

# The **+** WITNESS

SEPTEMBER 14, 1967

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## Editorials

Silly Proposals About P.B. Office  
Program and Budget  
Watchdog Bulletin

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## Articles

The Right of the Poor to Power  
John E. Hines

General Convention: ---  
What's Coming Up?  
Robert Curry

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NEWS: ---- General Convention Faces Many  
Questions. New Priorities Urged by  
P.B. Anglicans of Canada Hold Synod

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## SERVICES

### In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10,  
Morning Prayer, Holy Communion and  
Sermon. 11; Organ Recital, 3:15 and  
sermon, 4.

Morning Prayer and Holy Communion 7:15  
(and 10 Wed.); Evening Prayer, 3.

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Sat. HC 8; C Fri. 4:30 & by appt.

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1:30); Counsel and C 10:30-1:30 daily,  
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12:30.

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## Story of the Week

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# Proposals to Update the Church Face the General Convention

★ The General Convention, supreme legislative body of the 3.5 million member Episcopal Church, faces a docket jammed with controversial issues — ecclesiastical, national and international.

Proposals aimed at updating the life of the Church to keep in stride with rapid change and scores of resolutions on political and social issues of today's world, assure the busiest session in many years when the General Convention convenes its ten-day meeting at Seattle Center, September 17.

They range from resolutions on Vietnam, the Middle East and South Africa's apartheid policies to recommendations for streamlining the organizational structure of the 178-year old American Church, revising the Book of Common Prayer and permitting women to be elected to the House of Deputies.

The triennial gathering will attract thousands from all over the U.S. and many foreign countries. Some 2,500 clerical and lay leaders alone will participate in the convention and the triennial meeting of the women of the Church.

In the vast complex of modern convention facilities at the 74-acre Center — a few minutes by monorail from the business and hotel center of Seattle — the House of Bishops will meet

in the Playhouse; the House of Deputies, in the Arena; and the Triennial, in the Opera House. All have large galleries to accommodate hundreds of observers and visitors welcome at public sessions.

The Archbishop of Canterbury, Arthur Michael Ramsey, and Bishop Ralph S. Dean, executive officer of the Anglican Communion (MRI), will be special guests of the convention at the invitation of Presiding Bishop John E. Hines. The Episcopal Church is one of the 19 autonomous Churches of the worldwide Anglican Communion headed by Dr. Ramsey. The Primate of the Church of England will visit the convention September 21-25, and preach at Evensong, Sunday.

Bishop Dean will arrive September 17, and stay throughout the convention. Many overseas bishops of the Episcopal Church and representatives of the American Churches in Europe will attend.

The vanguard of missionary bishops, convention officials and members of standing committees are scheduled to arrive in Seattle in the week preceding the opening religious service of the Convention, Sunday evening, September 17. Standing committees will meet at Diocesan House, September 16 and 17, to elect officers and get down to

work, studying proposed legislation assigned to them.

The 43-member Executive Council — program arm of the Church — will hold its final session of the triennium on Saturday, September 16, at the Olympic, headquarters hotel. The convention and the triennial will elect members to serve with those chosen by the nine provinces, in the 1968-70 triennium. The Witness has stated several times that this is one of the most important actions to come before convention.

The bicameral legislative body will get down to business Monday morning, faced with the task of disposing of all legislation in about 40 hours of debate, before adjournment at noon, Wednesday, September 27.

In this time, through concurrent action, the two Houses must approve the program and budget for the new triennium and act on other proposed legislation. It includes proposals of 17 joint committees and commissions, busy since the 1964 sessions in St. Louis, nearly 200 memorials (resolutions) from Church bodies and individuals, the largest volume in recent history.

The presiding officers are Clifford B. Morehouse, New York publisher, president of the House of Deputies; and Presiding Bishop John E. Hines, president of the House of Bishops.

This is the first convention since Bishop Hines' election as Presiding Bishop in 1964. It is the third time Morehouse, a

deputy in every convention since 1934, has presided in the House of Deputies.

Both Houses are larger than those of the U.S. Congress. The House of Deputies' 678 members are equally divided between clerical and lay representatives from the Church's 102 dioceses and missionary districts. There are 188 bishops, active and retired, and all have a seat, voice and vote.

With nine legislative days, in-

stead of eleven, at St. Louis, it will be a hardworking convention, with little time for social affairs or events not included in the official program.

Late afternoons will be devoted to committee sessions, and after dinner several evenings will bring bishops and deputies together for special presentations. The one scheduled social event is the Presiding Bishop's evening at the symphony for all delegates.

## New Priorities Urged to Fight Inner City Social Ills

★ Nearly 1,000 religious, political, civil rights, education, and labor leaders, calling themselves the Urban Coalition, vowed to rally support for increased federal funds for programs which would get to the roots of the ills facing American cities.

This action came after a session with numerous Congressmen which was later described by some observers as a "cool" reception to the coalition's plea that the government initiate a program which would provide jobs for at least a million unemployed persons in the inner city areas.

Numerous mayors of cities, recently beset with race riots, joined in the plea, along with Presiding Bishop John E. Hines, whose address is in this issue, for a "re-defining" of poverty and for effective means of administering to it, both on the governmental scale and in private efforts.

At least one-fourth of those at the convocation were prominent clergymen or laymen active in Church circles.

Detroit Mayor Jerome P. Cavanagh, who was one of about 20 leaders who lunched with Speaker of the House John W. McCormack (D. - M a s s.) and

other Congressmen, complained that the coalition leaders could ascertain "no sense of urgency" among the legislators.

Besides the proposal for providing a million jobs, the coalition asked that there be immediate action on rehabilitating and constructing at least a million housing units for low-income families. The coalition also called for additional civil rights measures to help eliminate some of the causes of tension.

A major emphasis was that not only should these programs be legislated, but that adequate funds be appropriated for their implementation. This was in reference to difficulties the Office of Economic Opportunity, and, to a lesser degree, other governmental agencies, face in getting funds for programs already underway.

The day before the coalition meeting, a group of Protestant leaders, half of whom were Negro, met in Washington to form an ad hoc "National Committee of Concerned Churchmen." The group took several actions preparatory to the Coalition. They voted to recommend to the NCC and the coalition the following "program elements"

for coalitions to be formed in urban centers across the nation:

- Immediate establishment of job-linked training programs.
- Mobilization of support for "key urban legislation."
- Pressure to give the "urban crisis" first priority on the nation's agenda.
- Effective representation of the "whole spectrum of the Negro community."
- Assembly of "technical resource" talent and capital funds in "pools" that can implement economic development of the Negro community.

It also supported a proposal of the national committee of Negro churchmen for a "national economic development bank" to provide capital funds to the Negro community at below market rates, and pledged its assistance to the Negro churchmen in pressing the proposal before the Urban Coalition, the NCC member denominations and other Church groups.

### CATHOLIC BISHOPS URGE END OF WAR

★ Archbishop James P. Davis of New Mexico became the eighth Roman Catholic prelate to urge President Johnson to bring the war in Vietnam to a speedy end.

In a specially prepared statement, he said it was time for him to join his voice "to those of my brother bishops and to many other men of good will of all persuasions."

He asked the President to halt the bombing in the North and begin immediate negotiations "with any and all parties involved in the conflict," or request the United Nations to involve itself in negotiating a settlement.

Bishop Fulton J. Sheen of Rochester, N. Y., initiated a series of statements by Catholic prelates on Vietnam.

# Lots of Work Ahead in Seattle Declare Presiding Officers

★ Clifford P. Morehouse describes the General Convention as, "the shortest convention with the longest agenda" in recent history.

Morehouse, a deputy to every convention since 1934, and third-term president of the House of Deputies, reported the number of memorials from dioceses and others to be considered by the bicameral body has grown to nearly 200. This is in addition to reports of 17 joint committees and commissions that have been working since the 1964 convention in St. Louis.

He has reminded the deputies, the ten-day convention at Seattle Center, September 17-27, allows only nine "legislative" days, and of these, two are half days. The convention must wind up its work at noon on Wednesday, September 27.

"When you consider in the early days of our 187-year old Church, a convention wound its leisurely way through three weeks, and that even our 1964 meeting took eleven days to consider a little more than a hundred items, you can see we've got our work cut out for us."

The 62-year old president of the New York publishing firm of Morehouse-Barlow twirled his steel-rimmed glasses a moment, ran his hand across his hair, and laughed. "Just the same, we'll do our best in the time allotted us."

Electronic voting will be used for the first time, supplanting the time-consuming process of clerical tabulation. Deputies will record their votes on special cards. They will be fed into a computer for tabulating and the result announced. In past conventions, tabulating the vote, especially on votes by orders —

clerical and lay — has taken a half hour or more.

"The computer should cut the time usually spent in arriving at decisions to one third or more," Morehouse observed.

The House of Deputies, he said, will have a new "look," as well as streamlined procedures, as it gets down to business, Monday, September 18.

Each deputation, eight from each diocese, and two from each missionary district, will be seated together, around tables with room for working papers and reference books.

## Sees Women as Deputies

Mrs. Seaton G. (Lueta) Bailey expects the General Convention will write a "happy ending" to the long debate over equal rights for women.

She will be the presiding officer at the Triennial Meeting of the women of the Church when the all-male convention, meeting next door at Seattle Center, debates making women eligible for election to the House of Deputies.

The proposal, a perennial since 1949, was defeated by a narrow margin in the House of Deputies three years ago after winning over-whelming support of the House of Bishops.

"This time, if the vote of diocesan conventions have any meaning, the House of Deputies is bound to concur," the Griffin, Ga., Church leader said, and added wistfully, "We thought we had won in 1964."

"If the Deputies do not vote to seat women this time, they will not be representing the sentiment of their dioceses. The dioceses that have memorialized the convention to seat women represent more than enough votes to carry the day."

She recalled her own experience four years ago; breaking down the barriers to full participation by the distaff side in her own province, comprising several dioceses.

Mrs. Bailey, as president of the women of the province, proposed that the churchwomen vote to dissolve their provincial organization. When this announcement was made on the floor of the provincial council, she recalled, a bishop countered with a proposal that the synod, itself, either follow suit and dissolve or set up a new structure.

Responding to the proposal, the province reorganized to provide for five delegates from each diocese: a cleric, a layman, a laywoman and the presidents of churchwomen and churchmen.

The women's triennial has no barrier to seating men as delegates. When Mrs. Bailey calls the first session of the week-long meeting to order September 18, approximately 500 women and two men will answer the roll call.

The two male delegates, formally elected by their dioceses, are the Very Rev. William B. Spofford Jr., dean of the cathedral at Boise, Idaho, and the Rev. Powell Woodward, rector of St. George's Church, Chadwick, in the diocese of Central New York.

Both have been placed on committees by Mrs. Bailey, "... not because they are men, but because they are thoroughly-qualified for the positions," she says firmly.

Woodward is assigned as a reporter for the daily newspaper of convention; Spofford to the resolutions committee.

"Neither is chairman, of course," she added. "They're first-year delegates and I never appoint a freshman to the chair."

Lueta Eubanks Bailey inherited an interest in religion. She is the daughter of a Methodist clergyman, and was born in La Grange, Ga. After graduation from La Grange College, a Methodist institution, she was married to Seaton G. Bailey, a real estate developer of Griffin. They have one son, David, a junior at Duke, who is spending the summer as an intern to the Congress in Washington, D.C.

Mrs. Bailey is chairman of Christian education for the diocese of Atlanta and has also headed parish and provincial Christian education committees. She is a member of the general division of women's work, of the Executive Council and a liaison with the department of education.

Past chairman of the Griffin council of churchwomen and a sustaining member of the Griffin utility club, a woman's community service organization, Mrs. Bailey still takes time to work as a team teacher with teenagers in her own parish, St. George's. Her husband is serving his third term as a deputy to General Convention.

### IMPORTANT POSTS ARE FILLED

★ Bishop Scott Field Bailey suffragan of Texas, has been appointed secretary of the House of Bishops, and the Rev. Canon Charles Guilbert, of New York, registrar of General Convention. Guilbert is also secretary of the Executive Council.

The appointments were made by the Presiding Bishop and are subject to formal action at the General Convention. The Rev. Alexander M. Rodger resigned the two posts July 1, after 12 years service.

Bishop Bailey's entire ministry has been in his native state of Texas. He was consecrated

suffragan bishop in 1964, before Bishop Hines, then bishop of Texas, took office as Presiding Bishop.

Bishop Bailey served three years as canon to Bishop Hines, and 13 years as rector of All Saints Church, Austin, and director of student activities at the University of Texas.

Guilbert was elected secretary of the Church's Executive Council in 1961, after an 18-years ministry as cathedral dean, church rector and diocesan officer in western states. He also serves as secretary of the House of Deputies and is the Church's spokesman on canon law and official custodian of the Standard Book of Common Prayer.

### GENERAL CONVENTION ON RADIO AND TV

★ NBC-tv network carried an interview with the Archbishop of Canterbury on *Frontiers of Faith* on Sunday, September 3rd.

CBS-tv network originate *Lamp unto my Feet* with Presiding Bishop John E. Hines and the Archbishop of Canterbury on Sunday, September 24th.

ABC radio network will broadcast a special 25-minute discussion program on Sunday, September 24th.

NBC radio network will do a convention special on Sunday, September 24th, on *Faith in Action*.

MBS radio network will carry special convention coverage on the *World Today* and on its new series, *Wide Wide Weekend*.

United Press International and Radio News International-Associated Press audio services will be providing a total of 500 radio stations from coast to coast with daily news feeds and actualities.

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## --- BACKFIRE ---

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### Enrico C. B. Molnar

*Warden of Bloy House, Los Angeles*

To my great surprise I saw myself quoted in Canon Wittkofski's full-page advertisement of *The Witness* (Aug. 31). The sentence was taken from a report on COCU I had prepared for our diocesan Episcopal Review. I am flattered that Fr. Wittkofski found some of my thoughts worth quoting; however, I am less happy to have my sentence taken out of context. It may be a small comfort to remember that greater authorities than myself have been used out of context, or misquoted. The proof-text method has been rejected in our seminaries; it won't do in a public debate regarding COCU either.

Granted, COCU documents are not perfect; granted, some of our Protestant counterparts do not understand some of our Anglican theological fine points. But is that adequate reason to throw in the ecumenical towel? If all unmarried young men waited to marry until they found the ideal young girl who understood them completely including their genealogy back to the Mayflower and Noah's Ark, there would be no marriages made on earth!

I agree with Canon Wittofski that the COCU documents are not perfect and that they leave much room for improvement, but surely the Holy Spirit can take hold of our imperfections and do something with them. It is this same Spirit who moved Pope John of blessed memory to exclaim: "Nevertheless, we see today, not without great hope and to our immense consolation, that the Church is finally freed from so many obstacles of a profane nature that trammelled her in the past."

# EDITORIALS

## Silly Proposals About P.B. Office

AMONG THE PROPOSALS which the MRI commission will make to General Convention are some affecting the term of office of the Presiding Bishop, as well as the manner of electing successors to the office.

The commission proposes that the term be limited to 10 or 12 years, and this has the endorsement of Bishop Hines, who wishes to have it apply to him.

The canons at present end the term when the Presiding Bishop reaches age 68, or as soon thereafter as General Convention meets. The commission proposal would therefore affect only those elected before they are about 55 to 58 years of age. The commission appears to feel that clerical offices in general should have some systematic turnover, and would apply the practice to the Presiding Bishop.

The office and its functions have expanded greatly in the past several decades, with increasing executive and administrative areas coming under it, while at the same time increasing leadership functions have been required from the incumbent. General Convention may well give sympathetic consideration to a limitation on the length of time a given bishop may be expected to meet the demands which the office now makes.

Another proposal of the MRI commission is a classic example of the creation of two problems in order to solve one. The present canonical provisions pertaining to the election of a Presiding Bishop — themselves veritable models of confusion — do not specify when the term of office begins. But since the old term expires on November 15 of the year in which General Convention elects the new term may start any-time thereafter.

In any case, on that date the recently elected bishop must resign his previous jurisdiction or office, effective not later than six months after he assumes the office of Presiding Bishop. This means that the new man may have little time to make the transition and to "orient himself", as the commission puts it, to the new responsibilities. This may well be the case, since candidates for the office, if there are any, are not

expected to set out platforms in advance and campaign on them. Yet, since the office is vacant, his predecessor having left Nov. 15, the new incumbent is under some pressure to assume office as quickly as possible.

The solution advanced by the commission is ludicrous. It provides for the election of the new man three years before he would take office, or two years if in the future General Convention were to meet every other year. The Presiding Bishop-elect during that time would have no function in the Executive Council establishment, or the Church generally. Rather, during these years he would be expected to move his old diocese along, all the while brooding over the fate awaiting him. And all this time the man he is to succeed would be trying to carry on the show with one eye of the Church on his successor.

The MRI proposal is without merit for one thing because the actual, existential functions of a Presiding Bishop, or any bishop for that matter, cannot be learned or experienced in the abstract. For better or worse they come to be known and exercised in the crucible of decision, in the confrontation with, and response to, real concerns, needs, and potentialities as they arise in Church and world.

The problem of transition with which the commission is concerned is easily solved. General Convention in Seattle need simply extend the term of office for several months, say from November 15 to February 15. In this way the incumbent can hold the line while taking a leisurely departure, and the new man can make adequate adjustments for himself and his jurisdiction. If five months or so is not enough for this then two or three years will not help, but rather make it worse. The newly elected bishop, and the Church, will have to rely on the Holy Spirit, or time, for a remedy.

## Program and Budget

HAVING RECEIVED and looked over the "Proposed General Church Program 1968-1970" recently issued by the Executive Council in preparation for General Convention, we have some immediate impressions to share with our readers and some unsolicited advice for the joint committee on Program and Budget. After setting

forth some "basic assumptions" the report goes on to describe eleven goals, which contain some fairly revolutionary material.

One of the eleven goals, for example, is "To work with all our resources for peace." When one recalls that at present only one man is assigned within the department of Christian Social Relations to develop programs and to make contacts in this area of responsibility, this announcement of such a "goal" sounds quite radical.

Under the goal "To strengthen the witness of the Church" occur these words: "To respond to situations of social, racial and economic injustice." Again this would seem to represent a determination to undertake giant break-through steps in places like the Mississippi Delta and the ghettos of Newark and Detroit and Harlem.

Since the present level of involvement in these areas is so minimal we assume that the category of the budget which is headed "Response to new imperatives in obedience to mission" is where these new steps forward are to be financed. Here is where our enthusiasm begins to give way to perplexity and pessimism. The "Response to new imperatives" accounts for \$2,300,000 of the proposed \$17,600,000 total. The other categories and the amounts assigned are: "Work promised by General Convention — level established": \$9,400,000; and "Work promised by General Convention — level adjustable": \$5,900,000. The "level-established" category which accounts for more than half the total budget is not evaluated as to priority, although the other two categories have such evaluations—"X, Y and Z".

Why does the Executive Council hesitate to evaluate as to priority work now being done at a financial level determined by General Convention? The reason for this hesitation seems to us wholly unconvincing: "all of this work we are currently committed by General Convention mandate. Therefore, for all practical purposes, it is all of equal importance." Why is it so difficult to stop doing anything General Convention has once established? Are we never to eliminate a job General Convention has once authorized? We suspect that the officers of the Council could — if invited to do so — express some opinions about the relative importance of the work previous Conventions have authorized them to do. Why were they not asked to do so? We hope Seattle may see a wholesale massacre of some "sacred cows," but it is not likely

to happen unless the men and women at 815 give the lead.

The reason for our concern is that a look at future financing possibilities in the Church at large is not very encouraging for a proposal to increase by a large percentage the General Church Program. More and more dioceses — especially the larger ones who bear the heaviest share of the budget — report large defaulting on quotas and promises for budget support. To ask General Convention seriously to consider a 30% increase in the budget for 1968 is nonsense, in our opinion. Unless the category "level-established" can be drastically reduced all the fine talk about exciting new "goals" will evaporate in frustration.

The present leadership of the Executive Council ought to be requested by the Program and Budget Committee to present carefully thought out priority evaluations of present work with indications where substantial cuts might be made. We see no other way in which the Episcopal Church at Seattle can be expected to make any "Response to New Imperatives in Obedience to Mission."

## Watchdog Bulletin

THE CHURCH Society for College Work, the National Committee for Industrial Mission and the Overseas Mission Society will jointly publish a special daily bulletin at the General Convention. The name of the publication will be Issues.

Patterned after forecast reports, Issues will keep members of the Convention posted on the status of major legislation and will provide depth analysis of central issues.

It will be distributed free before the start of each convention day as a service to bishops, deputies, the press and other interested persons.

The sponsors are private ecumenical associations with strong ties to the Episcopal Church. Their chief executive officers will comprise the editorial board. They are the Revs. Myron B. Bloy, Hugh C. White, and A. Theodore Eastman. The Rev. William B. Gray, editor of the Virginia Churchman, is managing editor.

The Seattle office of Issues is in the Olympic Hotel. As we state elsewhere, the base of operations for the Witness is a desk in the press-room in Seattle Center. Let's look each other up.



# THE RIGHT OF THE POOR TO POWER

By John E. Hines  
*The Presiding Bishop*

## ADDRESS TO A THOUSAND CITIZENS, WHO MET TO DEAL WITH ILLS OF AMERICAN SOCIETY. GENERAL CONVENTION WILL BE REQUIRED TO FACE THE SAME ISSUES

IT IS with genuine reluctance that I attempt to speak as a representative of the "religious community" to the critical and, I believe, decisive issues made painfully unforgettable in the shock and horror and loss of a rioting people in the cities of this land. I am reluctant because no one person can speak for the so-called religious sector or community — a description which, incidentally, I cannot defend. I am reluctant because the image of the Churches, at least in the years past, too often has been one of a moral and spiritual bastion from which, from time to time, have been issued divine directives and ethical judgments to which men and women have been called to conform or run the risk of being irretrievably lost. While this is a caricature of the Churches and will be recognized as such by people of a broad understanding, like all caricatures, there is enough truth showing to prove a point. And that point is not reassuring.

I am reluctant because mere human beings seem entitled to convincing answers to the dilemmas and frustrations and agonies of people imprisoned by desperate circumstances from a channel for God's mighty intervention in his world of men, in justice, love and reconciliation — which channel historically the Churches have claimed to be — and I am reluctant because we of the Churches have demonstrated that we do not have the answers, at least not in the form of discernible specifics, to alleviate the basic hopelessness, the despair of becoming, the powerlessness, and the loss of human dignity which are clearly the root of the Negro's rebellious protestations and subsequent violence.

No, I am afraid that we have unwittingly demonstrated that we are part of the problem inasmuch as the sickness of our society is our sickness also. And our brokenness, highlighted by our fears for our own survival, our institu-

tional status, our insularity from the suffering and hostility of other members of the human family, betrays the fact that, far from being equipped to exercise the role of the physician to the illness of mankind, we should be sensitive to the biblical injunction, "Physician, heal thyself!"

### Complacency Shattered

LET US be honest and acknowledge that we are here primarily because we have been shocked and bewildered by the horror that is Watts and Newark and Detroit and Milwaukee and New Haven and other urban centers of a nation whose forefathers fought for the right of self-determination, for the rights and dignity of every human being, for freedom under law, for deliverance from discrimination and for a dream which for nearly two centuries now has been a torch to which the oppressed and shackled could look up in hope. We are here because violence has rudely shattered our complacency about something basic that we had taken for granted.

Let us be clear that lawlessness and violence are frightfully destructive and are not to be condoned as such. But let us be equally aware that men can become prisoners of the law which is abused into an instrument of oppression by insensitive men of power, thus rigidly prohibiting the rightful process of change which could bring healing to the body sores and spiritual cancers that affect mankind, soon faces the rude awakening, namely, that desperate and despairing human beings will revolt against the tyrannous character of such law, inasmuch as they have no other recourse open to them by which their wrongs may be redressed.

The beneficiaries of order and domestic tranquility must understand this, indeed must learn to deal sympathetically and constructively with it without hypocrisy or illusion or pretense, and to respond to the violence of frustrated hopeless-

ness. For the application of increased restrictive power only is to compound the root causes of alienation, abandon the responsible role of reconciliation and destroy the God-given bonds of relatedness by which men belong to each other inseparably and irrevocably.

Secretary General U. Thant has said, "The truth, the central stupendous truth about developed countries today is that they can have — in anything but the shortest run — the kind and scale of resources they decide to have . . . It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change — perhaps the most revolutionary mankind has ever known."

I believe those words are accurate. I believe their truth places a moral question of unprecedented dimensions before the conscience of America. It is no longer a question of whether we shall do a few good things for the victims of a kind of givenness composed of powerlessness and poverty and hunger and rats and illiteracy and unemployment and second-class citizenship and hopelessness so deep it can find expression only through riots and destruction. The question now is: Shall we mobilize our capacity for wiping these shameful conditions off the face of this nation and this planet or shall we choose other priorities? For the first time in history we are called to leadership and responsibility in the possession of the capacity to eliminate the basic conditions themselves.

On December 7th, 1966, the general assembly of the National Council of Churches adopted the following resolution:

"Whereas, we recognize that millions of persons are living without access to an equitable share of our nation's abundance in terms of adequate housing, education and job training employment, as well as health and medical services; and

Whereas billions of dollars of our nation's economic resources and a concentration of manpower resources are required to establish full equality of opportunity; and

Whereas our present set of national economic priorities of defense, space exploration and the production of super-sonic air transport must not be allowed to impede the achievement of social justice for people; therefore be it

Resolved, that we, the general assembly of the National Council of Churches, call upon

the President and the Congress of the United States to use our nation's economic resources so as to give the highest priority to programs designed to provide for full equality of opportunity."

### Massive Changes Needed

WE NEED the kind of government programs which reflect a massive change in national priorities and we need the kind of funding that will prevent those programs from being empty promises only. The executive and the legislative branches of our government have a clear responsibility. But unless the private sector similarly changes its own priorities, the task will not be accomplished. Recognition of ghetto community organizations as legitimate agents of the poor, guaranteed annual income for all citizens, costly motivational and training programs for the unemployed and the underemployed, location of manufacturing plants where the jobs are needed, upward mobility for our Negro brethren — all these are overdue. The religious institutions are now beginning to awake to their obligation to invest the large sums in their care according to the prime criterion of responsibility to the total community and all its citizens.

It would be refreshing if this convocation facing its responsibility seriously as I know it will, would be emphatic and unequivocal about the right of the poor to power, and to an effective voice in decisions that affect their destiny. The more we permit the dilution of the principle of "maximum feasible participation" even in a gathering such as this or, more importantly, in legislation designed to aid the poverty-ridden sector of this country, the less credible we appear to men and women struggling with their misery — and the less likely we are to build our part of a bridge between our alienation. The basic dignity of man demands of us a new style of operation in which we confess our lack of answers and acknowledge our lack of right to prescribe what is good for our brothers! For the best of well-intentioned programs is doomed to failure if it does not from the outset involve those whom it would benefit!

But, as the World Council of Churches report on the Church and society reminds us:

"Violence is very much a reality in our world both the overt use of force to oppress, and the invisible violence perpetrated upon people who . . . still are the victims of repression and unjust

social systems. Therefore the question often emerges today, whether the violence that sheds blood in planned revolutions may not be a lesser evil than the violence which, though bloodless, condemns whole populations to perennial despair."

### Redefine Poverty

SOMEONE has suggested that the tremendous job that stands before us depends almost entirely upon two factors: men and money. His point, in part, is that enormous numbers of people must be recruited to do a tremendous variety of jobs simultaneously. And there can be no doubt about that! What is less distinguishable is that any amount of money can make the decisive difference! What Detroit—for example — seems to be telling us is that poverty is more a state of mind than material want. This is what the great prophets of the Bible also said!

What makes poor people poor — most of whom are also black — as Mr. Roy Wilkins has

reminded us, is "a kind of anguished culture that is almost impossible for people outside to comprehend." To which the editor of *Commonweal* adds: "The anguished culture refers to the fact that vast numbers of black Americans, and particularly their dynamic nucleus, the youth, feel no sense of identity with this nation . . . . Their sights were encouraged to broaden with the Supreme Court decision on school integration thirteen years ago . . . but the realization of identity has not accelerated apace. Perhaps they are earning more money. Perhaps more of them have jobs. Perhaps a few are training for skilled posts. But they don't really belong in the white man's society, and that is what hurts infinitely more than whatever solace is offered by their material improvement."

What is being said is that no anti-poverty program will work unless, and until poverty itself is re-defined, and ministered to, in human rather than material terms alone.

## GENERAL CONVENTION: WHAT'S COMING UP?

By Robert Curry

*Headmaster of Lenox School*

### THE QUESTIONS THAT WILL BE FACED IN SEATTLE AND ONE MAN'S GUESS AT THE ANSWERS

IT WAS a still summer along the Maine coast — weather report did not change from week to week — fog and occasional showers and thunderstorms. Inland it was "warm and humid with occasional showers and thunderstorms."

Boats weathered in for days. Bishops turned up in strange harbors. Marblehead sailors were stranded on the Maine coast, and unable to get back for race week. Big yachts with Mafia-like, overweight, owners were moored along the docks of Maine seaports where whalers used to put to sea.

Plenty of time to think and talk — how those lobstermen find their traps is indeed a mystery to this landlubber.

What to think about and discuss. The state of the world — Israel vs the Arabs; Vietnam; inflation, poverty, riots, education, hospitalization, agriculture, the coming famine, and the General Convention.

The August issue of the *Episcopalian* shows the Presiding Bishop calling around asking what people think the Church ought to be doing, and that if he called me what would I answer? Well, he couldn't call me for there is no phone at the lobster shack, which is one of the joys of being on the Maine coast.

What would I say if I had a telephone and he did call? The editorial in the issue of the *Episcopalian* answered it — will we become a Church under our Lord's command, or will we remain a Club? Nearly every issue of import to come on the agenda in Seattle has this question at its core. Let's look at a few of the issues:

#### Church Unity

THE OPPONENTS to the present Consultation on Church Unity are getting much more in the mails than the proponents are to continue the consultations. What are we being asked to do in Seattle? To continue the study, to report to

Lambeth, to move forward toward a proposed plan for Church Union, and to report back in 1970 to General Convention as to what new goals they may have reached. Will we move toward the Church of God or remain a Club?

### **Women Deputies**

IF THE gentleman from Texas, who for some past conventions has won the day with his speech about motherhood, home economics, and the place for a wife is in the home, if he wins again, then this will be the signal that we still wish to remain a Club, which like the Protestant Establishment, is increasingly watching the world pass it by as being irrelevant to where people are to meet their needs. To turn down this question again is to say — “we like the Club the way it is, and if women get in here, it will break up the Club and things will never be the same again”.

### **Open Communion**

OPEN COMMUNION and lay administration of the chalice have not much chance to pass especially the former, for we are not ready yet for such an outreach to other members of the Christian body. Strangely, on the latter, the laity were most strongly opposed previously on the grounds that one is not worthy to handle such holy things — yet our Lord passed around the bread of life, the blood which gives strength to the Club! What strange ground rules we have developed over the centuries.

### **Communion Service**

TRIAL USE of the new service of the Lord's Supper. This has a better chance of going through for this is for use only within the Club — it is permissive and not mandatory, and we can turn it down later if we so desire.

### **Program and Budget**

THE PROPOSED program and budget sounds as though we are a Church! There are better than 350 program items, calling for seventeen million plus dollars, an increase of 30% over the 1967 budget. We are being asked for this with relatively the same number of people giving — evangelism is still to come in the future I read. This is a lot to ask of the Club.

At the ETS centennial in June, excellent papers were read by laymen of the Church. One of the things which I heard in these papers, was that our need is to “carve out goals which we feel we can achieve, tackle them and stay with them until we have accomplished them,

and then move on to other goals”. This, we were told, was the way business went about its purposes. We cannot be all things to all men, but we could carve out some objectives and then throw the weight of the whole Church behind them and move to achieve the goals.

### **Getting Sidetracked**

HOW WILL it all come out? “Depends,” as the lobstermen say.

It depends upon whether we can keep the convention on track, and not let it get off on sidings — this is where presiding officers and chairmen of dispatch of business have tremendous tasks ahead of them.

What are some of the possible sidings where we may get stalled?

The word is out along the Maine coast that come September 13, a new book will appear entitled *The Bishop Pike Affair*, written by William Stringfellow. We hear downeast that this is a review and documentation of what went on in Wheeling, West Virginia, last fall. We hear that most members in the House of Bishops do not come off very well in the book. Why the publication date one week before Convention? If we get off on this siding and away from an overcrowded agenda then indeed we may be stalled.

### **Full Agenda**

THE AGENDA is overwhelming in terms of the number of things to be placed before both houses for action.

If we get hung up on some one or two major items, then the pressure will be on to rush through the rest of the agenda. The danger in this is that debate will be cut off, or the feeling will go through the House of Deputies that everything is a matter of urgency, and those who wish to debate will be under pressure to remain silent. We can never get through all of the items. Debate on restructure and program alone could cover the legislative days which we have before us. This is why procedure is vital — what items will be placed on the agenda, what items could be left off, how to keep debate on the subject at hand. We can indeed be sidelined because of all we are asked and expected to do.

Much will depend upon the various “power blocks” and how they operate. This is again where the Club concept of the Church comes into play, but which is not generally discussed openly or in the press.

### Three Blocks

THERE WILL BE at least three distinct groups at work in Convention. One group will be the power block which is now holding the power and sets up program, budget, committees, agenda, etc. Obviously, it does not wish to relinquish its power, and it believes that it has the interests of the Church at heart and knows best what to do.

The second power bloc can be labeled conservative, reactionary, the trustees of the Faith, etc. What you call it depends upon your point of view. This group will vote on various issues believing that it is holding onto the treasure-house of the Faith, keeping the Church intact, and not considering itself a Club, as none of us do.

The third block of power we may term liberal, progressive, left wing, etc., again depending upon one's point of view — even "heretic" will be heard, at least in dinner conversations. This block will vote to extend the Club — open its membership to women, allow other Christians to come to the Lord's Table, push ahead with COCU., etc. The problem for this block, as in the past, is that it is not organized.

"A yuh, it depends." And come September 27 you'll know which power group was able to do what, and whether a few individuals were able by the power of God or otherwise, to move the Club toward being the Church of God, or keeping it sidelined as a Club which is not as comfortable as it used to be — thank goodness.

## General Convention Coverage Extensive by Top Newsmen

★ Press coverage of General Convention will be extensive. Press credentials have been issued to more than 100 persons and is expected to exceed 150.

The news services—Associated Press, United Press International and the Religious News Service — will keep the nation informed about the news of General Convention and the Triennial Meeting.

All three news services have assigned staff men to cover daily developments for the nation's 1,850 daily papers. Large staffs will share the reporting for the two Seattle papers, The Times and Post-Intelligencer. Many major dailies assigned their religion editors.

The accredited press will be welcomed to Seattle at a press brunch attended by Presiding Bishop John E. Hines, Clifford P. Morehouse and Bishop Ivor Ira Curtis, the host bishop. Bishop Curtis will preside at the get-together and briefing in the Orcas Room of Seattle Center, at 1 p.m., Sunday, September 17.

A press room staff of 30 persons, including a dozen editors and news writers will "back-stop" the accredited press with a full report on the action of the two houses and the triennial.

Staff direction is by three former newspapermen — all Episcopalians: Donald C. Bolles, New York, General Convention information director; Canon Howard Freeman of San Francisco, news editor, and Canon James Long of Seattle, editor of the Daily.

The legislative staff comprises Isabel Baumgartner of Kingsport, Tenn., and Rev. Michael Murray of New York — House of Bishops; Rev. Canon Rudy Devik, Seattle, and Rev. Max Christensen, San Francisco — House of Deputies.

Other staff writers are Ruth Malone, Philadelphia; Dee Jones, Seattle; Polly Bond, Cleveland; Margaret Gumm, New York; and Marion Wiegman of Chicago. Mrs. Jane Hargate of Elyria, O., is in charge of the Triennial's news staff.

For Episcopal Church maga-

zines and diocesan publications, the convention is the top story of the year. The Witness, as announced, will have a team of four in Seattle; the Rev. John M. Krumm, rector of the Ascension, New York; the Rev. Robert L. Curry, headmaster of Lenox School, who gives you his ideas of what is to happen this week; the Rev. H. Arthur Doersam, canon to the Bishop of Bethlehem; Dean W. B. Spofford Jr. of Boise, Idaho. The managing editor will stay in the printing plant in Tunkhannock, Pa. to put copy together.

A desk in the press room at Seattle Center will be the base of operations for the Witness staff.

### WORKING COMMITTEES BY COMPUTER

★ President Clifford P. Morehouse, with the help of a computer, has appointed 400 members of the House of Deputies to working committees for the General Convention.

He has designated a convener of the organization meeting of each committee. They have been asked to hold initial sessions September 16 and September 17 to elect officers and immedi-

ately start work on legislation assigned to them. The convener usually is elected chairman but not always.

The House of Deputies has 22 standing committees and Morehouse added two special committees: stewardship and structure. The latter may divide into sub-committees to consider diocesan boundaries, seating of women deputies, pro-

portional representation and other matters.

Deputies, to facilitate appointment of committee members, filled out a questionnaire, providing pertinent information concerning vocation, church service, terms in the House of Deputies, etc. A computer "programmed" all this information for use by Morehouse in making appointments.

## Synod of the Church of Canada Acts on Important Issues

★ The world is becoming increasingly skeptical of Christianity, Archbishop Howard H. Clark, Anglican Primate of Canada, said at the biennial General Synod, at St. Patrick's University, Ottawa.

"Every Church feels we're all shook up," he said. "The younger generation has never been so serious and they are much more interested in the basic questions of life."

He blamed the skepticism on the fact that the Church "hasn't been concerned with first things." Instead, it has placed "a pretty facade over life," he said.

Archbishop Clark agreed it is possible some Anglicans will want to join the Roman Catholic Church if there is a union of the Anglican Church with the non-episcopal United Church of Canada.

"There is no doubt" the Primate said, that there is a small group who are "deeply disturbed" by the prospect of union with the United Church. He felt they might choose membership with the Catholic Church rather than remain in an Anglican-United union.

The Primate refused to guess when the Anglican-United merger might take place. He said he, personally, favors it, but that there should be the great-

est possible consultation before concrete steps are taken.

"I hope it will be in God's time, but I hope we shall notice when God's time comes along," he said. "However, we shall strain every nerve not to get into a union prematurely."

He said continuation of the episcopate in a union of the two Churches would make eventual reunion with the Catholic and Orthodox Churches much easier.

The synod approved establishment within the Anglican Church of five unity commissions. The commissions will deal with the proposed constitution, legal matters, doctrine, liturgy, and the Church and the world.

Several somber notes were introduced before the action, however, including one delegate's warning that a group of high churchmen would secede if the proposed scheme of union were adopted in its present form.

### Parish Obsolete

The denominational parish is obsolete, but the parish conceived as the whole Christian Church ministering to an area isn't, the Rev. John R. Lee of Winnipeg, told the synod.

"In many localities Anglican churches exist side by side, competing for parishioners, and

separated by completely arbitrary parish boundaries, seldom bearing any relationship to civil municipalities or to natural boundaries," he said.

He said Anglicans should realize that Anglican parishes are not parishes at all, but congregations.

"We ought to drop the word 'parish' until we are ready to accept what is implied by its use, namely cooperation and even integration, with any other willing congregation in serving a given region of country, town or metropolis," Lee said.

He told delegates that if Anglican work does not have a goal of helping congregations to work cooperatively with other churches in local areas, "we have no right to pass any high-sounding resolutions about the need for cooperative ecumenical study and action . . ."

### White Race Despised

The white race will be the despised race of the next century, the Anglican Primate told the synod.

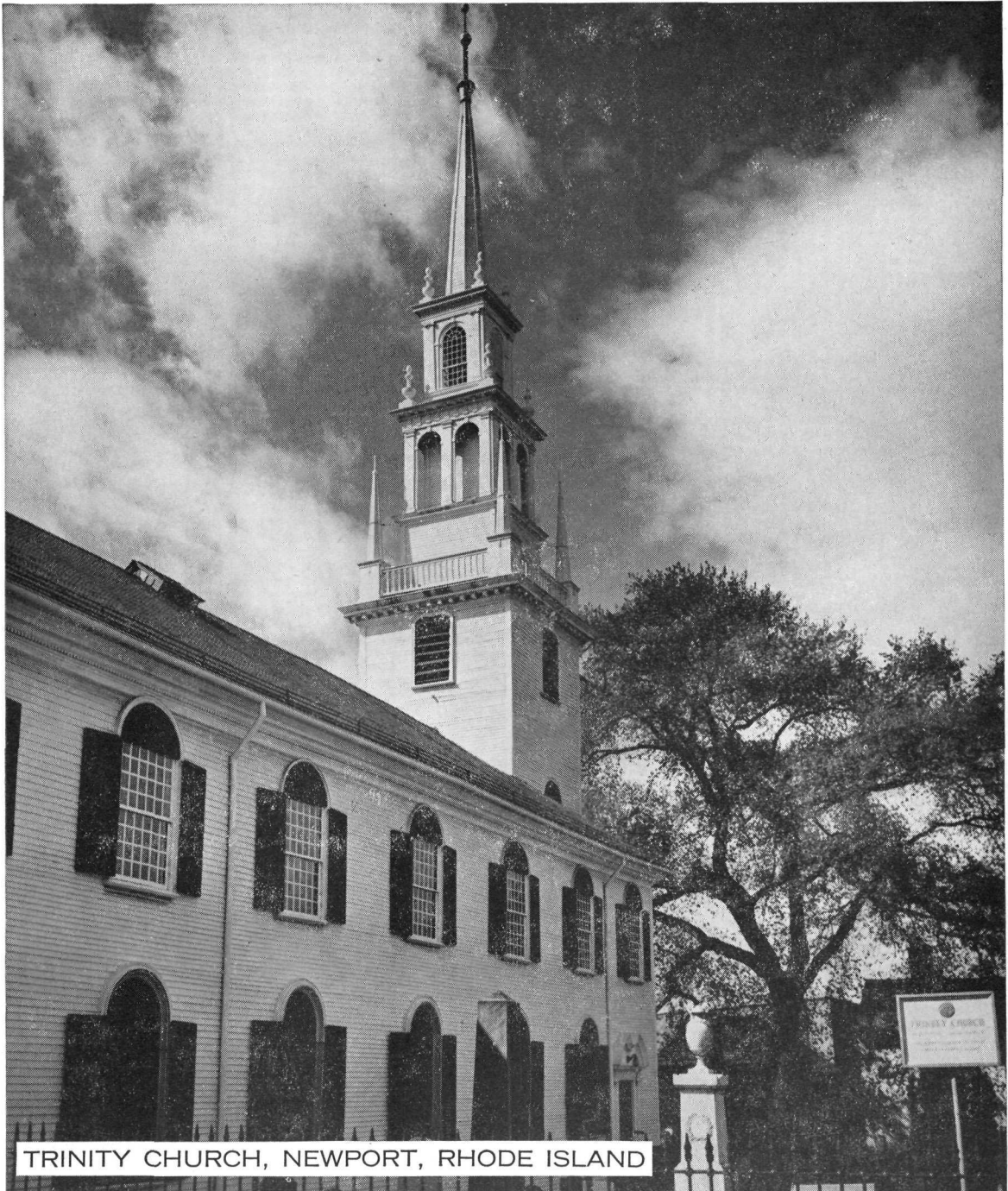
"The white man and the white Christian have generally failed to listen to other races," he said. "There has been no compassion shown for the people of Asia and Africa and South America who cry out against us.

"We have failed to listen to the gentle voice of our Canadian Indians at their pavilion at Expo. We have failed to listen to the cry of our Arctic Eskimo delegates at this synod."

### Results of Survey

A survey of 494 Anglican parish priests shows that about half of them are lonely and want to augment their careers with work outside their parishes.

The survey, conducted in nine of the 28 dioceses of the Church of Canada, was contained in a book, *Taken For Granted*, which was distributed at the Synod.



TRINITY CHURCH, NEWPORT, RHODE ISLAND

This historic parish, whose bell, dated 1702, was probably the first to sound in New England, was organized in 1698 by a group of French Huguenots and a handful of Anglican colonists. Under the leadership of the Reverend James Honyman the congregation quickly outgrew its first building. The present church was built by Newport's master carpenter Richard Munday in 1726 following the style of Sir Christopher Wren. Enlarged in 1762, it is the best preserved major wooden structure of early colonial days. Far more than just a superb reminder of our early heritage, this active parish includes two chapels and a parish house ministering to a large local congregation as well as to the numerous summer visitors to this popular resort. We are proud to include this beautiful church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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## CHURCH OF CANADA —

(Continued from Page Fourteen)

It showed that 48 per cent of the priests in parish situations said they were either lonely or somewhat lonely. In the 25-29 age group, 75 per cent were lonely, but only 24 per cent of those in the 60-64 age group felt that way.

The survey indicated that 84 per cent of those responding felt that their parish work gave them an over-all sense of satisfaction. A large number said, however, they would like to be engaged in other work in addition to parish duties.

The survey found the average work week of the parish priest to be 50.5 hours. The longest week discovered was 118 hours, and the shortest, 29.

Just under half the 494 who replied were paid between \$3,000 and \$3,999, while 28 per cent earned \$4,000 to \$5,000. Only 31 per cent expressed dissatisfaction with the salaries.

Among the variety of ministerial tasks, the priests found counseling and pastoral relations most satisfying. The least favored chores, they said were administration and fund-raising.

### Membership Loss

There was a drop of 67,000 in the parish rolls of the Church last year, according to statistics presented at the synod. The decline continued a trend that started in 1963, according to the committee on the state of the Church.

In 1966, there were 1,292,762 persons listed as "total souls" on parish rolls. In 1965, the figure was 1,359,601 and in 1964, it was 1,365,313.

The report said the decline is not confined to specific areas but "is general across the country."

### Ecumenical Journal

Bishop Godfrey Gower of New Westminster told the synod that its approach to communi-

cations was "amateur," and called upon all denominations in the country to coordinate their programs. "Let us open our doors so we can speak together with one voice," he urged.

The Rev. A. Gordon Baker, former editor of the Canadian Churchman, said that radical approaches to communications are needed now.

"People today are asking more religious questions than ever before," he said. "God has been pushing ahead and communicating without us."

Following these and other pleas, the synod approved a resolution ordering the Canadian Churchman's board of trustees to examine the possibility of amalgamation with other major denominational papers.

The discussion on communications also touched on television. The Rev. Reginald Stackhouse, a professor at Wycliffe College, University of Toronto, said tv contradicts all the Church teaches about "a truly human existence."

The medium concentrates on "violence, lust and the hedonistic commercialization of life," he charged. "It promotes spiritual weeds in what has been called a cultural wasteland that threatens to choke the fundamental values of our society."

### Low-Rent Housing

Church land should be considered for low-rental high-rise apartment housing, the synod was told.

A resolution was passed asking diocesan authorities to help in the formation of housing co-operatives in rural areas. The resolution said the high cost of

housing is placing an undue strain on the resources of many people, "particularly low-income families and pensioners, forcing them to pay more than 30 per cent of their income for shelter."

Urban politicians, it said, seemed unable or unwilling to obtain or press for more federal and provincial help for such people.

### Marriage Canon

The synod approved a change in its canon law to permit the re-marriage of a divorced person while the original spouse is still living.

Delegates voted separately as bishops, priests and laity. Only three bishops voted against the canon. The clergy voted 93-9; the laity 74-8.

Initial approval was given at the last synod in Vancouver, B.C. two years ago, but it had to be confirmed by the current synod.

The canon provides for the establishment of commissions in each of the 28 dioceses to investigate and make recommendations on applications for re-marriages.

An amendment would permit priests to refuse, for reason of conscience, to officiate at the re-marriage of divorced persons. It would also allow bishops to assign another clergyman to officiate at such a marriage in the parish of a priest who refused.

Another amendment would in certain circumstances, allow clergy to officiate at marriages when one or both parties are under 16, without necessarily having prior approval of the

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### WANTED: A SHIFT TO THE COUNTRY

Urban Rector, moderate Prayer Book Churchman, seventeen years in his present position, seeks work in town or country parish. He has up to ten years of active ministry. Write:  
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# He left home when he was 63.

War swept over the Middle East like a desert storm.  
And suddenly he was a refugee.

Along with hundreds of thousands of others—old men,  
women, children. Homeless. Hungry. Sick. Afraid.

As day follows day, their plight becomes more  
desperate, their wants more critical. Food is their  
first need. Then medicine, shelter, clothing. Many  
of them will die, unless we act—now.

To aid these people, the Presiding Bishop suggests  
that Sunday, September 17, the opening day of  
General Convention, be observed as Refugee Sunday.  
A spontaneous outpouring is needed from  
all Episcopalians all across America.

It is our response to the urgent call of the World  
Council of Churches, a call “to aid war victims  
throughout the Middle East and to restart compas-  
sionate work among the distressed of all religions and  
nationalities in every country affected by the conflict.”

It is, too, an answer to the emergency needs of the  
Anglican and Orthodox communities in the Holy  
Land, the special care of the Anglican Archbishop  
in Jerusalem.

The bishops and deputies at General Convention will  
observe Refugee Sunday in Seattle. They will also  
attend a “Feed the Hungry” dinner the following  
Wednesday, September 20. About 1,000 people  
will pay \$5 for a “dinner” of soup and crackers;  
\$4 of each \$5 will go for refugee relief. Many parishes  
will serve similar dinners at the same time.  
Plan to attend, if you can.

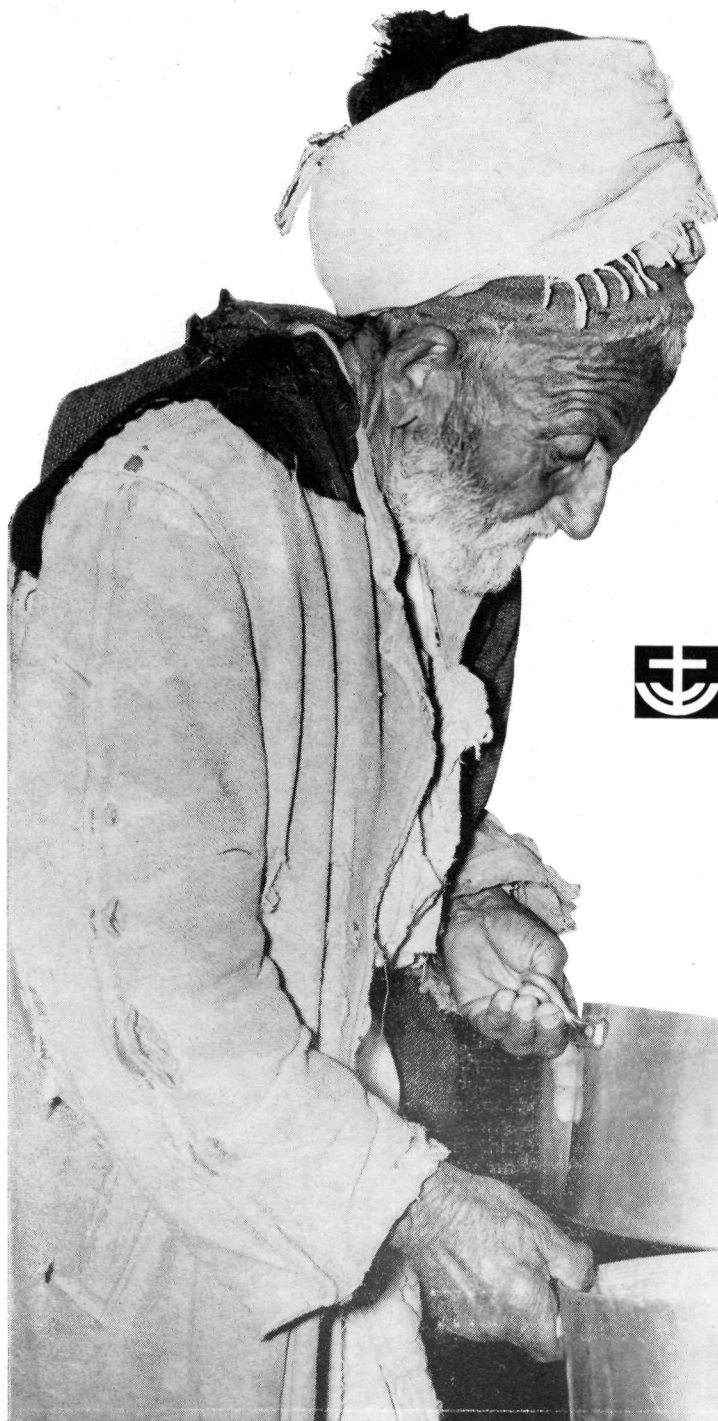
The refugees in the Middle East, the dispossessed  
in all parts of the world, await your answer on  
Refugee Sunday.

Give through your parish or send your contribution to:



## **Presiding Bishop's Fund for World Relief**

Episcopal Church Center  
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bishop. Both amendments cannot get final approval until the next synod.

### Startling Proposal

The upper house of bishops in the synod should be abolished, Bishop H. S. Dean, executive officer of MRI, told the delegates.

The synod has an upper house made up of the 28 diocesan bishops and archbishops, plus retired bishops, and a lower house of priests and laity.

Lower house sessions are open, but when the bishops meet alone, they meet in private. Bishop Dean criticized the practice of "sending messages" to the upper house and said that often they were concerned with such weighty matters as appointment of timekeepers.

He also charged that Chris-

tian missionaries are still operating as they were in the days of rajahs and the powerful British empire. He said there had to be a change.

"The whole world and the whole Church are in the grip of revolution and there is nothing that can hold it back," Bishop Dean said. "We just can't go on patching up the structure because the patches are getting too big. God is so far out in front it isn't funny."

### U.S. and Vietnam

The U.S. should end its bombing of North Vietnam the delegates resolved. The motion was adopted quickly after it was decided to include a statement from the central committee of the WCC, reported elsewhere.

Matthews noted that for many years the Africans attempted to use "the weapon of litigation" because they believed "in the rule of law and in the ability of the court to protect the liberty of the subject against constituted authority."

He explained that such efforts were not long successful because "when the government loses a case in court all it had to do is amend the law and the courts which must apply the law as they find it are rendered powerless to assist those adversely affected by it."

"What are people to do when they find that all the constitutional and peaceful methods of fighting for their legitimate rights are denied or ineffective?" the ambassador asked.

"When people, in desperation, as a last measure in their efforts to ameliorate their lot, resort to violence, whether haphazard or organized, the temptation of those not involved is to make frantic appeals for the maintenance of law and order, for the putting down of violence with greater violence or for the passing of more restrictive legislation.

"Those who make such appeals seldom stop to inquire into the conditions leading to such tragedies or to recall that in well advanced societies the use of force to redress grievances is restricted to constituted authorities at all times and not just in times of crisis.

"Law and order can only be properly maintained in a society which is free from the cancer of racial discrimination, which accords equal opportunity to all in every sphere of life and in which the dignity of human personality is respected. Otherwise, the seeds of violence are always just below the surface ready to germinate."

## Violence Often Only Remedy Says Botswana Ambassador

★ A national study seminar composed of college students and campus ministers was told that "the seekers of violence are always just below the surface ready to germinate" in a society which is not free from the "cancer of racial discrimination."

Z. K. Matthews, ambassador from Botswana to the U.S. and to the UN, said that even in a situation where persons are genuinely oppressed the choice of violence is usually made "with great reluctance on the part of those who have to choose this course."

He spoke to a seminar on international conflict and violence sponsored by the Episcopal Church's college and university division at Princeton, N. J. He is also to speak on Sept. 19 at the triennial in Seattle.

The ambassador developed his theme on "The Road from Non-Violence to Violence" from his experience with the social, eco-

nomie and political situation in South Africa.

For 100 years after the conquest of the South African region by white men, Matthews said, the black Africans "endeavored to fight for the amelioration of their lot and the removal of the disabilities under which they labored by the usual democratic methods of persuasion and discussion."

He listed petitions, political organizations, litigations, strikes, processions and non-violent demonstrations as weapons which were used.

"Until recently all the outstanding leaders of the African people stood by the policy of non-violence in achieving their aims," he said. "But with the passage of time, as this policy appears to the ordinary man not to yield any significant results, the leaders who stood for non-violence . . . are being replaced by leaders who support the use of violence."

# Position on Vietnam Reaffirmed By WCC Central Committee

★ The immediate duty resting on all who are concerned with peace-making in South East Asia is "to press urgently for bringing the escalation of the Vietnam war to a halt for a reversal of the present military trend," the central committee of the World Council of Churches declared at its annual meeting at Heraklion, Crete.

The 100-member policy-making body of the council further emphasized that steps should be taken to promote "conditions where the people of Vietnam may work for the solution of their own problems without foreign intervention."

Attempts to delete a statement on U.S. withdrawal of troops failed, and the amended passage was approved after lengthy debate.

The committee reaffirmed actions taken by its executive committee last February which said:

The U.S. should stop bombing North Vietnam.

North Vietnam should indicate by word and deed its readiness to move toward negotiations.

South Vietnam should move toward negotiations and allow the National Liberation Front (Vietcong) to be represented.

Five delegates of the Russian Orthodox Church and two from Churches in Hungary issued a minority statement. They commented favorably on much of the majority report but maintained that "the withdrawal of the American troops from the territory, without any conditions, is absolutely necessary, and the Vietnam problem must be settled on the basis of the Geneva agreements."

## Other Action

The committee commended progress in cooperation and

growing understanding between the WCC and the Roman Catholic Church, especially in such areas as religious liberty; an annual prayer for Christian unity; plans for joint efforts toward international social justice and economic development.

Plans were approved for three important WCC consultations involving Roman Catholic participation on: theological issues in Church and society; problems of humanization in society — a dialogue of Christians and Marxists; and international economic development — a dialogue with businessmen.

Delegates welcomed the recent establishment by the Roman Catholic Church of the pontifical commission on justice and peace and the new joint Roman Catholic — WCC ecumenical exploratory committee on Church and society, justice, development and peace authorizing fullest possible WCC participation in the latter.

The Rev. Philip Potter in a keynote address on the meeting's theme of evangelism, called on the Churches to make "a big effort to wrestle with and declare to men of today the faith which is the good news of the one new reconciled humanity in Christ."

The committee previewed a four-year study on changing patterns of ministry and theological education which, in an interim report, recommends a new kind of coordinated theological education directed at both ministers and laity — "A surprising number of laymen throughout the world" want to study theology.

Delegates noted the growing seriousness of the widening world "food gap" with its moral and political implications, and

urged increased support for Church and other programs to combat world wide hunger.

A statement was adopted on world racial crises, expressing grave concern over "continuing injustice" and the "increasing organized or spontaneous violence, hatred and fear . . . which result from it". It called on Christians and Churches everywhere to oppose actively perpetuation of the myth of racial superiority, to help change social structures and laws that perpetuate racial injustice, to use the Churches economic pressures toward this end and to stamp out all forms of discrimination evidenced in the Church and Christian community.

Establishment of a Christian medical commission was authorized to buttress the work of some 1,240 Christian medical institutions around the world and to assist in coordinating their operations on an ecumenical level.

The necessity of requesting an increase in member Church contributions to the general budget of "at least one-third", to permit maintenance of present program activities, was reported.

This meeting of the central committee, which ended the last week in August, lasted two weeks. The next one will be brief and will be just prior to the Assembly which opens in Uppsala, Sweden, July 4, 1968.

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