body of the 63rd General Convention. Three different proposals went down to defeat. The final vote to table the entire subject was 400 to 261.

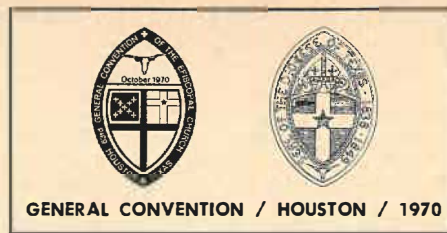
The original proposal was to provide two clerical and three lay deputies for dioceses having 15,000 or fewer communicants, three each for dioceses within 15,001 to 60,000 communicants, and four each to dioceses with more than 60,000. Each diocese now is entitled to four in each order.

A substitute proposed instead increasing the deputations in the intermediate size dioceses to six in each order, and for the largest dioceses to eight. Finally, there was suggested a reduction to three in each order for all dioceses and the longest debate occurred on this proposition.

The majority of deputies discussing the proposals indicated that there had been a decided shift away from the conviction previously espoused that the convention is already too large and unwieldy. Instead, the predominant argument was to the effect that larger representation is needed to insure a reasonable opportunity for youth and minority viewpoints to be represented. Reduction in the size of the house has been advocated repeatedly over a long period.

## Latins Protest

Deputies from Latin American districts vigorously opposed constitutional amendments permitting the House of



Bishops to create "associated dioceses" which would not have representation in General Conventions.

The amendments were first approved at the Seattle convention in 1967 and had been endorsed on second reading by the bishops in Houston. It was explained that the status of "associated diocese" would be applied to a missionary diocese when it had developed to a point where it might wish to become an independent church or to affiliate with a regional church of the Anglican Communion. Latin deputies contended it represented a device for cutting their ties with the Episcopal Church in the United States and cause them to lose financial support, as well as representation.

The amendments were first separated from others concerning missionary areas and then defeated, in a refusal to concur with the House of Bishops. Deputies also overrode a recommendation of a joint commission and voted overwhelmingly to give missionary jurisdictions equal representation in the house with dioceses. Missionary districts currently have only one deputy in each order while dioceses have four. Dioceses have one vote in each order in a decision by orders, while missionary areas have only one.

## Bishop of Ecuador Named

In an unusual action, members of the House of Deputies challenged the House of Bishops in electing a Bishop of Ecuador. Objection was not to the bishops' choice for the post but the argument that the Ecuadorean church should make the selection.

The Ven. José D. Carlo, of Costa Rica, contended the selection violated precedents established for bishopric elections by the indigenous churches. Others questioned reasons for the bishops acting contrary to the recommendations in a special report on the subject.

Carlos Vientimilla, Ecuador's lay deputy, explained that because of the small size of the church in that country, it was requested by the people that the bishops make the selection. The Rev. Adrian D. Caceres's election was then unanimously endorsed by the deputies and he was escorted to the platform for a prolonged salute.

The bishop-elect was received from the Roman Catholic church in 1960. A native of Bolivia, he had served as a priest in that country for 16 years. He served Episcopal churches in Nicaragua and Guatemala City, becoming rector of St.

James Church in that city in 1964. For four months he has been executive secretary of Province IX. He is the first South American native to become an Episcopal bishop.

## Armed Forces Bishop

Lt. Col. Clarence E. Hobgood, Air Force chaplain, was elected Suffragan Bishop of the Armed Forces by the House of Bishops and his selection was unanimously accepted by the House of Deputies.

He was graduated from Yale university in 1940 and served as a Baptist minister until 1946. Ordained an Episcopal priest a year later, he became rector of the Church of Good Shepherd, Raleigh, N.C., and chaplain at North Carolina State College. He was rector of St. Timothy's Church, Wilson, N.C., from 1948 to 1951, when he went on active duty as a chaplain.

The bishop-elect succeeds the Rt. Rev. Arnold M. Lewis who retired after holding the post since 1964 when it was created.

## Women in Diaconate

The House of Bishops voted that deaconesses shall be included in the diaconate. Without affecting the prohibition of women in the priesthood and episcopate, "deaconesses" will now be "women in the diaconate."

In the future, the functions of the diaconate will be performed by all admitted to the order, regardless of sex. A woman deacon may read the Gospel at Holy Communion, preach (if licensed by the bishop), administer the elements of Holy Communion, and baptize in the absence of a priest. All deaconesses who have been admitted by the laying-on-of-hands will be regarded as having been ordained to the diaconate.

All women deacons ordained after Jan. 1, 1971, will come under the same pension provisions as men deacons. Those ordained prior to that date will continue to be covered by the Pension Plan for Deaconesses.

The only woman deacon in the United States has been Dss. Phyllis Edwards, who was "ordered deacon" by the late Bp. Pike of California, who was severely criticized by church leaders for his action.

## "Stay with Christ"

The Presiding Bishop, in a Sunday sermon at Christ Church Cathedral, Houston, cautioned the church against overreacting to meet the needs of this age by changing for change's sake instead of holding faith in the teaching of Jesus Christ.

Referring to a "ferment working throughout the religious, social, and political structures of our world," he said:



# WOMEN'S TRIENNIAL

"It has been a rough triennium," said Miss Frances Young, executive officer, as she began her report to the 33rd Triennial Meeting of Episcopal Churchwomen, "with changes in the world wrecking what had been fairly predictable." She called attention to the brochure *Every Three Years*, a history of the Triennial from the first meeting in 1874 through the Seattle meeting of 1967, and its contribution to the church. Miss Young's full report and the record of the involvement of the now Committee for Women from the General Division of Women's Work is printed with the title *New Directions-New Climate*.

Miss Young reported that there has been resistance to the elimination of the Triennial meeting and its future was to be decided the first week. There was every expectation that there would be another Triennial with provision for expenses to be met from certain legacies given to women in years past.

Two committees were proposed for the next three years: (1) A committee on the United Thank Offering, made up of one member from each province, elected by the province; and (2) a committee on Lay Ministries. The Committee for Women has been a standing committee of the Executive Council, with travel expense in the council budget, and a staff appointed by the Presiding Bishop. As the structure of Executive Council changed an *ad-hoc* committee was requested, to consider the future of the Committee for Women. The *ad-hoc* committee in turn

proposed the United Thank Offering and Lay Ministries Committees, which can continue the work for women and expand it.

Dr. Charity Waymouth, member of the Executive Council, told the Triennial delegates that the proposed Committee on Lay Ministries has grown out of experience. Its purpose is to open up discussion of where women stand, as their participation in decision-making groups increases. The real issue, said Dr. Waymouth, is to find ways of realizing the full potential in the church of *all* people.

Delegates, alternates and visitors to the 33rd Triennial attended the opening session of the House of Deputies to watch the voting which would decide the fate of the women deputies elected to General Convention. With one dissenting vote, the seating of the women deputies was approved, and when word of concurrence by the House of Bishops was received, the 29 duly elected women deputies were welcomed into the house by the president, who for the first time in that body used the phrase, "Ladies and Gentlemen" in addressing the deputies. Mrs. Seaton Bailey, from the Diocese of Georgia, responded to the welcome by addressing her "Fellow Members" in a brief statement that we should remember we are God's people. When the name of Mrs. Edwin B. Briggs, Jr., deputy from the Diocese of Rhode Island, was announced, the house applauded.

Mrs. A. Travers Ewell, presiding officer, called the 33rd Triennial to order on Oct. 12. Spanish-speaking delegates were warmed by her special greeting to them in their own language.

Mrs. Ernest E. Rucker, associate for the United Thank Offering, reported that during the Triennium, 1967-70, the total offering, to date, amounted to \$4,082,430.35. The figure for the year 1970 is \$1,382,550.68. To this, before the final allocation of the grants for the ensuing year, will be added certain lapsed balances and whatever sum is collected in the offering suggested for those who did not have opportunity at the opening service.

At the opening meeting the Credentials Committee reported 108 dioceses represented, with 94 having full delegations. In addition, 137 alternates were present. Accredited delegates number 297; members of the Committee for Women 20; 4 provincial presidents not otherwise members of the Triennial; 5 members of the Executive Council not otherwise members of the Triennial; the presiding officer and assistant presiding officer—a total voting strength of 327.

In lieu of any official program, impossible because of the need of waiting for action on the proposed agenda by Gen-

"Some of the ferment is a radical testing of the symbols through which for centuries the self-revelation of God has been conveyed to men. However erratically or incisively the proponents of such a 'testing' may be speaking (and there is both confusion and strong agreement), they are a factor in, and an indication of a 'theological' upheaval which is challenging the church to a clearer meaning of articulating the presence and power of God in this world, and to the necessity for a more intense engagement on the part of the church, with the desperate needs of mankind evident in the tensions and disorders and violence and injustice and suffering and ignorance and despair, which are all too apparent about us. There is no reason to panic over this. The church cannot retire behind her ecclesiastical walls and wait for a more tranquil day."

Renewal can only surely be accomplished, he continued, by staying "close to Jesus Christ," and the church must accept his mission or be consigned to the fossils of past ages.

"Let us be certain of one thing," the Presiding Bishop added, "a recasting of the message means relevant, reinterpretation of God's self-revelation and *not* the substitution of something different. No matter how critical the contemporary situation, the church must not dilute her God-revealed tradition. Nor can she abdicate her appointed role. The church must offer the 'Good News' of God's costly involvement in human history for what it is: judgment and life, by forgiveness and grace, for such as believe and not as a means of conserving any vested interests or privileges of any institution or race or class."



IN SESSION IN HOUSTON / ONE ROCK GROUP WHICH PERFORMED





**UTO: FROM THE WOMEN TO THE CHURCH**  
Dr. Lindley Franklin and Mrs. Ernest Rucker

eral Convention, it was announced that a daily statement of program would be made from the platform. Focus of attention included the allocation of the United Thank Offering, the future of the Triennial, and the Committee on Lay Ministries. Resolutions dealing with both the United Thank Offering and the future of the Triennial were introduced.

The Presiding Bishop visited the Triennial to express his appreciation of the leadership given by the women of the church, saying they are far out and ahead of the rest of the church in organizing their work. He said, "The women have stood fast and given financially and morally." He went on to say that the General Convention Special Program is not the Presiding Bishop's program, nor the program of any sector of the church, but a program which the church cannot avoid or escape. The church is facing further exploration and evaluation in GCSP and it must be willing to listen to any cries. "It must not adopt a neutralist position which would be untrue to Christ. God has given us the minds, hearts, and will to be determined to be effective in doing his will."

The Rt. Rev. J. Brooke Mosley told the women what the United Thank Offering has meant overseas. He said he was glad that the church is treating women like people. He called the United Thank Offering a graceful sign of beauty, reverence, and love, as well as thanksgiving. And he said there is a value apart from the practical financial help since persons overseas have come to know more about the love of God. The United Thank Offering is "a pioneer in good giving," helping the poor to help themselves. From it have come large gifts not otherwise known in the history of the church. It is a good and practical thing; its mark is in every jurisdiction overseas, and the names *Young* and *Rucker* are household words in the church. Mrs. Rucker, United Thank Offering associate, reminded the

delegates that domestic grants had been allocated from the 1967 Triennial offering, as well as the \$3,000,000 gift made in response to Bp. Hines's plea for help for the General Convention Special Program. In accordance with decisions made at Seattle that grants be made on an annual basis to meet needs as they arise, the sum of \$1,352,714.06 was disbursed in 1968, and \$1,344,323.96 in 1969. This annual distribution of grants has resulted in loss of interest compiled over a three-year period but needs have been met promptly, and in many cases before inflated costs increased the cost of the various projects.

Miss Young explained that henceforth the income from the Wright Legacy, one of the three funds over which the women have jurisdiction, amounting approximately to \$26,000, would be used to meet the annual expenses of the United Thank Offering Committee and the expenses of the next Triennial, or Lay Assemblies. The legacy income account of \$6,700 will be reserved during the 1970-73 triennium to be used for the next Triennial meeting. The Episcopal Churchwomen's Fund, a voluntary offering, still made by some dioceses, after this meeting is to be allocated to the salary of the United Thank Offering associate until the end of 1970; the 1971 contribution to Church Women United; and for any emergency appeal, for staff persons, or lay ministry.

In response to a plea for financial assistance for four young people seriously injured in an automobile accident on their way to visit the General Convention, it was reported that delegates had sent an offering of \$150.

On the last day of the Triennial the delegates approved United Thank Offering grants to 69 projects totaling \$1,478,363.88. Grants are divided fairly evenly between overseas and United States projects. Administration of the United Thank Offering for the Triennium 1970-73, will be the responsibility of a new United Thank Offering Committee. Elected to serve on that committee is one representative from each province, elected by that province, and two members from the Committee for Women which went out of existence at the close of the 33rd Triennial.

Mrs. Ernest E. Rucker, who has served as the efficient and devoted associate for the United Thank Offering for the last six years, will retire at the end of 1970. To succeed her on the first of January 1971 is Mrs. Richard Emery. Mrs. Rucker will continue for a year on a part-time basis to help Mrs. Emery become familiar with the intricacies of processing United Thank Offering grants.

#### **Resolutions Adopted by the Triennial**

An appreciation of Miss Avis E. Harvey, author of *Every Three Years*, for her outstanding contributions in the field of adult education;



**ONE MAN WAS PRESENT**  
The Rev. Neal Dow (Milwaukee) was a delegate

Appreciation of the early founders of the Woman's Auxiliary for their leadership;

That the 33rd Triennial Meeting request that "representation of Episcopal Churchwomen on the National Board of Managers of Church Women United be maintained through whatever committee is charged with carrying on the responsibilities of the present Committee for Women";

That the Triennial endorse the report of the Joint Commission on Ordained and Licensed Ministries and urge adoption of the resolution by the 63rd General Convention. Miss Suzanne Hiatt and Miss Elsa Walberg, two young women desiring ordination, were given the privilege of speaking to the delegates to tell their reasons for such request;

That delegates exert whatever influence is possible to shift this nation's priorities toward the elimination of hunger, now, by taking social action extending to county, state, and national legislative bodies, by monitoring existing food programs;

That members of the Triennial encourage and support an effort to make generously available to all women and men, regardless of marital or economic status, other methods of birth control which are more acceptable than abortion to many individuals of Christian conscience;

That a memorial be sent to General Convention in support of the General Convention Special Program and its director;

That the Committee for the United Thank Offering consider giving high priority to any request from the Episcopal Conference of the Deaf in regard to allocation of the 1971 United Thank Offering grants;

That the United Thank Offering committee consider seriously major funding of increased work with youth and young adults;



That the Standing Committee on Lay Ministries be requested to establish suitable liaison with the Church Periodical Club and the Daughters of the King as this relationship has been effective in advancing the general program of the church;

That the Standing Committee on Lay Ministries, in developing guidelines, stress the importance of the elective process in the makeup of decision-making groups;

That the Standing Committee on Lay Ministries advise all centers for the continuing education for the clergy to include a provision for the experience in cooperative teamwork with lay people in every aspect of church life;

That the Standing Committee on Lay Ministries communicate with vestries, urging them to assist through parish funds, in sending delegates from their parishes to conferences or lay training sessions, to enrich the life of the parish through lay leadership;

That the Standing Committee on Lay Ministries further encourage seminaries to provide for the seminarians experience in more cooperative teamwork with lay people in every aspect of church life;

"Whereas, Triennial Meeting has provided a forum where women from all dioceses and missionary districts could discuss the issues facing the church; and whereas, women are not yet fully represented in General Convention; now, therefore, be it resolved, that this 33rd Triennial Meeting of the Women of the Church record its conviction that the values of these meetings are of such importance that they should be continued in some forms. We, therefore, request the newly-authorized Committee on Lay Ministries to plan such a meeting in connection with General Convention, in collaboration with diocesan and provincial Episcopal Church Women's groups, and consonant with the action of the 63rd General Convention and with the developing program of lay ministries";

"Whereas rules of order and procedure have served the Triennial well in the past, but fail to assign priority to Triennial matters to be considered now [resolved] that the Planning Committee of the next Triennial (or its successor) be instructed and encouraged to devise new ways of ordering our business to reflect better the need for flexibility as well as imperatives for both order and expedience."

### G. C. SUMMARY

In next week's issue, TLC will present a summary of actions taken by the church at the Houston General Convention. Clergy wishing to procure extra copies of this issue are advised to contact the circulation manager as soon as possible, as there will be only a small supply available.

# POST-MORTEM

A few hours after the adjournment of the General Convention the House of Bishops met in what the Presiding Bishop called an "awfully informal" session. How "awful" it was this reporter cannot say, because most of it was closed to the press.

The primary object of the meeting was to give the bishops a chance to reflect with one another upon what the General Convention had done, and to take counsel among themselves as to how they can best present the program of the church, as established by the convention, to the people of the church. The bishops' "committee of nine" acted as the steering committee of this meeting, with a view to helping the bishops to look at themselves.

A "non-episcopal assistant" was present to assist the bishops in their deliberations. He was Dr. Kenneth Benne, program director of the Department of Human Relations of Boston University and a well-known leader in the field of sensitivity training.

The bishops entered into small discussion groups, then came together in a plenary session which lasted for many hours and was closed to the press.

In the open part of the meeting, the Rt. Rev. Frederick Warnecke, Bishop of Bethlehem, invited the house to hold its next meeting in Bethlehem in 1971. The invitation was accepted, but it is contingent upon a decision by the bishops of the Anglican Church in Canada who had earlier suggested the possibility of a joint meeting of the bishops of both churches.



BISHOP HINES:

"A good and successful convention."

A resolution by Bp. Burrill of Chicago, concerning the ordination of women to the priesthood, presented to the bishops during the convention, had been remanded to this meeting. Further debate on it was deferred to the next meeting of the house.

## GC: As Presidents Saw It

The 63rd General Convention was a good and successful one in the opinion of both its presiding officers, the Rt. Rev. John E. Hines, who presides over the House of Bishops, and the Rev. John Coburn, president of the House of Deputies. Bp. Hines and Dr. Coburn expressed this verdict at a press conference at the close of the convention.

It was not a spectacular convention, said Bp. Hines, and this he considered a distinct asset because so many people had expected a spectacularly disordered convention full of confrontations and disruptions.

"There was unification and solidification, and for that I thank God," the Presiding Bishop said. The unification consisted of the drawing together of people of differing views into a common mind and spirit in the convention, and the solidification was seen in the reaffirmation and strengthening of such programs as the General Convention Special Program.

Bp. Hines's optimism about the progress of the church toward a stronger mission to the poor and alienated was not shared by some spokesmen for the Union of Black Clergy and Laity, such as the Rev. Lloyd A. Casson of Delaware, who condemned the convention as a reflection of white "hostility, racism, and negativism" toward blacks.

Asked at the press conference to comment on Fr. Casson's verdict, Bp. Hines called him "a sincere and able interpreter of facts as seen from the perspective of black persons" and said that if he himself were black he might well feel the same way.

Dr. Coburn agreed with Bp. Hines's overall estimate of the convention as one of unification within the church's leadership. In one respect, however, he felt that the convention sorely failed in its duty to the church and the world. Its refusal or inability to speak out unequivocally on the subject of Vietnam was a tragedy, Dr. Coburn said, "especially when that issue is tearing the country apart." The failure he attributed partly to "a very honest reluctance on the part of many people to commit themselves. To them such issues as war and peace are not matters on which the church should take a stand."



*Frederick Ward Kates*

## Living Through a Revolution

“To make it through such a revolution as we are now undergoing in church and state and society, no sounder guideline can be offered than this: ‘Hold to Christ, and for the rest be totally uncommitted.’ All the past leads up to Christ. All that is good in the present is because of him. All the future belongs to him.”

**T**O our shocked dismay, we, the 200 million people of the United States of America, find ourselves called upon to do something we have never done before and, therefore, are ill-prepared to do now, namely, live through a revolution. It's not other than that and it's not less than that—the situation in which we find ourselves these days. Like it or not, we are embroiled in a revolution taking place in every area and on every level of life. It's going on in our world, our nation, our cities, our colleges and schools, our churches, our homes. It walks in the front doors of our homes with our children. Our newspapers and television sets bring us day-by-day and hour-by-hour reports of it. We cannot isolate or insulate ourselves from it. Very possibly God is in it and, most surely, we feel, he is trying to say something to us through it. At all events, we are in it—a revolution; and our problem is how, without completely coming apart at the seams, to live through it. We need some guidance, for we've never had to live through a revolution before.

But two statements, first, by way of background before some suggestions regarding how we as Americans and Christians can manage to live through the very real revolution in which we are involved.

1. God, and no other, has brought us to this juncture in our history, and now, no other time, are we to prove our manhood. In the words of Frederick Denison Maurice (1805-1872), spoken a century ago but perfectly suited to us in this time: “God has brought us into this time; he, and not ourselves or some dark demon. If we are not fit to cope with that which he has prepared for us, we should

have been utterly unfit for any condition that we imagine for ourselves. In this time we are to live and wrestle, and in no other. Let us humbly, tremblingly, manfully look at it, and we shall not wish that the sun could go back its ten degrees, or that we could go back with it. If easy times are departed, it is that the difficult times may make us more in earnest; that they may teach us not to depend upon ourselves. If easy belief is impossible, it is that we may learn what belief is, and in whom it is to be placed.”

2. Be sure that we realize that it does matter vitally what each one of us does or does not do in these days of upheaval, radical change, and revolution. Inasmuch as the world is one percent good and one percent bad and 98 percent neutral, it matters mightily what individuals do. Our late President John F. Kennedy believed that one man can make a difference and that every man should try. Our attitude should be that of Frederic William Farrar, Dean of Canterbury, 1895-1903: “I am only one, but I *am* one; I cannot do everything but I can do something. What I can do, I ought to do, and what I ought to do by the grace of God I *will* do.”

**T**O live through a revolution, this, first: Keep cool and “keep your cool”—hold onto yourself. If we would save our lives, preserve our health and sanity, help things get better, and come out to some good end, we shall pull ourselves together, quit running around in circles, quit hitting the panic-button, and get hold and keep hold of ourselves. No matter what the shock, and how drastic, we shall keep cool and keep our cool. Not many of us are called or will be called to be heroes, but we are all called upon to be men.

And to be a man in the reference of these years in which our lives are set means at least five things, specifically, to grow up mentally, to harden up physically, to straighten up morally, to stiffen up spiritually, and to stand up manfully.

To live through a revolution, this, second: Lay hold of God, the God who has made himself known to us in Christ, in whose being are Fatherhood, Christlike character, and working by invisible, spiritual means. Hold on to God, the richest clues into whose nature are provided by Christ.

To make it successfully through a revolution, hold onto the reality of God and then to his greatness and goodness. On the fiftieth anniversary of his ordination, Cardinal Mercier revealed the secret of his serenity during the long years of German occupation of Belgium during World War I. Said he, “Whether in the years of peace or the years of war, whether in poverty or prosperity, whether in failure or success, never have I failed to feel deep down in my heart a sense of tranquility, confidence, and peace. I must tell you the secret of Christian serenity. It lies in giving yourself to the goodness of the Lord.”

Hold onto God's righteousness in a time of upheaval and change. It is built into the very fabric of the universe. It is our guarantee that only what is right and just and true will endure. And hold onto God's sovereignty—God, not man or evil, is king; God rules and overrules; God has a purpose, a plan, and is working it out; God is in control, in command, in charge. His will will be done, it will be served, it will prevail. To make it through a revolution, not merely to survive, hold onto God, who has the whole world in his hands. He has shown his face to us

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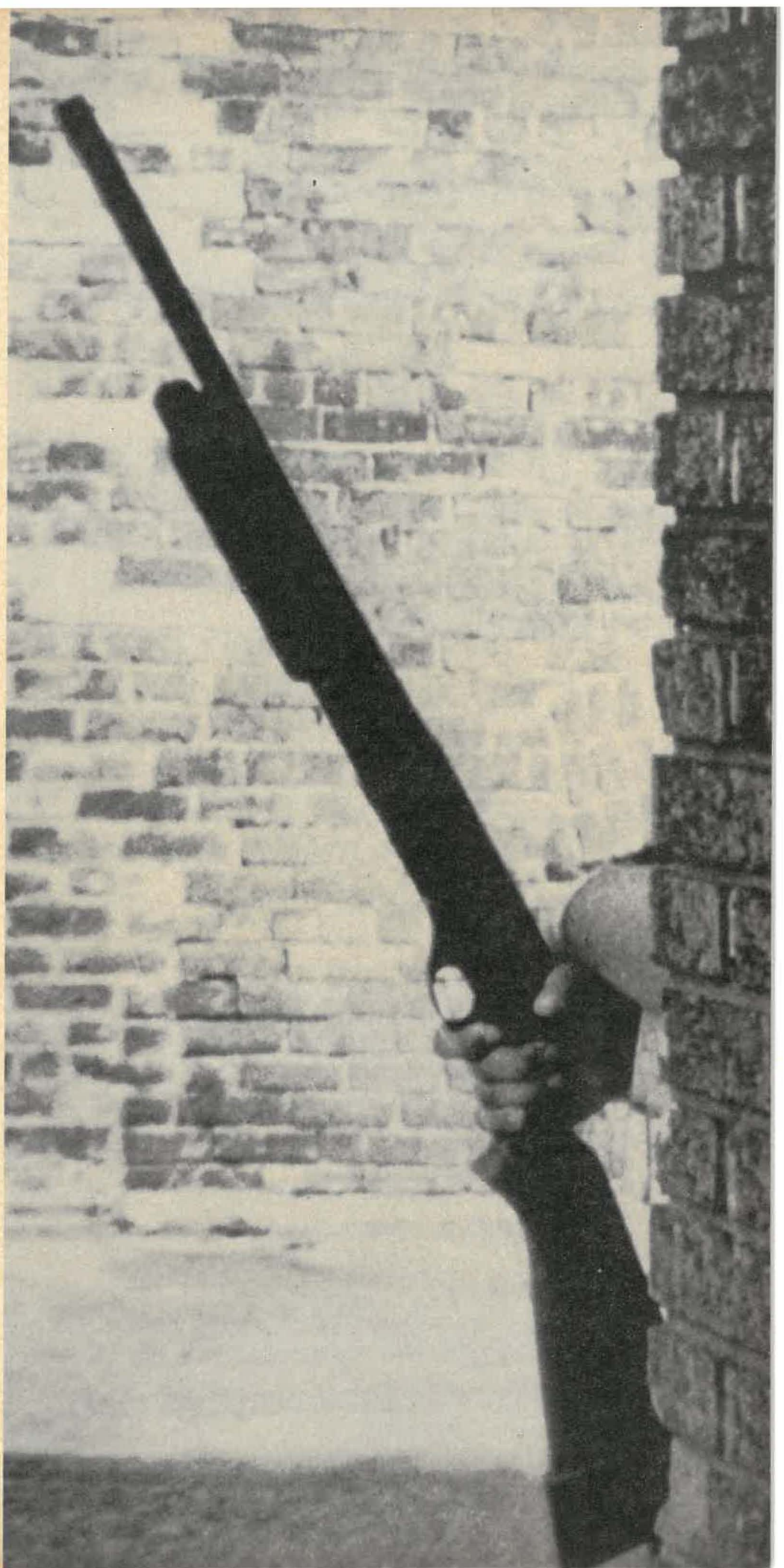
in Christ and his Spirit is at work even now in the stirrings and events of our time.

A third counsel regarding how to live through the revolution in our nation today is this: Hold onto the dream. What dream? The American Dream. Keeping it ever in view, not losing sight of it midst all the confusion and turmoil of our time, will keep us steady and enable us to bear some small part in helping it to become even more of an actuality. It brought our forbears to these shores. It's the explanation of what America is; and if it fades or gets lost in the dynamic events of our time, America will no longer be America, will be done for, will cease to be the hope of the world.

Hold onto the dream that is America, if you would weather the storms of our time. Do this, for, in the words of Hodding Carter, editor and publisher, of Greenville, Miss., in his missionary address at the Virginia Theological Seminary May 25, 1965: "We are the common defenders of the noblest, most spiritual concept ever created through God's guidance by the mind and the soul of man: religious liberty, political freedom, and the Christian doctrine of brotherhood of man under the fatherhood of God."

And the fourth guideline for living through the revolution now swirling about us is: "Hold to Christ, and for the rest be totally uncommitted." If we seek a solid rock to stand on, "a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds," here it is, the last words of Herbert Butterfield's *Christianity and History*: "Hold to Christ, and for the rest be totally uncommitted." Here is the best way to endure through a revolution, for the Christian the only way: to hold to Christ and for all else—changes in doctrine, liturgy, polity, policy, program—sit loose. These latter are minor matters, secondary, peripheral, hardly a matter of life and death.

To make it through such a revolution as we are now undergoing in church and state and society, no sounder guideline can be offered than this: "Hold to Christ, and for the rest be totally uncommitted." All the past leads up to Christ. All that is good in the present is because of him. All the future belongs to him. He is God's Final Word to man. "God may have other words for other worlds," noted Alfred Lord Tennyson, "but for this world, the Word of God is Christ." In him we touch something cosmic and through him something cosmic touches us. He is the door through which heaven and eternity enter our lives and our world. In walking with him into tomorrow through the anguish and anxieties of today we shall have as comrade and companion the best mankind has ever had, the best we shall ever have. To live through any revolution, hold to him, "the same yesterday, and today, and for ever," and sit loose to all else.





# The Order of The Thousandfold

By DENNIS WHITTLE

THE year 1970 marks the fiftieth anniversary of the Order of the Thousandfold. The order is closely linked with the life of its founder, the Rev. Frederick W. Neve, and by the prayer which he composed, and known as the Prayer of the Order of the Thousandfold.

Mr. Neve, a priest of the church, was born in England, graduated from Oxford University, and came to America in 1888. He had been called to take charge of two small country churches in Virginia, that of St. Paul's, Ivy, and Emmanuel Church, Greenwood. His prede-

cessor had also begun work in the nearby Ragged Mountains, and Mr. Neve helped to consolidate this work by building up a congregation, and in 1890 built the mission church of St. John the Baptist. Ten years later he sent a teacher to the lonely settlement of Simmon's Gap, in the mountains, and thus a work was begun in the main area of the Blue Ridge. It was very difficult pioneering work, but ably supported by others the field was quickly enlarged. In 1904 Mr. Neve was appointed Archdeacon of the Blue Ridge with oversight of seven counties. Thirty years later, a large school and as many as 30 mission stations, engaging more than 40 helpers, clerical and lay, had been established, in the Ragged and Blue Ridge Mountains. While some of this work has been closed by the coming

of the Shenandoah National Park, and through shifts of population, the benefit of much of this work still remains.

Mr. Neve had been accustomed for several years to go to the church close to his home, and there to pray to be made more useful. The bell was rung at noon, but rarely did anyone come to join him. And then one day he heard the patter of little feet, and soon his own daughter, four years old, had joined him. She knelt beside him at the altar. An account of this incident, *The House of God and the Child*, appeared in the mission paper, and found wide publicity, and many wrote asking for his prayers. Mr. Neve, believing that his prayer was being answered, conceived the idea of enlisting others in this venture of faith, and thus came into being the Order of the Thousandfold.

The purpose of the order, as stated in an early pamphlet is "to increase the power and usefulness of the children of God for the building up of His Kingdom, by inspiring them to draw by faith and prayer upon the infinite resources placed at our disposal by our Lord Jesus Christ." There are only two rules: (1) To pray earnestly and expectantly day by day to be made a thousandfold more useful, and (2) To seek to interest others in the order. Membership is open to everyone. There are no dues and one need not wait even to be enlisted.

Mr. Neve in his lifetime was back of every forward movement in the church, and contributed much to its spiritual life through his editorials and poems. Every new year he would send out "Thousandfold Cards." These contained one of his poems, a verse of scripture, a short comment, and on the reverse side the Thousandfold Prayer, its purpose, and later it contained his blessing.

The founder died on Nov. 16, 1948, in the parish where for 60 years he had lived, much honored and beloved. The Presiding Bishop named him "The Apostle to the Mountains," and the order has been referred to as "The Handmaid of the Church." A few years after his death, I was appointed director of the order. Besides enlisting others, every year I have also sent out "Thousandfold Cards" to many people in many places. It is customary for members of the order to pray each day, preferably at noon, for greater usefulness in the extension of the Kingdom. Following is the prayer of the order, and we would urge others to join with us in its use:

*Almighty God, our heavenly Father, who with thy Son Jesus Christ hast given unto us all things in heaven and earth, we beseech thee to make us a thousandfold more useful to thee than ever before, that so thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of thine, to thy honor and glory for Jesus Christ's sake. Amen.*

*The Rev. Dennis Whittle, of Charlottesville, Va., is director of the Order of the Thousandfold.*

## For the World

We pray today not only for the suffering,  
The hungry, the war-torn, the lost,  
For they are always in our prayers.  
But we pray for the wealthy,  
The prosperous, the comfortable of the world.

Open the sleepy eyes of this nation, Lord,  
Awaken us from our over-fed slumber  
To responsibility for our brothers and sisters in need.

Teach us again how much we have that we do not need,  
And how much they need that they do not have.

Persuade us, set the conviction deep within us,  
That our comfort is at their expense,  
Our well being, at the cost of their misery.

Set us free, Father, from our clinging to the over-stuffed life,  
Set us free, Father, for the bringing of life,  
Basic life to all mankind.

Show us our task, in these deeply shadowed days,  
Never simply the preserving of our national way of life,  
Rather the preserving of the human way of life.

And deliver us once, for all,  
From the dreadful absurdity  
Of attempting to preserve life  
By the wholesale destruction of life. *Amen.*

J. Barrie Shepherd



# EDITORIALS

## Unspectacular — Good Show

WHEN the Presiding Bishop remarked at the end of the 63rd General Convention that it had not been a spectacular convention he spoke with relief and gratitude rather than disappointment and complaint. We share his sentiment heartily and submit that everybody else who wishes well to the Episcopal Church must share it. By the mercy of God, the convention was spared the kind of spectacularity which was predicted by so many and expected so fearfully: disruption and the kind of confrontation which makes orderly procedure impossible.

It was clear from the outset that most of the members of the convention came to Houston with two strong resolutions: To be truly open to other people and to one another, for whatever the Holy Spirit might speak to them through those others, and to be firm and steadfast in the office for which they were chosen by the members of the church, that of decision-making on the highest level of the church's corporate being. They seem to have been singing in their minds "We shall not be moved" and "Ain't nobody gonna turn me around."

The convention made many decisions. Undoubtedly in coming weeks we and our readers will be speaking our minds about what strikes us as the wisdom or unwisdom of these decisions. For the moment we do not feel moved to comment on particulars. We came away from Houston with many unanswered questions and unresolved perplexities; so did everybody else. It wasn't a convention that wrapped everything up. No such convention is possible or imaginable, given the facts of human nature, of current history, and the peculiar structure of that church of God's peculiar people the Episcopalians.

Whether it was a good convention, whether it will go down in church history among the best or among the worst or among the mediocrities, only time will tell. Who, for example, can say whether the action taken by the convention to insure GCSP grants against going to violent men will prove effective, until some test cases have arisen? What can be said, and all that can be said about this now, is that the bishops and deputies sweat this issue out conscientiously and honestly and courageously. In our view, they did all their work at Houston in this spirit. Their success or failure lies in the future; but their effort evokes this quote from Joseph Addison's *Cato*:

*'Tis not in mortals to command success,  
But we'll do more, Sempronius; we'll deserve it.*

Having said that, *ab imo pectore*, we reserve the right to speak critically of their actions and decisions as these stand or fall in the performance test.

The presidents of both houses of the convention and of the Women's Triennial did their things with grace, competence, and as much dispatch as parliamentary rules and church machinery allow. The Diocese of Texas did a tremendous job of hosting the convention. All the jokes about Texas bigness have a certain validity, if this convention is evidence; we got a superdose of Texan hospitality from everybody. If you don't think

Houston is soon to be the biggest and is already the best, ask any Houston cab driver.

Our job was mostly with the press corps, and we doff our hats to the press and publicity staff from 815 for their handling of the many, heavy, and important chores of the press room.

Finally, THE LIVING CHURCH thanks its own special staff of convention reporters, Frank Starzel, Sheldon Smith, and Anne Douglas, for their faithful and capable performance, and for the pleasure of their company.

Say, what's happening here? We're loving everybody. Time to stop. But really, the Episcopal Church didn't fall apart at Houston. It's still together. So we're feeling downright festive—for us, and for the moment.

## Well Begun, Half Done

CHURCHMEN who believe that it is true Christian mission and ministry to help poor people who are trying to help themselves can find legitimate satisfaction in the accomplishments to date of the Ghetto Loan and Investment Program established by the Executive Council in 1968.

Thus far the program has made loans and commitments totaling more than \$1.3 million to "umbrella organizations" in 19 American cities. Such an organization exists in order to receive grants or to borrow funds to help minority entrepreneurs who are creating indigenous businesses. It works in counsel and concert with financial and business leaders of the white community and at the same time with minority leaders in the ghetto community. The umbrella agency screens and supervises proposals for new ghetto businesses. It gives priority to businesses which show promise of providing sound investments and good jobs for as many as possible.

This is no give-away program. The money is loaned and the borrower is expected to repay.

A non-Episcopalian, Brian H. Smith, vice president of the Jesuit publication *America* (Oct. 17 issue), has studied this Episcopal Church program among the many investment programs he has seen, and he has studied the scene thoroughly. Here is his appraisal:

"The program has proved a great success. It has combined the generous contributions of the Episcopal Church with hard-headed supervision by business experts working in concert with minority leaders. Sound management has been operative throughout the project. To date, of the many umbrella organizations that have received the church's investments is in fact, in several cities there, several able advisors and business principals to work out a successful new minority business. The program in the country and current investment Program has received commitments totaling over \$1 million to 19 umbrella organizations."

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# Book Reviews

**RACE RELATIONS.** By Philip Mason. Oxford University Press. Pp. 181. \$3.75 (\$1.75 paper).

Because *Race Relations* is almost worldwide in scope, it chips away at the forlorn hope that there is some place in the world where people are not consumed by the cancer of racism. It is a brief volume, but it is intended only as an introduction to the subject, touching on many academic disciplines and other areas of human involvement, to demonstrate how they relate to the development of racial attitudes.

Philip Mason's thesis seems to be that racism is a perversion of the identity crisis that confronts both individuals and nations. For far too many individuals and nations, racism is a seemingly necessary luxury for the establishment of one's personhood or nationhood.

As for the solution to this dilemma, the author calls for strong leadership to establish an atmosphere of fluidity rather than rigidity in racial matters, he hopes for powerful help from youth, who seem to be more tolerant than middle age, he feels that the overthrow of "stiff Calvinism" and the growth of a morality based on personal relations will bring about a more fluid attitude. But most interesting, he holds that a pluralistic society based on diversity would, in the long run, bring a resolution of the world's racial problems. In other words, if you are different, flaunt it, thereby challenging others to rise to heights of magnanimity. This may be the best thing after all instead of forcing an artificial homogeneity. But I do wonder if dominant groups are ready for this.

(The Rev.) JAMES H. HALL  
St. Andrew's, Polson, Mont.

**THE ALPHABET OF GRACE.** By Frederick Buechner. Seabury Press. Pp. 114. \$3.95.

*The Alphabet of Grace* is the eighth of Frederick Buechner's books. Some will remember especially *The Magnificent Defeat* and the most recent, *A Long Day's Dying*.

At the beginning of *The Alphabet* he says: "But there is another class of men—at their best they are poets, at their worst artful dodgers—for whom the idea and the experience, the idea and the image remain inseparable, and it is somewhere in this class that I belong. That is

to say, I cannot talk about sin or grace, for example, without at the same time talking about those parts of my own experience where these ideas became compelling and real."

Buechner is a poet and a master of English prose. This is a rather mystical and vague but beautiful book.

THEODORE M. SWITZ  
St. Mary Magdalene, Silver Spring, Md.

**THE SACRED MUSHROOM AND THE CROSS.** By John M. Allegro. Doubleday. Pp. 349. \$7.95.

A few years ago at the Divinity School of the University of Chicago, admirers of the comic strip *Peanuts* were able to arrange a debate between two New Testament professors, Robert Grant and Norman Perrin, on the question, "Was there really an historical Great Pumpkin?" The book under consideration could be understood as an extension of that delightful spoof were it not obvious that its author, the Old Testament specialist of the University of Manchester, John Allegro, is dead serious and as earnest as a Salvation Army lassie in his claim that the only historical Jesus there was could be designated not inappropriately as the Great Mushroom. His claim is that the gospels were the code writing of a cult which practiced fertility rites and used hallucinogenic mushrooms to promote their religious visions much as some Mexican Indians do. What we know as Christianity was actually a heretical branch of the cult which took the code language literally and really thought it was talking about people named Jesus, Peter, etc., rather than about the *Amanita muscaria* mushroom.

Ordinarily this sort of work would be dismissed with the assumption that it was dreamed up by somebody who had been chewing a few too many mushrooms, but the academic credentials of the author demand that *The Sacred Mushroom and the Cross* be taken more seriously than similar efforts to debunk the historical basis of Christianity. Those with a cure of souls know how many well-meaning people can be gulled by this sort of flim-flam and so a word ought to be said in these pages in the hope of preventing mischief. The basis of Allegro's argument is etymology—the study of the derivation of words. Pogo has wondered on occasion what language the ancient Romans used for the 24-carat bamboozle. The answer can now be given: it was ancient Akkadian. On the basis of the derivation of Hebrew, Greek, and Latin words from roots identical with those of ancient Sumerian, the author tries to show that the basic concept in



the names of Zeus and Yahweh is that of semen and that the names of Jesus and the apostles are similarly sexual in their derivation. It is strange that a philologist such as Allegro should never have heard of the etymological fallacy, the mistake of believing that the derivation of a word governs its present meaning. Then, too, the point that James Barr made in *The Semantics of Biblical Language* should be remembered: No word is ever used in all of its shades of meaning at once.

Perhaps the real purpose behind this work of pseudo-scholarship is in the final chapter, "The Bible as a Book of Morals." It concludes that since Christianity was originally a psychedelic fertility cult, it obviously can offer no authoritative basis for moral behavior today. The Christian moral system is discredited by debunking its origins. Many who wish to be freed from the burden of their own feelings of guilt will hear the story of Jesus the Great Mushroom as some kind of gospel which can save them from their self-hatred.

For other people, not even the 139 pages of notes and list of words in Sumerian, Akkadian, Ugaritic, Sanskrit, Hebrew, Aramaic, Syriac, Greek, and Latin will be convincing evidence that this work has been at all influenced by the methods of the scholarly reconstruction of the ancient world. There is no historiography here. One can think only of the words of Agrippa to St. Paul, which would not be misapplied here as they were originally, "Much learning hath made thee mad." At the very least one can be Miltonic and wish that in L'Allegro there had been a bit more of Il Penseroso.

(The Rev.) O. C. EDWARDS, JR.  
Nashotah House

**THE FOUNDER OF CHRISTIANITY.** By C. H. Dodd. Macmillan. Pp. 181. \$1.45 paper.

In this book C. H. Dodd, who might well be called the dean-emeritus of New Testament scholars, endeavors to state what we really know about Jesus and how we know it, presenting his conclusions in a lucid summary. The reader will agree with him as it is

... Many people are turning up around the Council of this new triennium: Right on! ... additional possible loans ... to 12 more intermediary or ... formalism, or subsidization of subversion, ... as Christian as the Good Samaritan. To the ...

it is necessary he uses informed conjecture as a legitimate tool. He does not hesitate to state that the feeding of the four and/or five thousand is a puzzling story. He decries the effort to make a sharp division between the fact and the interpretation of the gospels. It is refreshing to have one of his eminence aver that the business of the church is worship and that in the teaching of Jesus about goodness there is no yardstick by which it can be measured. The author is convincing in showing how Jesus took the prevalent idea of the Messiah and fused it into the conception of the Servant in Isaiah's prophecy. The reader will find enlightenment in the old problem of the meaning of such terms as "The Son of Man" and "The Kingdom of God."

In short, the book will strengthen one's belief in the Jesus of History. He will not have to accept ideas which should not be added to the essential faith of the gospels.

(The Rt. Rev.) ROBERT E. GRIBBIN, D.D.  
Bishop of Western North Carolina (ret.)

**SCIENCE AND SECULARITY: The Ethics of Technology.** By Ian G. Barbour. Harper & Row. Pp. 151. \$4.95.

Ian Barbour is chairman of the religion department and professor of physics at Carleton College as well as the editor of *Science and Religion*. His helpful new book, *Science and Secularity*, begins with the best introduction that I have seen in a long while.

In his words, "The first three chapters of this volume examine three of these challenges (to religion): the scientific method, the autonomy of nature, and the technological mentality. These reflect three aspects of science: science as a way of knowing, science as a way of looking at nature, and science as a way of controlling the world. . . ." He then notes that secularity is a complex set of attitudes of which some are congenial to the biblical outlook and some inimical; whereas, secularism is an alternative naturalistic faith which is incompatible with biblical faith. This is well developed in the chapter on technological mentality.

Three themes that are of intense interest to many of us are then anticipated by the author. On divine persuasion—"The openness of the future is inconsistent with predestination and predetermination. Both man and nature have their own integrity which God respects. . . ." I will suggest that the absence of an adequate theology of nature is one of the roots of our ecological crisis." On human responsibility he adds, "God is not predominantly the represser of human vitalities, the authoritarian ruler who keeps man submissive and dependent; he is the fulfiller of man, evolving our creative capacities. . . . But I maintain that we do not have to share secular man's unlimited confidence in his own abilities. . . . Modern man seeks autonomy from external authority, but he may remain in

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bondage to internal forces; the transforming power of love sets man free for a life of service and involvement in the world." And on Christian secularity—"Secular existence is precisely the sphere of our religious responsibility. The gospel is not the enemy of human freedom and maturity; it liberates us to become more fully human. We are free to reshape all institutions."

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(The Rev.) ROBERT L. CLAYTON  
Zion Church, Manchester Center, Vt.

◆  
**A MANUAL OF PRAYERS AND READING WITH THE SICK.** By Norman Autton. SPCK. Pp. 88. 50p/10s.

This excellent manual of prayers and reading to use with the sick ought to be in the hands of every priest who must make sick calls in the hospitals, nursing homes, or homes of his parishioners and others. The form and outline of the book allow you to quickly locate the prayer you want for the occasion or the form for the sacrament you wish to administer. The "General Instructions" in the front present some of the best guidelines for making a sick call that can be found anywhere. This one section makes *A Manual of Prayers and Reading with the Sick* well worth the modest purchase price asked. However, it has even more; a very fine bibliography at the end can be of invaluable help particularly when you are searching for words or prayers or teachings that can be used with young children. Taken as a whole it would be very difficult to find a better vest pocket book of prayers to use when you visit the sick.

(The Rev.) JAMES A. KAESTNER  
St. Alban's, Marshfield, Wis.

◆  
**A SECOND BIRTHDAY.** By William Stringfellow. Doubleday. Pp. 203. \$5.95.

I was happy to discover, upon reading William Stringfellow's *A Second Birthday*, that neither of us was given the capacity for the unenlightened certainties that afflict many of our critics today. Fortunately for those who have not adopted willful ignorance and planned obtuseness as a way of life, Christian laymen still speak and write. He runs the risk of wonder at the mysteries of life while facing death. It is another Job but speaking in the context of our day. Bill Stringfellow has dared to walk through the Valley of the Shadow taking notes.

It is his story of confrontation with illness, maddening pain, and the expect-

ancy of imminent death after an indeterminate period of undrugged suffering. It is the vivid experience of a dying man and a reasoning personal testimony to the relevancy of faith and love in the mystery of healing.

As Christians are supposed to do when facing death (if they are honest), the author conducted a reprise of his life. He describes the Ordeal. He has strong words on health-care scandals, the ambiguity of pain, and pain as *work*. He states his somber options, decisions, and judgments, his early vocational uncertainties, and the final realness of personal prayer. There is a chapter on recall, his experiences as a Christian layman, the church's disappointment and embarrassment with him which some of us experience, all because he had the courage to "follow his Holy Ghost," as D. H. Lawrence described the lonely road of being. There is a final chapter on hope, absolution, gift of healing, and rumors of miracles.

The only negative criticism that I make is that I wish that the copy editor had broken down some of the long sentences which became the fathers of long paragraphs, and had reconstructed them in the flowing style which characterized much of the book. I felt that Mr. Stringfellow's fine legal mind got away from him now and then, but not enough to inhibit the value of his testimony. If you require an old-wine-and-candlelight model for your spiritual reflections, this book is not for you. But if you are the sort of person who, upon seeing the angel death approaching, reaches out and grabs a handful of his feathers, thus causing his rout, take up and read.

(The Rt. Rev.) CHANDLER W. STERLING,  
Bishop of Montana

◆  
**WHEN RELIGION GETS SICK.** By Wayne Oates. Westminster Press. Pp. 199. \$1.50 paper.

*When Religion Gets Sick* is by Wayne E. Oates, professor of the psychology of religion and pastoral care at Southern Baptist Theological Seminary, Louisville, Ky., and an experienced pastor and layman of both mental and general hospitals.

The intent of this volume is stated in terms of certain questions, including "When does religion get sick? What of experiences blight the religious lives of individuals, groups, and their leaders? What can the pastor and his church do about these experiences when they occur?" Drawing upon his extensive personal pastoral experience and his wide knowledge of the literature in the field of psychiatry and religion, Dr. Oates tries to answer these, and other questions, in this ambitious volume. One chapter deals with the question of idolatry and religion, that is, the establishment of relative values in life in the place of ultimate ones, and how this contributes to "sick religion." Another chapter deals with superstition



and magic, which Oates regards as a "pathological distortion of healthy religious faith." A third chapter entitled "The Major Transitions of Life," recognizes the need modern men, as well as primitive men, have for "meaningful rites of passage" to see them from one stage of life to another. A fourth chapter deals with "spiritual territory," and points out the need for each individual's having a relationship to his own "private closet of being" in order to retain healthy religion. Other chapters include a discussion of forgiveness and unforgiveness in sick religion, pathology in religious leadership, and, as a kind of unexpected bonus, a bringing-up-to-date of an earlier work, *Religious Factors in Mental Illness*.

Wayne Oates's book should have most appeal for clergymen interested in the growing area of psychology and religion; the use he makes of the ideas and insights of a great variety of technical writers would make this forbidding reading for most lay people. That he had in mind as his potential reader other pastors is also suggested by the conscious, and often helpful, way in which he includes in each chapter special mention of the role of the pastor in dealing with instances of sick religion.

Oates is a clear writer, and a bold one who is not afraid to take up the most difficult topics. In many respects his book is challenging and well written. However, I found myself disappointed that the author made no attempt to deal with the unconscious symbolism underlying man's religious beliefs, whether they be sick or healthy. For the most part he relies for his interpretation of the meaning of religion on exterior, behaviorally-oriented

factors. For instance, sick religion is defined as a form of religion which "hinders the basic functions of life." "When I use the word 'sick' here I am referring to a specific functional breakdown. . . . Malfunction, then, is the criterion of sickness" (p. 20). Since "malfunction" is something which each society determines for itself, this seems to set up society as the criterion for what is "sick" and "healthy." I also was aware of the absence of any reference to the unconscious as the source of man's religious experience. For those who wish to get beneath the surface to the heart of religion the symbol-producing function of the unconscious must be taken into account.

(The Rev.) JOHN A. SANFORD  
St. Paul's, San Diego, Calif.

## Booknotes

By Karl G. Layer

**FIFTY KEY WORDS: The Church.** By William Stewart. John Knox Press. Pp. 84. \$1.65 paper. Terms like "existentialism," "myth," and "situation ethics" have a way of cropping up when the Christian faith is discussed. Few non-experts know exactly what they mean. This series of reference books is designed to help laymen and students become acquainted with the vocabulary of contemporary religious thought—words basic to the fields of theology, the Bible, the church, philosophy, and sociology. For each entry there is a brief, readable explanation of its meaning, history, and use today. The book is fully indexed so that terms not covered in separate articles may be located. A good job—worthwhile having as a reference book.

# PEOPLE and places

## Appointments Accepted

The Rev. E. John Dorr, former rector of Grace Church, Chadron, Neb., is rector of St. James', 2020 Bundy Ave., New Castle, Ind. 47362.

The Rev. Arthur L. England, former rector of Christ Church, Cape Girardeau, Mo., is a graduate student in the field of pastoral counseling.

The Rev. Samuel K. Frazier is associate director of the Washington Urban League. Address: Washington Urban League Development Center, 1009 N. Jersey Ave., N.W., Washington, D.C.

The Rev. Samuel F. Gouldthorpe is rector of Christ Church, La Plata, Md. 20636.

The Rev. R. Dale Harmon, former assistant rector of Holy Trinity, Melbourne, Fla., is curate, St. Joseph's, and chaplain of the Parish Day School, Boynton Beach, Fla. Address: 2602 S.W. 8th St. (33435).

The Rev. Arnold T. Hollis, former associate, Church of the Advocate, Philadelphia, Pa., is rector of St. Augustine's, Atlantic City, N.J. 08401. Address: 1709 Arctic Ave.

The Rev. H. Vance Johnson, former rector of St. Christopher's, Annapolis, Md., is a student at Drexel University, Philadelphia.

The Rev. Horace B. Lilly, former associate, All Saints', Chevy Chase, Md., is rector of Trinity Church, Newport, and Oldfields Chapel, Oldfields, Md. Address: Hughesville, Md. 20637.

The Rev. Richard Lewis is priest in charge of St. John's, New Brunswick, N.J. 08901. Address: 189 George St. 08901.

The Rev. James T. Marrs, former rector of St. Paul's, Vermillion, S.D., is a graduate student, University of Missouri-Columbia, and is associated with the staff of Calvary Church, Columbia. Address: #7B, University Terrace, Columbia (65201).

The Rev. James Martin is part-time assistant, St. George's, Bismarck, N.D.

The Rev. Richard H. Martin is rector of St. Matthew's, Addison Rd. & 62d Place, Seat Pleasant, Md. 20027.

The Rev. Richard A. Miller is associate, All Saints', 3 Chevy Chase Circle, Chevy Chase, Md. 20015.

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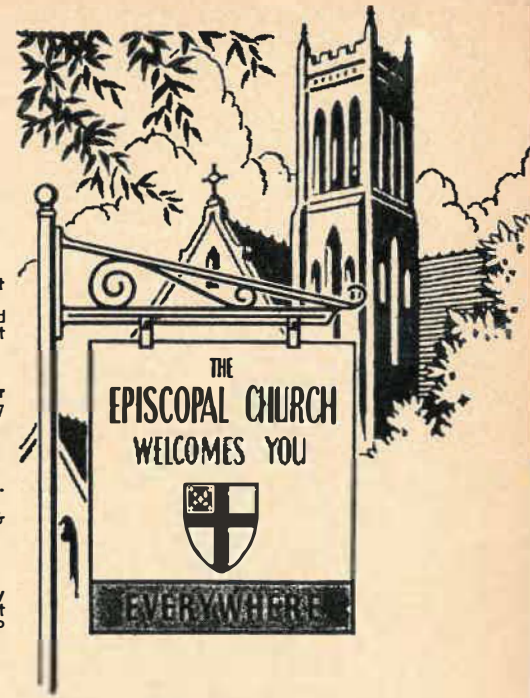
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Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hof, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7  
ex Mon 5:30, Wed 10, Thurs & Sat 9

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. David Deppen, r  
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC &  
ser); Ch S 11; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, D.D., r  
The Rev. John M. Crothers, c  
Sun 7:30, 9, 11; HC Daily

## HIGHLAND FALLS, N.Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
U.S. Military Academy, West Point  
The Rev. William M. Hunter, r  
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital  
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);  
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev  
Special Music; Weekday HC Mon, Tues, Thurs &  
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.  
EP Mon, Tues, Thurs & Fri 5:15. Church open daily  
8 to 8

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,  
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &  
hol MP & HC 7:30; Daily Ev 6

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.  
Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C  
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

**THE PROTESTANT CHAPEL** Kennedy Airport  
Marlin L. Bowman, Chaplain  
Sun 12:15 noon HC

**RESURRECTION** 115 East 74th St.  
The Rev. Canon Bernard C. Newman, p-in-c; the  
Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex  
Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru  
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,  
EP 5:30. Church open daily to 11:30

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC-8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Tues & Thurs 12:45;  
C by appt.

## NEW YORK, N.Y. (Cont'd)

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,  
12:05, 1:05, C by appt. Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) & 6; Daily Mass, MP  
& EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-  
fore 1st Eu; EP 6

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
The Rev. John G. Murdock, v  
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa  
Español 25 monthly, 12 noon. Weekdays & other  
services as anno

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caguiat, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st  
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD  
as scheduled

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms at Mt. Resurrection  
Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,  
6:30 HC, Offices 6:15, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

## FORT WORTH, TEX.

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins) & 5;  
Daily Eu (preceded by Matins); 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,  
Sat 1-2, 4:30-5:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex  
Tues & Thurs 10; C Sat 4-5

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