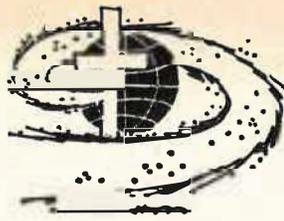


The
Church

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More GC News



With the Editor

Louisville, at Convention:

LAST Saturday, as the convention was about to begin, I was one of several speakers at a luncheon forum sponsored by Seabury Press in which we talked about our hopes for our church at this convention and beyond it. Maybe the substance of what I had to say will be of some interest to some readers, so what follows is most of it.

What I want to say about my hope for the church really begins with a moment some 40 years ago. It was a lenten service in Christ Church, Oberlin, Ohio. I was not an Episcopalian at the time but a Congregationalist in seminary, floundering and forlorn for lack of a satisfying spiritual home. The service was Evening Prayer, with the Litany, and a sermon on the subject of how, as St. Paul put it, "tribulation worketh patience; and patience, experience; and experience, hope."

Although I didn't realize it at the time, the Lord was leading me into this holy fellowship. He did it more than anything else through the medium of the Book of Common Prayer. I reasoned at the time that any church that spoke to God through that liturgy of Evening Prayer and Litany was the church to which God wanted me to belong.

The past 39 years have been occupied by a constant struggle on my part to *experience* Episcopalians—beginning with myself—within the Prayer Book categories of faith, worship, and life.

I believe with Bonhoeffer that the fundamental mission of the church is Christ-formation. I sensed from my first contact with the BCP 40 years ago that if the people who worship God by this liturgy *mean what they say to God*, Christ is truly being formed in them and they in him.

I will not say now that these past years have been a time of total disillusionment on that score. No. I have come to know thousands of Episcopalians, to love very many of them and to be loved, I hope, by some of them. I have no desire to belong to any other church. I love this church—"her sweet communion, solemn vows, her hymns of love and praise"—with all my heart and soul, and I think with all my mind, but I'm afraid with only part of my strength.

I love even those Anglican peculiarities which I suppose have to be classified as weaknesses. I know what André Maurois had in mind when he said of the Englishman in religion that he "cultivates fog,

and calls it reverence." Fellow Episcopalians, that insolent Frenchman was talking about *us!* But I don't mind that. I like fog. I like lots of it in my reverence.

However, I have been, and I continue to be, troubled by the feeling that somehow, as a church, we Episcopalians just *don't mean business* with the same earnestness as do some other Christian bodies. In Browning's words, we are "not so much St. Paul as saints of Caesar's household."

It seems to me also that throughout the more than 30 years of my ministry this church institutionally, and especially on its leadership level, has manifested an insane passion for innovationism and gimmickry. As a church we have been too much like that

*... clergyman up in Vermont
Who keeps tropical fish in his font.*

*He finds it surprises
The babes he baptizes
But it seems to be just what they want.*

And I unhappily suspect our motive in all this. I fear that we have done all these things as an easy substitute for the costly and demanding tasks which the Lord sets before his people. I could call a long and dismal roll of fiascos like that supposedly revolutionary Christian education curriculum of some years ago, but I shall not. My feeling about them all is that we got into them for much the same reason that too many parish clergy get up to their necks in community activities and in various uplift movements—because they prefer this mounting their horses and riding rapidly in all directions to getting down on their knees to say their prayers and spending some time each day studying their Bibles and theology.

Today we find ourselves as a church in great distress. There come to my mind some words from a chorus in Aeschylus: "Men shall learn wisdom, by affliction schooled." We are men and women, and we are afflicted, and we are not fools, although as I say this about us I recall something that a visitor to Athens said ages ago. These Athenians are not fools, he remarked, but sometimes they say things and do things that would be perfectly in character if they *were* fools! And there come to mind some apocalyptic words of our Lord, about how when all these frightening things come to pass we are to look up and lift up our heads, for our redemption draweth nigh.

I hope and pray that at this moment

in the church's life we are on the verge of a new birth of the Spirit. I hope that we shall soon see an end to the kind of gimmickry and faddism which I submit is only a substitute for the way of obedience and mission and witnessing to which we are called.

The churches that do not share our mania for giving people "just what they want" and which seem to take the Lord's business more seriously than we have taken it are growing in every way where we are not.

I think our good and gracious and long-suffering Lord is saying something to us today, like this: "Cut out the monkey business and get down to my business!"

I pray that beginning here in Louisville we shall hear him and obey, and I hear those words of the text of the first Episcopal sermon I ever heard speaking to our present condition: "Tribulation worketh patience; and patience, experience; and experience, hope." ●

To H.D.M.: Instead of answering in my own words your accusation—which is entirely correct and to which I enthusiastically plead guilty—that I don't believe in progress, I think I should let Bernard Shaw answer for me. Over 70 years ago he wrote the following, in his notes on his play *Caesar and Cleopatra* (which you should read for your soul's health):

"The more ignorant men are, the more convinced are they that their little parish and their little chapel is an apex to which civilization has painfully struggled up the pyramid of time from a desert of savagery. Savagery, they think, became barbarism; barbarism became ancient civilization; ancient civilization became Pauline Christianity; Pauline Christianity became Roman Catholicism; Roman Catholicism became the Dark Ages; and the Dark Ages were finally enlightened by the Protestant instincts of the English race. The whole process is summed up as Progress with a capital P. And any elderly gentleman of Progressive temperament will testify that the improvement since he was a boy is enormous.

"Now if we count the generations of Progressive elderly gentlemen since, say, Plato, and add together the successive enormous improvements to which each of them has testified, it will strike us at once as an unaccountable fact that the world, instead of having been improved in 67 generations out of all recognition, presents, on the whole, a rather less dignified appearance in Ibsen's *Enemy of the People* than in Plato's *Republic*."

Shaw thought it an unaccountable fact. If you disagree, as I take it you do, would you like to account for it for us? ●

This week's guest editorialist ("PECUSA and Alcohol") is the Rev. James T. Golder, D.D. Fr. Golder is rector of the Church of the Advent of Christ the King, San Francisco.

The Living Church

Volume 167 Established 1878 Number 18

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THE KALENDAR

October

- 28. Pentecost XX
- 29. SS. Simon and Jude, Apostles

November

- 1. All Saints' Day
- 2. All Souls' Day
- 3. Richard Hooker, P.
- 4. Pentecostal XXI

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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October 28, 1973

Letters to the Editor

Cui bono?

Changing the Book of Common Prayer to the present proposal is like changing the

American flag to purple with red stars and brown stripes. It would not only offend—it would lose its tradition. Some traditions need not be changed in the name of progress!

May I ask two questions? Who is benefiting from the changes in the book, and how are they benefiting us?

ELAINE A. KIRKWOOD

Oxon Hill, Md.

John E. Hines

The time seems appropriate to note how fortunate the church has been to have had

The Cover

Dr. Charles V. Willie, professor of sociology at Syracuse University, was re-elected vice-president of the House of Deputies at the General Convention. A news report appears in this week's issue.

Books for better preaching and pastoring



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FOR THE DISPOSSESSED

by Roger Lovette

Foreword by the Rev. Wallace Fisher

The Beatitudes of Jesus are held up in a new light from which they shine as healing litanies for our time—precepts that can make blessedness a part of our everyday life. \$4.95

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the leadership for nearly a decade of the Rt. Rev. John Elbridge Hines.

Many Episcopalians, I recognize, would challenge that statement. These have been difficult years for the church, and many of the programs that Bp. Hines—and General Convention—have favored have caused discontent, and even rebellion, among the rank and file. But the personal qualities of Bp. Hines, and the strengths that he has brought to an immensely difficult task, should be appreciated by those who are upset about GCSP, or the Green Book, or COCU, or the ordination of women. He has borne harsh criticism with humor and good grace, and has manifested abundantly love for those who have been most critical. He has been willing to bear the risks of providing vigorous leadership at a time when any choice has carried great uncertainties, and when the easy choice—but the worst possible strategy for the church—would have been to drift along aimlessly doing business as usual.

If John Hines had lived in Old Testament times, he would have been regarded as a prophet (and reviled, as were so many of the prophets). Had he lived in the New Testament era, we would think of him as a saint (although, I fear, as a saint and martyr). Those terms are not a common part of today's vocabulary, and so I say only that I am grateful for what Bp. Hines has accomplished as Presiding Bishop (though I, too, differ with him on many specifics) and that I am personally indebted to him, as must be many whose lives he has touched during his ministry, for having profoundly influenced my own life by teaching me, both by precept and example, what it means to be a concerned Christian in our complex world.

CHARLES ALAN WRIGHT

*The University of Texas Law School
Austin, Texas*

The Marriage Canons

On the overthrow of the marriage canons: Rather than more pastoral, why has it not become more secular? If marriage has been moved out beyond the realm of one flesh until parted at death, and secular re-marriage is no longer unacceptable, why should our priests spend endless hours in free counseling when the Gospel is not to be taught? And how do we interpret Matthew 19:9 these days?

Indeed, we have reached the golden age of "Christianity by majority vote." Our Lord is in the minority, it seems, and is surely being oppressed; sadly, the church does not see fit to empower *him!*

Please let me know when and where the line forms.

ELEANOR DRIVER

Jacksonville, Fla.

On Miscellaneous Matters

As a middle-aged lifelong Episcopalian, I'd like to make these comments:

On trial liturgies vs. BCP: Why not use our beloved Book of Common Prayer for traditional Christmas, Easter, and other historical celebrations, and the refreshing Second Service of the Green Book for other Sundays and weekdays? One could teach church history and the other promote warmer communication and participation among church-goers.

On improving the funeral service in the

BCP: What comfort does the word "corruptible" give to the grieving? Where are our prayers for the bereaved?

On women as priests: It will be interesting to hear what kind of priestly work women want to do; through the years many parish leaders have found it becoming more difficult to interest them in church activities.

On "happy hours" at church conventions: Can't we remember that turning on self-control and willpower for our Lord is also an act of worship? Abstinence from liquor during Lent has strengthened some Christians and resulted in "booze" money being given to the mission work of the church.

Mrs. EUGENE MOORE

Atchison, Kan.

The Diaconate

The controversies over ministry and liturgy which erupted in General Convention prompt me to suggest several propositions, or topics for study, on the order of deacons:

1. Deacons are fully ordained. The sacramental symbolism and functions of the diaconate should be made clear both to those deacons who are confused over the nature of their ministry and to those bishops, priests, and lay persons who regard deacons as pre-priests;

2. Deacons should not seek ordination to the priesthood;

3. Deacons should be ordained priests only if and when the church calls them to the priesthood;

4. The church has ill-served itself by using the diaconate for "temporary" deacons who are really apprentice priests. Canon law should be changed to remove the diaconate from this training function;

5. Deacons have a traditional and specific liturgy to perform. They should learn to perform it with skill and reverence, and they should perform it (and be asked to perform it) whenever they are present in the Eucharist and other forms of worship;

6. Deacons should avoid wearing clerical dress. If such dress is necessary, as in hospital ministry, it should express the imagery of a separate order;

7. Deacons need not feel "unfulfilled" in their ministry. There is plenty of pastoral and liturgical work for the servants in Christ to do without yearning for sacerdotal functions;

8. Deacons are mature men and women. Given the opportunity, they will work hard, with dedication and love, for Christ and his church. And the church doesn't even have to pay them;

9. Deacons may not be of the *esse* (although servanthood in Christ certainly is), but they are of the *bene esse*. The church should use what can serve the church well;

10. The church should seek out, train, and place deacons alongside priests in her parishes and missions and as specialists in work such as teaching and healing.

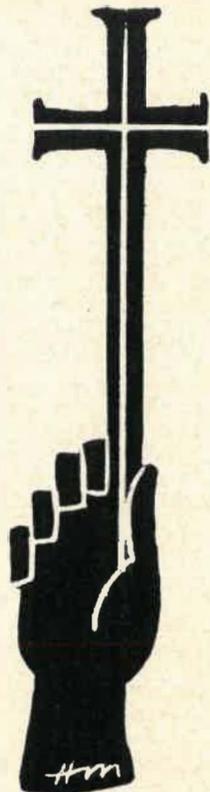
Finally, I hope that no one will mistake these propositions for "Deacons' Lib." They are simply a plea for the recognition, acceptance, and use of a particular Christian service.

(The Rev.) ORMONDE PLATER, Ph.D.

Deacon at St. Anna's Church

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When I dwelt in guilt and You
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Henry H. Hutto

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The Society of the Compassionate Friends . . .

DEATH COMES HOME

The Rev. Simon Stephens

Bereaved parents want to talk of the child they have lost, they need someone to listen to them. It is this need which has led Father Stephens to found *The Society of the Compassionate Friends*. Its members are bereaved parents who have worked through their own grief and now want to help others.

A valid ministry to the bereaved, Father Stephens believes, is a necessity. Those who read *DEATH COMES HOME* — a sensitively told story of how one family coped with the accidental death of a young son — should be prompted to analyze the quality of their own ministry to the bereaved.

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MORE NEWS FROM LOUISVILLE

REPORTERS FOR THE CONVENTION

Georgiana M. Simcox
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Sheldon M. Smith

THE PRESIDING BISHOP-ELECT has pledged himself to continue the church program of grants to minority groups. The Rt. Rev. John M. Allin, in formally accepting the office, told a joint meeting of bishops and deputies:

"Let it be understood in my most southern accent, that I consider the mission of the church to include the dignity of people and empowering those who are depressed, oppressed, and deprived."

The Mississippi diocesan obviously wanted to allay fears on the part of blacks and liberals that he would reverse the stance of the church initiated at Seattle six years ago in adopting the controversial General Convention Special Program which since has become known as "empowerment" of minorities.

The belief that a southern bishop would not look kindly on continuation of the program was partly responsible for an unprecedented fight in the House of Deputies.

Presiding Bishop Hines's love for the church, Bp. Allin said, "prompted him to see us from coast to coast in serried ranks assembled, prepared for Zion's war. In point of fact, we were a rag-tag, disorganized, poorly-educated group of middle-class Americans. The church responded to Hines's leadership, as it always has responded, by paying for something or having somebody else do it." The people of the church have thus far failed to involve themselves in the program, he said.

"There is need for self-discipline in this church at every level. There is need for commitment, the personal kind that comes out of prayer. There's a need to put the words so that the words become incarnate."

Bp. Allin will be installed at the National Cathedral in Washington at a date to be fixed later but before he takes office on June 1 next.

Conservative or Liberal?

The Presiding Bishop-elect doesn't believe in labels, and in fact he thinks such characterization can be libelous. He told

a news conference immediately after his election as the new chief pastor that he is aware many people call him a conservative.

"This is an illustration of many misconceptions," he said. "In Mississippi I am likely to be considered a liberal and am certain that people there would be surprised to have me called a conservative."

His opposition to the ordination of women was a key element in being rated a conservative but he said this is a secondary issue in the church. "I am ready to respond to the church's wishes on this," he continued, "but the overriding issue is renewal of the entire ministry."

He said he is concerned by the opposition to his election which resulted in a bitter three-hour debate in the House of Deputies before he was confirmed, but is both confident and hopeful about it. "I will be open and do the best I can to render service to the church," he commented, "and hope the level of trust can be raised."

Yes, the P.B.-elect said, he is in favor of moving the church headquarters out of New York, adding, "that's on the public record, but I've been voted down on it for years."

Asked whether he would be the Presiding Bishop to dismiss Leon Modeste, director of the General Convention Special Program, he laughed and said, "you'll have to wait and see what happens." Mr. Modeste has been the target of criticism for making some controversial grants and his ouster has been demanded by a number of lay persons and clergymen.

Bp. Allin said he would leave the convention for 24 hours and pray for guidance.

The House of Bishops broke another ancient precedent by disclosing that Bp. Allin had been elected on the second ballot and by giving newsmen the vote on each as follows:

	Ballot 1	Ballot 2
Allin	74	84
Keller of Arkansas	24	20
Spears of Rochester	48	58
Burt of Ohio	12	2
Myers of California	8	3
Reed of Kentucky	1	0
	167	167

Eighty-four votes were necessary for

election. The Rt. Rev. David B. Reed, Coadjutor of Kentucky, had not been nominated. It was a courtesy vote.

The voting trend confirmed what had been widely expected, that the contest would be between Bps. Allin and Spears. While there is no open record on previous elections, several bishops said a second ballot election was unusual.

The Rt. Rev. Ned Cole, Bishop of Central New York, who is the press briefing officer for the bishops, told newsmen that Bp. Allin's being from Mississippi might have caused fear in some deputies that he would reverse the current stance of the church on social matters but suggested caution in jumping to conclusions.

Asked to describe Bp. Allin's characteristics, Bp. Cole said:

"He has a fine sense of humor which is badly needed in the episcopacy. He has great pastoral concerns. He can differ with you and still remain your friend. He is open in his positions. He has the qualities of rising to the demands of his office."

Need for Hope — Allin

The Presiding-Bishop-elect, in a wide-ranging interview, said the Episcopal Church is "seeking relief from frustrations and a way to move forward."

Written by Isabel Baumgartner of Tennessee, a reporter for the church's convention news staff, the article answered many of the questions raised about the new chief pastor. Major topics on which Bp. Allin commented:

Ordination of Women: "We cannot leave in limbo for another three years our women who seek ordination. We must not proceed to ordain women because there are no theological grounds against it; we must (ordain women) when we agree there are strong theological reasons for it."

Use of Funds: He favors local and diocesan spending rather than considering the national budget as a "pool from which all our needs are met."

Consultation: He plans to visit all bishops (meeting by provinces) twice a year to learn from them "how things are going."

Definitions: He proposes a special committee to provide the church with a definition of the priesthood and also a statement on Christian sexuality.

Moderate: "I've never considered my-

self as a conservative. I see myself as a moderate. Balance is the very basis of life. Coordination is the greatest need we have in the church."

National Staff: He does not anticipate reducing personnel at "815" headquarters.

Headquarters: He would ask "what we need" and "what we need to do in it. . . . I'd like to make the church center truly a center for the whole church." (Bp. Allin previously had often advocated moving the headquarters out of New York.)

Ecumenicity: "I hope we stay in relationship with our fellow churches, communicating and sharing. The Episcopal Church has a great deal to give and a great deal to receive."

Charismatic Movements: "Our people are hungry, afraid, and very much needing reassurance that God is, God cares, and God is among us."

MARRIAGE CANONS

Church Weddings for Divorced Persons

Liberalization of the marriage canons, after almost 30 years of the present canons, was passed by the General Convention. For the first time in the history of the Episcopal Church it is legally possible for divorced persons, including non-Episcopalians, to be married in church.

Under the new much simplified canons, a divorced person must produce evidence that the former marriage has been legally dissolved. The minister who proposes to solemnize the marriage must consult with, and obtain the consent of, the bishop, and must report to the bishop after the marriage has taken place.

Repeated attempts in the House of Bishops to insist that, where divorce is involved, at least one party be a member of the Episcopal Church, were ruled out of order by the Presiding Bishop. A challenge to the chair's ruling by the Rt. Rev. George Murray, Bishop of the Central Gulf Coast, failed to gain the necessary two-thirds of votes.

Under the present canons, the marriage of divorced persons is technically forbidden, although the canon has been interpreted liberally in many dioceses. The present canons also insist that the civil decree of divorce be final for one year before the bishop can render a judgment. The year's wait has been dropped under the new canons.

The original report of the committee on Christian Marriage had left the final decision on the marriage of divorced persons to the parish priest, requiring him to consult with the bishop prior to the marriage, but leaving the decision to him. After discussion, the committee changed the wording of the canon, making the bishop's consent mandatory.

A new provision of the canons permits a person whose previous marriage has been dissolved to seek a judgment on his or her marital status even when no re-

marriage is contemplated. The previous waiting period of one year has also been eliminated.

The waiting period between the application and the ceremony has been increased from 3 to 30 days. The officiating minister may waive the period, but must report such waiver immediately to the bishop.

The intention of the new canons is to emphasize the pastoral approach to marriage. The minister is required to instruct the parties as to the nature of holy matrimony "within the community of faith." In the case of divorced persons, he must also instruct them about continuing concern for the former spouse, and any children of the prior marriage.

The new canons become effective on Nov. 1 of this year, or Jan. 1, 1974, according to the ruling of the local diocesan bishop.

The bishops had originally sought to retain the provisions of Title I, Canon 16.7.a, which requires that the bishop give consent before any person "married otherwise than as the word of God and discipline of this church allow" could be baptized, confirmed, or admitted to communion. The deputies, by an overwhelming majority, demanded deletion and the bishops finally agreed with the deputies.

ORDINATION OF WOMEN

The Vote Was No

Advocates of the ordination of women, who looked to the Louisville convention for success in their long quest, got exactly nowhere. In fact they were turned back by a margin wider than that recorded at Houston three years ago.

They had hoped to push through a "quickie" solution by a controversial

canonical route but couldn't get even an endorsement in principle.

Literally thousands upon thousands of words, innumerable speeches, a stack of endorsements, and varied pressure ploys did not sway a majority of deputations in the House of Deputies.

A resolution stating that the church favors ordination of women to the priesthood and episcopate was defeated in both clerical and lay orders by a wide margin. Three years before, a similar resolve at Houston carried handily in the lay order and was beaten only by the slimmest of margins by the clergy.

Some deputies said in interviews later that the outcome was affected by the election of the Rt. Rev. John M. Allin as Presiding Bishop since he is on record opposing the move. Debate in the house followed soon after the election.

Others insisted they believed that minds were made up long before the convention assembled, and that few if any deputies were affected by the outpouring of rhetoric or the action of Women's Triennial who endorsed ordination by a 4,262 to 2,376 vote. Triennial delegates sat in a reserved section of the balcony during the debate and voting by deputies.

After beating the "principle" resolution, deputies turned a deaf ear to proposals that a new effort be made to enact necessary constitutional amendments instead of the canonical short-cut. A constitutional amendment requires approval of two successive General Conventions while canonical changes can become effective at the end of the year after enactment.

Finally, two hours after the house was to have adjourned, the deputies said no to a resolution proposing a broad dialogue with Orthodox, Roman Catholic, and

EXECUTIVE COUNCIL

LIBERAL ELEMENTS of the church, organized as "Coalition E," dominated in the election of Executive Council members in the House of Deputies, winning 7 of the 13 seats filled for six-year terms. Coalition E had a slate of 13 candidates for the 3 clergy and 10 lay council members to be elected.

The Rev. Robert R. Parks, rector of Trinity Parish, New York City, and the Rev. John S. Spong, rector of St. Paul's, Richmond, Va., won two clergy seats. The coalition's third candidate, the Rev. Paul Washington of Philadelphia, ran fourth and so failed to be elected. The third clergy post was won by the Rev. Robert E. Royster, rector of St. Paul's, Lakewood, Colo.

Five Coalition E candidates were elected in the lay order: George T. Guernsey III, of St. Louis; Mrs. Jean Cooley Jackson, of Oswego, Ore.; Gerald One

Feather, of Pine Ridge, S.D.; Marcus August Cummings, of Cincinnati; and Hamilton Edwards, of the South Philippines. Mrs. Jackson, Fr. Parks, and Mr. Guernsey were incumbent members.

Incumbents Dupuy Bateman, Jr., of Pittsburgh, and Chester J. Byrns, of St. Joseph, Mich., were reelected.

The Rev. Mother Mary Grace, Community of St. Mary, Racine, Wis., won election, becoming the first member of a religious order to be seated on the council.

Also elected were D. Bruce Merrifield, of the Diocese of Western New York, and James M. Winning, of Springfield, Ill., the House of Deputies parliamentarian.

The Rt. Rev. George T. Masuda, Bishop of North Dakota, and the Suffragan Bishop of Chicago, the Rt. Rev. Quintin H. Primo, Jr., were elected to council membership by the House of Bishops.

There are 41 members on the council.

other churches, as well as study by dioceses and congregations.

The fact that Orthodox and Roman Catholic prelates are generally opposed to women in the priesthood was believed to have influenced some deputies.

59 Bishops on Ordination of Women

Obviously disappointed because they had no chance to vote on ordination of women, defeated by the deputies, 59 bishops issued a statement calling the denial of priesthood a serious injustice.

In another move in the same area, the Presiding Bishop-elect, the Rt. Rev. John Allin, won approval for naming a committee of experts in theology, sociology, and other fields, to write a definition of priesthood and of Christian sexuality. The documents will be designed to end conflicting views on basic considerations affecting ordination.

The text of the statement, similar to one approved by 74 bishops at their New Orleans meeting last year, follows:

AS has so frequently happened in the history of civilization, human societies have developed rules and traditions to enshrine the rights and responsibilities of a ruling or dominant segment of each age. In

so doing, such rights have denied equal access to other segments of that time. Finally and inevitably, the sense of justice prevails, and it becomes essential to see that all human rights are available to all human beings.

We, the undersigned members of the House of Bishops, have already expressed our position on the theological right and moral justice of opening ordination to the priesthood and the episcopacy in the Episcopal Church to all adult human persons who have felt God's call to this vocation and have been examined by appropriate church officials. We wish to underscore this conviction at this time, since we have not been allowed such expression due to the inadequacy of our present procedures in our General Conventions to repeat our voice of conscience on this subject.

We respect the rights of those who differ with us on this question to make their conviction known, but we ask, as leaders bearing responsibility in the Episcopal Church, to have our view equally stated and respected. We have come to this position from many different routes, all of which have been stated at various times previously, and need no repetition here as possibly argumentative statements, but we do accept the responsibility to speak to our church. We should not be true to the guidance of the Holy Spirit through our own consciences if we did not now speak.

So we affix our names as evidence of this conviction in favor of the ordination of women, in profound trust in divine guidance, to let this church know that this issue of moral justice and theological justification must not rest until all have known equal treatment in their search for vocation.

New Math

Several deputies claimed, after ordination of women was defeated, that a majority had actually voted in favor and that the will of the majority was frustrated by the voting system. Various figures were cited, such as approximately 480 to 400.

Voting was by orders, which means each diocese has one vote in the clerical order and one by the laity. The roll-call record (compiled by computer) shows only yes, no, and divided deputies.

A yes vote can be recorded if the four deputies vote unanimously and three-to-one, and similarly on a no vote. A divided deputation means a two-to-two split.

Except when a deputation asks to be "polled" (and thus record individual votes) it is not possible to determine individual voting. Thus, the claim of an individual majority cannot be proven or disproven.

Ordination Rumors

The Rt. Rev. Paul Reeves, Bishop of Georgia, in the last minutes of convention, introduced a resolution calling for a spirit of collegiality on the question of ordaining women prior to official action of General Convention. Rumors that some bishops had intended this action were spread at the convention. The motion was passed 53 to 40. Some bishops expressed concern about dignifying rumors with a resolution.

PENSION FUND

More Studies

The Church Pension Fund trustees were asked by the General Convention to consider making changes in its operations:

1. To continue paying benefits to disabled children of clergymen after passing the age of 21;
2. To increase minimum pensions as much as possible without boosting assessments;
3. To count only 25 years of service in determining pensions amounts; and
4. To permit earning maximum pensions with 25 years service;
5. To permit Church Army and other lay professional employees to be covered by the fund, instead of a less favorable plan of the Church Life Insurance Corporation.

No encouragement was given to any program of equalizing pensions paid to those in lower salary brackets with those getting higher stipends.

Pension Trustees

The Rev. St. Julian Simpkins, of Rochester, N.Y., was elected as a new member

WOMEN'S TRIENNIAL



MRS. GLENN GILBERT
Presiding Officer of the Triennial

WOMEN of the Episcopal Church, at their final session in Louisville, voted to continue meeting whenever the General Convention sits. They also allocated nearly one-and-a-half million dollars for 87 programs in this country and abroad.

A question mark has hung over future meetings since women have been seated as deputies. A number of women dele-

gates said they believe defeat of proposals to ordain women was responsible for keeping the organization alive.

The women were not satisfied with the resolution proposed by a committee on abortion. They adopted a more liberal pronouncement to permit free exercise of conscience, to endorse the Supreme Court decision on the subject, and to provide support and counseling for those facing a decision. The vote (60 for each diocese) was 4,602 to 1,698 with 300 abstaining.

The triennial also voted for sharp restrictions on strip mining of coal and to upgrade, by a training program, the status of household workers.

Fears that pelts of endangered species might be used in the operation caused opposition to a grant for a leather goods factory in Uganda but it was finally approved.

They voted down a resolution to urge dioceses regularly to elect women as General Convention deputies, some delegates contending it "smacked of tokenism."

UTO Offering

This year's United Thank Offering by the women of the church totalled more than a million dollars. Offerings were \$1,397,159 and reallocations from past years brought the total to \$1,493,207. Offerings in 1971 were \$1,176,131 and in 1972 totalled \$1,303,053.

of the Church Pension Fund board of trustees for a three-year term. Re-elected for six-year terms were:

James B. Knowles, of Connecticut; the Rev. Henry P. Krusen, of Western New York; Gerald A. Lamb, Sr., of Connecticut; the Rt. Rev. G. Richard Millard, Suffragan Bishop of California.

Also, the Rt. Rev. George M. Murray, Bishop of the Central Gulf Coast; the Rt. Rev. J. Milton Richardson, Bishop of Texas; Avery Rockefeller, of New York; Mrs. Mary Shepard, of Minnesota; the Rev. James Lee Stilwell, of Nebraska; Peter H. Vermilye, of Massachusetts; Carroll L. Wainwright, of New York; and Louis J. Willie, of Alabama.

THE BUDGET

\$700,000 Over 1973

Faced with requests for more than \$23 million for various programs, departments and projects, the General Convention budget committee whittled it down to \$13,560,732 for 1974 expenditures, about \$700,000 above the 1973 budget.

It proposed increasing this to \$13,860,732 in 1975 and \$14,160,732 in 1976. The committee told the convention these were the maximum amounts which the church could hope to collect from dioceses, trust funds, and other sources.

The General Convention Special Program, initiated at Seattle in 1967, and which was given relatively low priorities by the diocesan consensus, disappeared as such from the budget.

Instead, this and other grant items were presented under the heading of "Mission Service and Strategy." This section provides \$650,000 for community action (primarily for the black community) and \$250,000 for ministry to black Episcopalians. The total of \$900,000 is in comparison to the million-dollar budget in 1973 for GCSP.

Blacks and other minority representatives objected strenuously, at a public hearing, to the reduction, especially in the Special Program grant.

The National Commission on Indian Work was granted \$376,000 as against about \$120,000 for the current year. Hispanic projects were increased to \$400,000 from \$89,000 currently. There also was added a \$50,000 grant for an Asian ministry, not previously funded.

The youth program was granted \$185,000 against \$159,000 this year, but there was an additional item of \$112,000 for a ministry in higher education, largely for the younger generation.

The Executive Council program of visits to dioceses resulted in high priorities for programs in education and evangelism. The committee set aside \$180,000 for education and \$43,478 for evangelism, representatives explaining that these were maximum amounts that might be effi-

ciently used in the first year of these programs.

The largest single item in the budget was \$4,681,466 for base support of overseas missions, an increase of \$200,000. Nearly \$3 million of this amount is to be divided between overseas dioceses on a basis of their own determination, a move in the direction of giving them greater autonomy.

Communications functions were granted \$380,000, more than double the 1973 allotment of \$159,000 but *The Episcopalian* magazine's \$185,000 grant this year was eliminated.

The communications money included \$150,000 for a national publication, the nature of which will be determined by the Executive Council and its special communications group. The fate of *The Episcopalian* was left in doubt but, it was explained, the magazine management would have an opportunity to submit a proposal for the national publication.

The committee's budget sailed through the House of Deputies with only technical changes in various resolutions. An increase of \$45,000 to the National Council of Churches, \$10,000 to the World Council, and \$10,000 to the Consultation on Church Union was voted but to be covered from special contributions and not from diocesan apportionment.

Dioceses will be asked to provide \$11,008,381 of the total budget, the remainder coming from trust funds, special gifts, and other sources.

The House of Bishops approved the budget without alteration and with a minimum debate but then voted down a proposal by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, that bishops have a veto right over a grant to be spent in their dioceses. This was provided in the guidelines for the General Convention Special Program which goes out of existence at the end of the year.

It was pointed out during the debate that the Executive Council had stated in its report to the convention that the same guidelines would apply to grants next year. The principal provision is to deny funds to organizations practicing or advocating violence.

Assessment Boosted

Each domestic diocese will pay an increased assessment in 1974 through 1976 to cover the expenses of the General Convention and the offices and agencies which it supports apart from the general program budget.

The charge in the next three years will be \$53 annually for each priest canonically resident in the diocese. It was fixed at \$43 for 1971 (at the Houston convention) but increased to \$46 for the current year.

The principal increase was a provision for the General Convention expense itself, not previously covered in full. This included \$150,000 advanced by the Executive Council for the Louisville con-

vention and advance provision for the Minneapolis-St. Paul meeting.

The Church Historical Society got an increase to \$135,000 from \$90,000, and the Clergy Deployment Office was increased to \$400,000 from \$290,000 annually. The Board for Theological Education appropriation of \$188,000 was eliminated from the convention budget.

The assessment may be increased to \$56.00 during the triennium if expenses require it. The assessment for missionary districts was increased to \$13.25 from \$10.50 and this also may be boosted further.

SOCIAL ISSUES

Get Involved

The deputies' Christian Social Committee was supported by the house in its proposal urging dioceses and congregations to spend their own money to aid in minority empowerment.

Additionally, the house voted to demand that the Executive Council allocate for the purpose the \$100,000 provided under general terms in the budget. By a four-to-one vote by orders deputies supported the committee's views and beat back opposition to using all the money for this purpose.

Abortion

The House of Deputies avoided taking a definite stand on the issue of abortion and related matters by voting to "receive" instead of endorsing a committee report. It called for bringing the report to the attention of Episcopalians instead of commending it as the committee had asked.

Bishop Winter Speaks

The Church in South Africa needs American support to combat *apartheid*, the exiled Bishop of Damaraland, Colin Winter, told the House of Bishops at Louisville. "The church in South Africa can no longer cope with *apartheid*," he said. "It is paralyzed."

He urged pressure against granting bank loans to South African business interests by American banks, contending it results in slave labor—"as little as \$2 a week."

Bp. Winter said Americans' sense of justice and compassion could reverse "connivance of western powers which block freedom for my people."

Amnesty

Deputies rejected a bishops' resolution urging general amnesty for all who refused to participate in the Indo-China war, including draft evaders and conscientious objectors exiled abroad, as well as deserters.

A vote by orders resulted in clerical deputies approving by a large margin but lay people rejecting by four votes.

The bishops' resolution was aimed at reconciling divisions resulting from the

war, pointing out that part of the nation scorned the conscientious objectors while others belittled those who served in the armed forces.

"As Christians we are called to work for reconciliation among all people," the resolution stated. It asked that Vietnam veterans receive all benefits granted to those who serve in other wars, and urged dioceses and parishes to give serious consideration to amnesty and needs of returning veterans as part of their Christian-education program.

Deputies then brought out another resolution urging amnesty only for conscientious objectors, and commending those who served in the armed forces. This was defeated by a single diocese's vote in the lay order.

After their resolution on amnesty was rejected by the deputies, the bishops voted to adopt it and promulgate it as a "position paper."

The text of the bishops' resolution follows:

WHEREAS American society must proceed to heal the wounds at home and abroad caused by the war in Indochina and to reconcile all people in peace; and

WHEREAS, the national disunity brought about by the war in Indochina has caused some in this nation to scorn the conscientious acts of those who resisted the call to bear arms, and others to belittle the sacrifice of those who accepted the call to military service; and

WHEREAS, as Christians we are called to work for reconciliation among all people; now, therefore be it

RESOLVED, the House of Deputies concurring, this 64th General Convention of the Episcopal Church calls upon the appropriate authorities of the government of the United States to grant to Vietnam veterans every benefit that it has given to veterans of past wars; and be it further

RESOLVED, the House of Deputies concurring, that this 64th General Convention urge the appropriate authorities to grant general amnesty to all who have refused to participate in the conflict in Indochina; and be it further

RESOLVED, the House of Deputies concurring, that the convention calls upon dioceses and parishes of this church to include in their Christian education and social concerns programs a serious consideration of the question of amnesty and the needs of returning veterans.

Responsible for Injustices

The General Secretary of the World Council of Churches had some not-too-complimentary words of advice for the Episcopal and other western churches.

"You don't expect me to throw bouquets," Dr. Phillip Potter told the House of Bishops. "I hope you expect me to try and challenge you." He expressed doubt that western Christians will continue to support mission efforts because "they no longer look like you."

Dr. Potter, first black to head the World Council, said the Episcopal Church's contribution to the WCC is half its fair share as viewed by its own ecumenical supporters. He contended that denominational Christianity has put restrictive burdens on its members.

"The moment we are ordained," he continued, "we are required to pass on the historic tradition we have," contending that "before ordination people are more flexible. That restricting burden has become intolerable," he added.

Dr. Potter expressed disappointment that he was able to address only the bishops instead of a joint session with deputies.

He reported that the WCC faces a severe financial crisis despite its having become world-wide in membership, and hopes it can stave off bankruptcy.

In a subsequent interview, he blamed "affluent, upper-class churches such as the Episcopal" for being deeply involved in creating social injustices.

Farm Workers

The issue of farm workers in California and their unionization went squarely before the General Convention at Louisville.

A proposal to hear an address in the House of Bishops from César Chávez, head of the United Farm Workers, was countered by a demand that representatives of farmers and workers also be heard.

The Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, in whose territory much of the contested land is located, insisted that both sides be heard. Other California bishops joined him. The result was invitations to both.

Mr. Chávez arrived first. He asked for support of churches in boycotting farm products, particularly table grapes and lettuce, not gathered by his union, the churches' moral force being essential for his purposes. "We have political force and economic force but moral force is tougher," he argued.

Support of the UFW by churches, he contended, forced the Teamsters Union to a jurisdictional settlement under which the UFW would be recognized as the union for field workers while Teamsters will hold contracts for warehousing, canning, and trucking.

The next day came Jack Angell, an American Farm Bureau official, and four women who said they had worked in California fields and vineyards for many years.

Mr. Angell disputed many of the Chávez union claims about low wages and unsatisfactory working conditions. He told the bishops the church's function in social matters is not to polarize the situation but to seek conciliation. He pointed out that workers had never been given a vote to determine whether they want the UFW or any union. Instead, he said,

farmers faced with the necessity of getting their products to market, were forced to sign with Chávez.

"How just is it," he asked, "to bargain away the workers and the livelihood of the farmers? Please help the workers get a voice for their self-determination."

The four women field workers pleaded that the church *not* support a boycott because "it means we lose our jobs."

Dolores Mendoza of Delano, Calif., made a bitter attack on Chávez, calling him "two-faced" and untruthful. She said that after the UFW signed with growers the union immediately installed hiring halls. Workers were forced to pay dues of \$1 weekly, were required to do picket duty, fined for not attending union meetings, and deprived of a free choice as to where they would work.

She described at length efforts to get a California law which would require a worker vote before a union could be established as their representative and said Chávez always opposed the move.

A resolution urging that farm workers be brought under the national labor relations act was passed by the General Convention.

The action, which passed at the end of the convention, had been discussed for the whole two weeks. César Chávez, representatives of the farmers, and farmworkers had all addressed the House of Bishops.

The resolution further advocated secret-ballot elections. Following the vote in the house of Bishops, the Rt. Rev. John Krumm, Bishop of Southern Ohio, read a statement giving direct support to Chávez, and inviting other bishops to join him in signing.

Miscellaneous Actions

(*) General Convention resolved to support the people of Namibia (South West Africa) "in their non-violent struggle for independence and self-determination."

(*) The Rt. Rev. David Leighton, Bishop of Maryland, upon hearing of the resignation of former Vice-President Spiro Agnew, wired: "I offer the ministrations of the Episcopal Church to you and your family. I am willing to leave the convention at Louisville and will if you call me." Bp. Leighton explained that Mr. Agnew is a communicant at St. Anne's Parish in Annapolis.

(*) Newly elected members to the Anglican Consultative Council are the Presiding Bishop-elect and the Rev. Rustin Kimsey, of Eastern Oregon. Alternates are the Rt. Rev. John Walker, Suffragan of Washington; the Rev. Wilbur Woodhams, of Rome, Italy; and Mrs. Martha Wilson, of Savannah, Ga. Mrs. Marion Kelleran, lay-member, is president-elect of the council.

(*) General Convention approved the establishment of a black desk at Executive Council offices. This follows the

recommendation of the Executive Council at its May meeting.

(✓) The General Convention expressed dismay and condemnation over violating of truce borders and resumption of warfare in the Middle East and urged Episcopalians to pray for a peace of justice. Carefully avoided was any conclusion as to whether Arabs or Israelis were responsible for the outbreak of hostilities.

(✓) The House of Deputies urged in a resolution that possession of marijuana for personal use be punished only as a misdemeanor. It is a felony in many states.

THEOLOGICAL EDUCATION

Seminary Clusters

Unwilling to endorse it, the House of Deputies returned to committee the proposal by the Board for Theological Education for concentrating the church's theological training at four regional clusters. The committee was instructed to give further consideration, to consult with seminary deans, and to report to the next convention.

The board proposed a northeast cluster composed of the New York, Philadelphia, and Cambridge seminaries, one for the south at the Virginia Theological Seminary, one for the mid-country at Chicago, and one for the west at Berkeley, Calif.

The proposal had been criticized as discriminating against other Episcopal seminaries. The board's request for \$600,000 annually for the next three years was reduced to \$160,000 in the program budget.

Board of Examining Chaplains

The House of Bishops elected, and the deputies confirmed, members of the Board of Examining Chaplains.

Bishops elected were the Rt. Rev. Drs. Morris Arnold, Frederick Wolfe, and George Alexander. Presbyters elected were the Rev. Messrs. Joseph Green, William Hale, Charles Long, Perry Williams, Charles Davis, and Bartine Sherman.

Lay persons who were elected members were Marianne Micks, of Ohio; Charles Watts, of Pennsylvania; Cecil Patters, of North Carolina; Robert Kebler, of Atlanta; Byron Rushing, of Massachusetts; and Lelia White, of South Carolina.

Faculty members elected to the board were the Rev. Drs. FitzSimmons Allison, of the Virginia Seminary; Charles Lawrence, of New York; Boone Porter, director of Roanridge, Kansas City, Mo.; Massey Shepherd, of the Church Divinity School of the Pacific; Mary Lou Fowler, of Seabury-Western, and Boyce Bennett, of the General Seminary.

Board for Theological Education

General Convention elected the following members of the Board for Theological Education:

Bishops: Ned Cole, A. Donald Davies,

and John Krumm; presbyters: David Cochran, Theodore Gibson, Carter Hayward, Armen Jorjorian, Charles Price, Hays Rockwell, and Edward Sims; laymen: Lloyd Edwards, Robert Gaines, and Charles Ritchie.

Fewer Misfits

Diocesan standing committees are given broader authority in determining qualifications for study in seminaries under a new canon adopted by the General Convention.

Under present canons, standing committees make decisions only when a postulant seeks to become a candidate for holy orders, after a year in the seminary.

The new canon in effect eliminates postulancy and provides that the standing committee, diocesan ministry commission, bishop, and parish decide on the individual's qualifications before the individual enters a seminary. Advocates of the change expressed the hope that fewer misfits would thus reach the seminaries.

PRAYER BOOK

Revision, Trial Use

Amid frequent declarations that the Episcopal Church is weary of indefinitely continuing trial usage of proposed liturgical revisions, the General Convention adopted a schedule for arriving at a final conclusion. But doubt as to whether the next convention will be held in 1975 or 1976 left the timetable subject to a decision on that point.

The Standing Liturgical Commission reported it could complete its work for a 1976 convention but not for 1975. And if there are 1975 and 1977 conventions, it wanted the constitutional process deferred until 1977. Two successive conventions must approve the new prayer book to replace the 1928 version.

The House of Bishops adopted the commission program without debate but various deputies sought to change the schedule.

One proposal would have recessed the convention, which gets the final documents, for a year, and then devote itself exclusively to the revision one year later. This was rejected by a wide margin.

Defeated also was a move to have revision considered at the next convention, whenever it is held, although the Liturgical Commission had clearly stated it would not be ready by 1975.

Under the resolution finally adopted, the commission must finish its work one year before the convention which is to consider it, and provide the revised documents to bishops six months before the session.

A demand that the 1928 Book of Common Prayer be incorporated into the proposed revised book was defeated by the deputies.

The convention authorized continued

trial use until a convention acts on the final product.

The commission made an exhaustive report on reactions to use of the trial services during the past three years. It acknowledged that there was widespread criticism of some features of the proposed liturgy but contended that on balance it was well-received.

HOUSEKEEPING

Convention Sites

Minneapolis-St. Paul was confirmed by the General Convention as the site for the 1976 session.

The House of Deputies chose Denver for the 1979 meeting over invitations from Anaheim, Calif., and Salt Lake City. The bishops subsequently concurred in the selections.

The site committee had vetoed Anaheim on the ground that the meeting place was across the street from Disneyland which might prove a serious distraction. Salt Lake City was passed because of the Mormon Church's attitude toward blacks, but Utah representatives said meeting there would be a strong witness for the Christian faith and its non-racist policies. Milwaukee was approved for the 1982 meeting.

The several years named assume the convention will continue to meet every third year.

Requests that conventions be held on college campuses where housing and meal expense would be lower were rejected. The committee said that only Notre Dame University at South Bend, where a special convention met in 1970, had available facilities for the purpose.

Unicameral General Convention

The House of Bishops refused to concur in a proposal to study the possibility of a one-house General Convention.

The proposed study would have paid particular attention to the new structure of the General Synod of the Church of England. The recommendation of the resolution passed by the deputies would have studied the possibility of a General Convention in which only diocesan bishops would be seated, with representation in the clergy and lay orders proportioned to the number of communicants in each diocese.

THE EPISCOPALIAN Survives

The Episcopalian, which was given a low rating by the dioceses and eliminated as such from the budget, was given at least a temporary renewal of life by the General Convention.

Deputies voted to permit continuation for up to a year by earmarking \$150,000 in the communications budget for a "national publication" to permit continued publication of the magazine. The bishops concurred.

Final decision on the nature of the

church's organ will be made during the year by the Executive Council and its communications group headed by the Presiding Bishop-elect, the Rt. Rev. John M. Allin.

No 1975 Convention

The General Convention killed a proposal to meet every two years instead of triennially. This resolved the confusion which confronted the meeting over a number of scheduling problems, particularly in Prayer Book revision.

Bishops and deputies took the position that biennial conventions would be too expensive unless the size and length could be reduced. The biennial proposal grew out a contention that problems of the church need be resolved oftener than every three years.

Assistant Bishops

The title of "assistant bishop," which has been in use in recent years, has been regularized by action of General Convention.

Assistant bishops will be appointed by diocesan bishops rather than elected by diocesan conventions. They are already in episcopal orders and are either men who have resigned their jurisdictions prior to reaching the mandatory retirement age of 72, or diocesan bishops who will perform certain episcopal functions in other dioceses.

Assistant bishops may be drawn from other churches of the Anglican Communion. They will be eligible for election as diocesans, coadjutors, or suffragans.

OTHER ACTIONS

Bellecourt Speaks

Vernon Bellecourt, leader of the American Indian movement, asked Episcopalians to assist his organization as a major group of oppressed people.

"Help us with your funds," he pleaded in a speech to the House of Bishops at the Louisville convention. "Help us by offering church property to secure bond for release of our prisoners. Stand with us to uphold our constitutional rights. Indians are still deprived of equal protection under the law."

He contended the Trail of Broken Treaties caravan to Washington went unarmed, peacefully, to appeal for change in the government's treatment of Indians. They were rebuffed, he continued, at every turn and this resulted in the occupation of the Bureau of Indian Affairs building and the subsequent takeover of Wounded Knee in South Dakota.

Christian Initiation and Elections

After extensive debate and some revision, *Prayer Book Studies 26* (retitled "Holy Baptism, Together with a Form for Confirmation or the Laying on of Hands by the Bishop with the Affirmation

of Baptismal Vows") was approved for trial usage for the next three years.

Objection was initially raised in the House of Bishops over what some thought to be the virtual elimination of confirmation. The revised version makes clear that baptism is full Christian initiation. Confirmation is not regarded as being in any sense a "completion" of baptism, but a re-affirmation of Christian vows.

The trial service directs that confirmation is "expected, as a normal component of their Christian nurture," and "should" be made by:

1) Those who are ready, and have been duly prepared, to make a mature public affirmation of their faith and commitment to the responsibilities of their baptism;

2) Those who wish to return to the Christian life and mission after having neglected or abandoned it;

3) Those who have come into the bishop's jurisdiction from another church.

Under the trial rite, confirmation is both voluntary and repeatable. It is no longer the means of obtaining communicant status. The practice of admitting persons, including children, to communion prior to confirmation will be continued.

The Rev. John B. Coburn, rector of St. James Church, New York City, was re-elected president of the House of Deputies, his third term. There was no opposition nominee.

Dr. Charles V. Willie, a black sociology professor at Syracuse University, was re-elected vice-president. It will be his second term.

Mrs. Seaton Bailey, of Griffin, Ga., and Mr. Walker Taylor, of Wilmington, N.C., were the other candidates nominated by the house. The vote was not announced.

Navajo Diocese

Diocesans and representatives of the Dioceses of Arizona, the Rio Grande, and Utah were asked by the House of Bishops to discuss with leaders of the Navajo nation the creation of a Navajo Indians diocese. They will report to the 1974 bishops meeting.

New Dioceses

The Diocese of Los Angeles, with the largest communicant strength in the church, was divided into two by General Convention action. Riverside, Imperial, and San Diego Counties were separated to form the new Diocese of San Diego.

California representatives said that approximately one-sixth of Los Angeles's approximately 90,000 communicants will be transferred to the jurisdiction of the San Diego see. The new diocese will elect a bishop on Dec. 7.

Four other new dioceses were admitted into union with General Convention. The admission of the Missionary Dioceses of the Northern and Southern Philippines now gives the former missionary jurisdic-

tion of the Philippines three dioceses. The former Missionary Diocese of Mexico has also been divided into three dioceses. The two new dioceses are Northern Mexico and Western Mexico.

Gift for Bp. Hines

A retirement gift of \$40,000 was presented to the retiring Presiding Bishop by other bishops. The fund was privately raised.

COCU Continues

Acknowledging a "general unreadiness" on the part of Episcopalians to consider any plan of organic union, the General Convention authorized further participation by Episcopal representatives in deliberations of the Consultation on Church Union.

The House of Bishops initiated the authorizing resolution which insists on emphasizing "theologically sound approaches to the problems of faith and order" as a basis for union and within the provisions of the Chicago-Lambeth Quadrilateral, which consists of maintaining validity of the Creeds, Baptism, Holy Communion, and the Apostolic Ministry, and accepting the Bible as the word of God.

Fewer Deputies? No!

For years General Conventions have discussed reducing the size of the House of Deputies. Consistently nothing has been done except that at Houston three years ago substantially more deputies were authorized.

The deputies at Louisville spent most of one day debating three optional changes, and finally left the matter standing where it was—giving each jurisdiction four clerical and four lay deputies.

The Commission on Structure had recommended a system of proportional representation providing in each order two deputies for dioceses with less than 8,000 communicants, three each for those with 8,000 to 10,000, and four as at present for those over 10,000. The house committee, however, proposed three deputies in each order, while a floor amendment would have cut this to two each. All proposals were overwhelmingly defeated.

Proportional representation advocates raised the traditional argument that it is unfair for a deputy from a large diocese to be representing perhaps 20,000 communicants while another is the spokesman for only a few thousand.

Apart from the reluctance to cut down on the number who can be honored by their dioceses by election or appointment as deputies, opponents of any change held to a traditional view that each diocese is a unit of the church and should have an equal voice with all others.

Contentions that a house of 904 deputies is unwieldy and inefficient were brushed aside as untrue or irrelevant.

CONVENTION

SIDELIGHTS

By FREDERICK M. MORRIS

Steamroller Redeemed

THE opening service at the convention left much to be desired. In the first place, the liturgy was according to the Green Book which implied a *fait accompli* where, for the purpose of reconciliation, there needed to be clear emphasis upon the trial or experimental aspect of that controversial publication. This set a somewhat ominous tone at the very beginning, suggestive of a steamroller. The many conscientious objectors and their even greater number of devoted churchmembers who deplore any suggestion of premature or hasty procedure were offended and dismayed by this official-seeming rejection of the Book of Common Prayer.

Another disappointing aspect of the opening service was the omission of a procession, the dignity and pageantry of which has always added much to these occasions in the past. Instead, the bishops, priests, and lay delegates, all mixed together in the interest of democracy, sidled into their places through spaces between the seats so narrow that sliding the feet sideways in a kind of dance step was the only means of access. It took forever.

The Holy Communion was administered at a large number of card tables scattered over the main floor and in the galleries of fixed seats. Communicants filed by and received while underway on foot. It was awkward and confusing and slower than would have been the case had the communicants been allowed to come to the altar rail.

The Presiding Bishop's sermon was masterfully eloquent and articulate as are all his addresses. Never at a loss for words, Bp. Hines drove home his points with sledge-hammer effectiveness. He dealt with the most controversial issues before the convention with uncompromising courage and clarity. It must be confessed, however, that he showed scant concern for the conscientious scruples of those whose views are different from his own. This was suggestive of the same steamroller tone which struck the attendants when they learned that the Green Book was to prevail at this occasion.

The Rev. Frederick M. Morris, D.D., retired rector of Saint Thomas Church, New York City, now makes his home in Larchmont, N.Y. He was a special interpretive reporter of the convention to our readers.



DOCTOR MORRIS

It is doubtful that people are often persuaded to relinquish their scruples by means of overwhelming rhetoric or to accept the opposite viewpoint because it is so powerfully articulated. Nevertheless, the Presiding Bishop demonstrated the courage of his convictions and left no doubt in anyone's mind as to where he stands on the subjects of COCU, the ordination of women to the priesthood and the episcopate, and the General Convention Special Program.

His defense of the latter was especially puzzling, for he has apparently never taken in the chief reasons why people oppose the program as it has been administered. He affirmed with dramatic emphasis that the spiritual life of each individual person and its sociological expression are like the original Siamese twins, absolutely inseparable if either one is to continue living. No intelligent person has ever questioned this, and it is certainly not the issue. Whereas the PB seems to believe that his critics would like to eliminate social action, thereby murdering both twins, the fact is that the critics fear the almost exclusive emphasis on action threatens to eliminate the personal religion twin, thus destroying both.

The real objections to the GCSP, such as its financing at the expense of earlier and long-time commitments of the church, its over-centralized and high-handed administration from headquarters, and its unilateral procedures which include little if any cooperation with greater, more

experienced movements in our society seeking the same ends, were not dealt with or even referred to by the PB. He affirmed his conviction that any decline in support of the GCSP as presently administered is due to cowardice or spiritual fatigue. This inability of the PB to hear what the real objections are is a phenomenon which puzzles a great many churchmen.

On Monday evening (Oct. 1), at the conclusion of the Executive Council report, Dr. Coburn made a remarkable address which altered the whole tone of the convention. The steamroller atmosphere disappeared, redeemed by the presence of the Spirit. Gentle and temperate in tone, yet firmly and clearly pointing the way to reconciliation, Dr. Coburn's address re-established the vertical dimension of the church's work where the horizontal had been threatening continued amnesia in that respect. He reaffirmed the basic and inescapable priority of personal commitment to our Lord as the *sine qua non* of any action whatever. He reminded us afresh that no program or project or undertaking, no matter how idealistic or altruistic, can further the Kingdom of God by means of social action, and that we shall not be saved either as individuals or as a church by means of good works. It was a gentle but telling antidote to the prevailing mood of the convention up to that point.

The day was redeemed indeed.

Executive Session?

IT has always been the practice of both houses of General Convention to go into "executive session" from time to time. This means excluding all non-members. There are undoubtedly occasions when this is good. But the custom has sometimes been carried to ridiculous extremes, making accurate and objective reporting impossible and encouraging the supposition that political maneuvering takes place to an extent which the participants are unwilling to acknowledge.

An extraordinary predicament was encountered in Louisville when it was discovered and revealed that the loudspeaker system in the auditorium where the House of Deputies was meeting could not be turned off in the hallways. The committee on dispatch of business recommended therefore that the debate on



endorsing the election of the Presiding Bishop be conducted in open session. After much time was wasted in discussion and voting, the committee's recommendation was rejected and all visitors and reporters were requested to leave. The members of the press were disgusted and resentful, although amused by the self-importance and folly of the house.

Of course the hundreds of ejected people stood about in the hallways innocently conversing. Because there were so many, the noise was sufficient to disturb the members of the house who sat near the entrances. One of the young priests who had been appointed a sergeant-at-arms attempted to silence the people. When a hush fell, he became alarmed because the proceedings within could be easily heard. He then requested the people to talk again! It was altogether absurd until some knuckle-head threatened to call the police. This ended any hope of good nature and the press members continued to wait outside during all the three long hours of debate when many deputies, especially

black members, sought to nullify the election. All manner of rumors and leaks were rife. One can only hope that the experience will result in more sensible and mature action at future meetings of the House of Deputies.

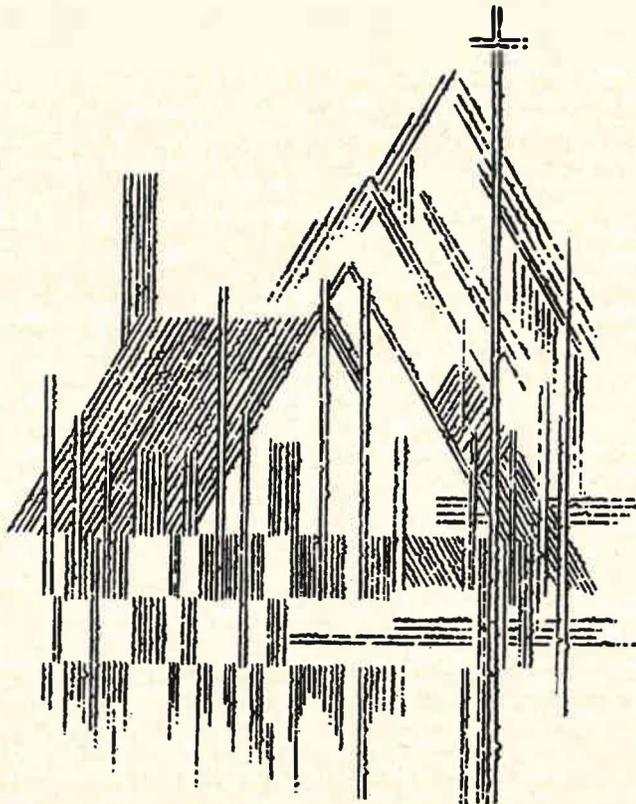
Debate on Debating

ONE published news report in Louisville stated accurately that "the House of Deputies spent close to an hour-and-a-half in debate as to whether their consideration of the resolution by the committee on ordination of women should be limited to an hour-and-a-half." It was not an edifying spectacle. In fact, it was distressing and shameful. The complacent disregard of wasted time and the utter neglect of adhering to their own self-determined order of business by the House of Deputies is difficult to excuse. Every once in a while an individual rises to protest but his voice is quickly lost either in renewed debate or in total silence of response.

Dr. Coburn as presiding officer leans over backwards to be fair and judicious and to avoid offense. By and large, his handling of the situation is admirable and his awareness of the substance and content of the business at hand reveals thorough application to his homework. But there come times when an appeal to the "better nature" of the House and a reminder of the waste of time and money would be helpful even at the risk of treading on some toes.

Of course the tragedy lies in the resulting rush of uncompleted business toward the end of the convention when deputies are tired, harassed, and beginning mentally to pick up their temporarily shed problems at home. This makes for hasty and ill-conceived decisions.

No question occupied any more time or caused any more tension than that of "the divided vote." Any deputation, whether lay or clerical, that is divided—*i.e.*, two for and two against—is counted as a negative vote. This irrational tradition is jealously defended by those who believe it strengthens their power to veto anything of which they disapprove. It makes possible the defeat of a resolution which actually has more affirmative individual votes than negative. It was that unfortunate and unjust custom which defeated the resolution to permit ordination of women to the priesthood.



"No question occupied any more time than that of the 'divided vote'."

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For all Churchmen

EDITORIALS

John M. Allin — A Splendid Choice

WE rejoice that the Holy Spirit has chosen the Rt. Rev. John Maury Allin to be the Presiding Bishop of the Episcopal Church and that the General Convention in both its houses has given its human ratification to the choice.

Before the election we refrained from editorial comment or advocacy, but John Allin was our strong preference among the several able and devoted bishops who were obviously the ones from among whom the choice would be made.

No man in the House of Bishops is better qualified for the position than he, and few are his peers in those qualities which are especially needed at this time in our church's spiritual leader and executive head. This is not to say that John Allin is any kind of clerical superman. Nobody has ever claimed that he is, least of all himself. But he has demonstrated the best kind of Christian leadership — as distinct from salesmanship, gamesmanship, or dictatorship — in his ministry, his episcopate, and his participation in national church life as a member of the Executive Council.

Much has been said in the press and throughout the church about Bp. Allin's "conservatism," and it has been widely assumed that he was chosen in response to a church-wide desire for more conservative leadership in the '70s than we had during the '60s and up to the present. There is undoubtedly some truth in this hypothesis, but it is not the whole story.

John Allin himself is by no means an "ultra-right" conservative or reactionary, and one of the nasty tricks used against him by some opponents at Louisville was the charge of racism. Absolutely the only "foundation" for any such question about him is that he is Bishop of Mississippi. To pin the racist label on him for that reason is about as reasonable as to assume that the Bishop of Milwaukee must be president of a brewing company.

Terms like conservatism and liberalism when applied to churchmen must be relatively defined. John Allin is more conservative than some, less so than others. We know him as a staunch believer and faithful servant of the Gospel in its wholeness. He has been well described as a very "open" man. He will listen respectfully to all his brethren; it is hard for us to imagine anybody getting our PB-elect into his pocket.

We hope, pray, and believe that our beloved church will move forward with the Creator Spirit under John Allin's leadership. Thank God for him, and pray for him.

PECUSA and Alcohol

THANK YOU for Fr. Fulkerson's timely article, *What About the Unhappy Hour?* [TLC, July 29]. He has dared to "tell it like it is," and I hope all Episcopalians will pay special heed to his words.

Millions of our fellow citizens are in serious trouble with alcohol; thousands of them, including clergy, are members of the Episcopal Church. It is a real tragedy that the church has shown little concern for these des-

perately sick people, even though it may have helped some of them along the road to alcohol addiction by the drinking sessions which have become an accepted part of most gatherings of Episcopalians. It is little wonder that we are known as "a drinking church." I suppose it is because we are not prohibitionists that we can make alcoholic beverages available at church functions without the slightest twinge of conscience. What few of us realize is that for some of our brothers and sisters the ingestion of alcohol can and does sometimes lead to addiction and the destruction of individual and family life.

What is also overlooked, as Fr. Fulkerson points out, is the debilitating effect of alcohol on those who must make important decisions affecting the life and work of the church. I know for a fact that there were recovered alcoholics among the deputies at General Convention, but they can have little influence, because of their small numbers, in shaping national church policy.

Alcoholism is America's number-one public health problem, more prevalent than all other drug dependencies put together. I doubt that there is a single congregation in the Episcopal Church in which a drinking problem is unknown. Yet the church continues to sweep the problem under the rug, salving its conscience with high-sounding rhetoric and well-meaning resolutions, but consistently refusing to establish and provide funding for a realistic church-sponsored alcoholism program. It is simply incredible that we can provide millions of dollars for social and political-action projects, but will not initiate a program for the benefit of our own members and their families.

The church could learn a great deal from those American industrial firms which have instituted and maintained alcohol-addiction programs. They have proven that such programs not only pay off in terms of dollars and cents, but also in terms of human lives. A study of these programs makes one fact crystal clear: *that it is impossible to establish and maintain a successful alcoholism program without the backing and support of top-level management.* In ecclesiastical terms this means that no viable alcoholism program for the church is possible unless it is authorized, established, and adequately funded by action of General Convention. Such action, it seems to me, is long overdue.

Being a recovered alcoholic myself I have a special interest in addiction problems, especially as they involve my brother clergy and their families. Six years ago some of them joined with me in creating the Recovered Alcoholic Clergy Association (RACA). Our membership includes only a fraction of the estimated 750 clergy of the church who have a drinking problem. We try to reach and help our brethren who still suffer as we once did. We try to provide guidance and counsel to bishops and others who seek RACA's help. RACA members joined with several bishops to produce a policy statement for the church (with guidelines for bishops), copies of which have been put into the hands of all the bishops.

JAMES T. GOLDR

FOR CHRIST'S SAKE . . .



Lend Us A Hand!

This is the plea of Brother Oscar, C.P. (right) as he, and other members of MICOP, Central American Mission of the Order of the Company of the Paraclete, complete construction of another new home for refugee families in Northern Nicaragua.

We repeat his plea, and direct it to you. Won't you help us to help the victims of the Nicaraguan drought and earthquake? We are a small, ecumenical Order. We receive no direct support from any Institution. Ten of us are here living in a tent village, other candidates are waiting to join us. We operate clinics, home-construction projects, training centers and food distribution programs. Please heed Brother Oscar's plea . . . lend us a hand!

Direct (tax-deductible) checks or International Money Order to: MICOP—Apartado 103, Matagalpa, Nicaragua. All contributions will be acknowledged.

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NEWS of the CHURCH

LEXINGTON

Murder Shocks Community

The General Convention was shocked and saddened by news of the murder of the Rev. John K. Barnes, vicar of St. Hubert's Church in Lexington, Ky., with his two children Francine, 18, and John, 14. The slaying took place in their home in Lexington on the night of Oct. 1.

Two prisoners who had escaped earlier in the day from the federal building have been accused of the murder and of the killing of three other persons after their escape. They are now in custody. Mrs. Barnes was attending the Women's Triennial Meeting in Louisville at the time of the tragedy.

Fr. Barnes served as chaplain at the Episcopal Theological School in Kentucky. He would have observed his 47th birthday on the day following his death.

Formerly engaged in real estate and construction business, he entered the seminary as a student in 1968, and was ordained to the priesthood in 1970.

The three victims were the first persons whose bodies were interred in the churchyard at St. Hubert's.

IRELAND

Arkansas Priest Sees Hope for the North

Fighting continues in Northern Ireland but many Roman Catholics, Anglicans, and Protestants at the grass-roots level gather together for "healing services in the name of Christ."

Hundreds of them meet together in the name of Christ under the direction of the Holy Spirit, said the Rev. Rufus J. Womble, who recently returned to Little Rock, Ark., from a healing mission in Belfast and Dublin.

"These undaunted Christians of different loyalties cross the dangerous dividing zone in order to pray together and to offer their friendship and love to one another," he said. "Christ has filled many of the Christians there with great courage and determination."

Fr. Womble is rector of Christ Church Little Rock, and chaplain of the International Order of St. Luke the Physician. His invitation to conduct the mission came from the Rev. Stanley Baird, warden of the Church of Ireland's Ministry of healing.

Of the 17 missions which he has held in Europe this year, Fr. Womble said no group has exceeded the love and devotion of the Belfast Christians. He described one healing service held in St. Anne's [Anglican] Cathedral, Belfast, attended by 500 people.

They were filled with "anticipation and expectation," he recalled. "The atmosphere was charged with the spirit of the healing Christ. His presence was easily felt by the marvelous intercessory prayers of the warden. The hymns of praise rang with joy and reality. The congregation listened to the message with intense concentration."

An additional surge of enthusiasm and an even greater manifestation of hope and expectancy swept over the congregation with the invitation to come forward for the laying on of hands for God's healing, the priest related.

"In spite of the danger which could have kept them away, the indomitable people came trusting God and returned with the realization of his blessing," Fr. Womble said. "They were filled with calmness, serenity, tranquility, joy, and thanksgiving."

Fr. Womble also said that "only the healing Christ could have given them the strong spiritual qualities which they manifested. They were surrounded by conflict and violence, death, and destruction—yet within the cathedral walls they seemed to be in a completely different world. They found the promises of Christ are for Belfast as well as for other communities the world over."

He said destruction may continue in Ireland, but the healing Christ is there, "healing fears, healing relationships, and healing bodies, minds, and spirits."

SEMINARIES

Statements Go On and On

Some weeks ago, the Rev. John C. Fletcher of Inter/Met Theological Education, Inc., Washington, D.C., sent a statement supporting the ordination of women to the priesthood to a controlled group of 28 clergy—all of whom are seminary deans or faculty members, or men who have been closely associated with seminaries. THE LIVING CHURCH was not able to learn how many of them signed the statement or how many of them secured other signatures.

In response to this effort by Inter/Met, five faculty members from Nashotah House prepared, signed, and released their own statement which said in part:

"We know of no objections—dogmatic, exegetical, historical, or moral—against canonical changes which would allow the ordination of women to the Priesthood.

"We are not in support of the ordination of men or women, *per se*, but we do believe that the canons ought to encourage any person to seek fulfillment of his/her vocation.

"We recognize that such canonical changes will involve serious pastoral prob-

lems for many in the areas of sexual identity, sociological and anthropological patterns, and ecumenical relations. But we are convinced that in taking this action the Episcopal Church will not be departing from the catholic theological tradition concerning the ordained ministry and that the pastoral mission of the church at this time and in this place requires us to make such canonical changes."

Signing this statement were the Rev. James E. Griffiss, professor of philosophical and systematic theology, who also signed the Inter/Met statement with the expressed hope that parts of it could be rewritten; the Rev. Richard F. Grein, professor of pastoral theology; the Rev. Robert M. Cooper, assistant professor of ethics and moral theology, who did not sign the Inter/Met statement; the Rev. Joseph I. Hunt, professor of Old Testament and Hebrew; and the Rev. William H. Petersen, assistant professor of church history.

Frs. Grein and Petersen are new members of the Nashotah House faculty, as of the fall academic term. (Fr. Petersen is the author of a position paper supporting the ordination of women to the priesthood written for the "Yellow Book" sent to each deputy and bishop attending General Convention.)

Perhaps to allay fears of what's happening at Nashotah but certainly "to provide adequate information" about all these statements, the Rev. O. C. Edwards, acting dean, has issued a lengthy statement of his own to the trustees and others interested in Nashotah House.

Fr. Edwards said, "It is regrettable that the statement signed by the five faculty members appeared with no more indication of its purpose than a vague reference to Inter/Met. It is not regrettable that the faculty statement was made, though, because in its practical deliberations the church needs the insight of trained theologians and it was such insight that was offered in this statement. The way the church has maintained a corps of theologians whom it could call has been to place them on the faculties of theological seminaries. Some have said that the faculty members involved have a right to their private opinions, but that they should not make public statements on such controversial issues, but it is precisely because the issues are controversial that expert opinion should be made available. It may well be argued that theologians have a duty to speak out on controversial issues and that, therefore, the action of the faculty members was not only appropriate but necessary. . . ."

The acting dean stated: "Academic freedom should not be construed so that it could be thought that the faculty members of Nashotah House were free to oppose the Christian faith or even the catholic tradition of the Anglican Communion, since Nashotah House has always existed for the purpose of empha-

sizing, defending, and proclaiming that tradition.

"As the statement by the five faculty members says, they did not intend to depart from the catholic theological tradition concerning the ordained ministry. The issue is not who is catholic and who is anti-catholic, but is rather what is the catholic faith on this question. Many Anglicans committed to our catholic heritage as well as many of the most highly regarded Roman Catholic theologians believe that the ordination of women to the priesthood is completely consistent with catholic faith and that it should be made possible out of loyalty to that faith." Fr. Edwards also said the church "has to have the informed opinions of its theologians on these debated issues."

Meanwhile, other Nashotah House faculty and staff members have endorsed the statement presented by the Committee for the Apostolic Ministry—which statement was unanimously adopted at the last meeting of the Nashotah House Alumni Association:

"We members of the clergy and laity of the Episcopal Church, urge General Convention 1973 not to reinterpret, nor proceed to alter, the Constitution and Canons of the church so as to permit ordination of women to the priesthood."

Signing this were the Rev. Frederick C. Joaquin, librarian; the Rev. John Blakslee, officer for development; and the Rev. L. M. Rose, business manager.

* * *

In response to the statement by the five faculty members, the executive board of the Alumni Association of Nashotah House said it believes their statement:

"1. *Is ill-conceived, poorly-timed, not-representative, is opposed to the best interests of Nashotah House and the church in that:*

"A. *It was undertaken at a time when there is no dean of the faculty at the House;*

"B. *It appeared on the eve of General Convention;*

"C. *It is the expression of opinion of a faculty that is new at Nashotah House;*

"D. *It was prepared in haste and the manner of its presentation was inappropriate.*

"2. *It represents a failure to consider the unanimous resolution of the Alumni Association of May 16, in opposition to the ordination of women to the priesthood. Nevertheless, we want it understood that we accept and affirm within the Nashotah community the living concept of individual conscience, academic freedom, and the interdependence of our many constituent parts, i.e., alumni, trustees, faculty, associates, students, and friends. All these together comprise the living reality we know as Nashotah House. We remind all, however, that responsibility is a concomitant of academic freedom and action. . . ."*

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Book Reviews

APHRODITE AT MID-CENTURY. By Caryl Rivers. Doubleday. Pp. 283. \$6.95.

If you grew up in the '50s, do not read *Aphrodite at Mid-Century* in a public place. I have been stared at on buses throughout mid-town Manhattan. Strangers seated beside me in subway trains have moved away . . . sometimes opting to stand. It was not a matter of gentle chuckles—I found myself in screaming hysterics.

In the first part of her book, Caryl Rivers has captured the essence of child-

hood in the '50s. Creative bickering. The cardboard Tonto, "liberated" from the local grocery store. Comic books that left a person too paralysed with fear to move from one room to another in his own home. Saturday Afternoon at the Movies (where all the filth was under the seats), and the re-dramatization of the movie all week. This, indeed, was the *beat* generation—Before Everyone Acquired Television.

Caryl Rivers had the added experience of growing up in Roman Catholic schools. Still, the types are all too familiar. The nun who advised her girls against walking over rain puddles lest their undies be reflected had a secular counterpart. She taught English at Glenville High School, Cleveland, Ohio. (One wonders if Caryl Rivers was ever exposed to the peripheral use of the telephone book.)

"AAMC" sets out as a raucous romp down Memory Lane. Nostalgia *sans* saccharine sentimentality. "Washington. First in war. First in peace. Last in the American League." One would wish that the author had continued along the same path, with her penetrating insights and delightfully perceptive evaluations. But, no.

Aphrodite At Mid-Century changes direction at mid-manuscript. From blind dates at West Point and Annapolis (with all the tactical warfare thereto pertaining), the reader is, quite literally, *hurled* into the midst of Women's Lib. But, are we dealing with an aggressive father? A demanding husband? An egocentric lover?

Would that it had been anyone of the above. Ms. Rivers states her case for Women's Lib using as her adversary *The Ladies Home Journal*. According to her, after hours of pumicing and brushing and spraying and bleaching and rinsing and polishing and trimming and squirting and slathering and rubbing (all as prescribed in the pages of LHMJ), she discovered Women's Lib.

After over 200 pages of sensitive and imaginative prose, she lost me.

BERNICE ELIZABETH YOUNG
St. Thomas, New York City

THE ASIAN JOURNAL OF THOMAS MERTON. Edit. from his original notebooks by Naomi Burton, Brother Patrick Hart, James Laughlin. New Directions. Pp. xviii, 445. \$12.50.

Readers of Thomas Merton will welcome this latest addition to his books, the final one to come from his prolific pen. It is a record of the people he encountered and his impressions of Asian cities and landscapes, material as well as spiritual. His last journal entry was made on Dec. 8, 1968, two days before his untimely and accidental death.

His travels took him from his beloved Trappist Abbey of Gethsemani, Kentucky—which he had rarely left in 27 years—to Bangkok (where he addressed a conference of Asian monastic orders), to India and Ceylon, to further meetings with Buddhist monks, hermits, and teachers, including extensive personal interviews with the Dalai Lama. Well-prepared for this journey, he discovered new aspects of truth in Hinduism, in the Madhyamika system, in Zen, and in Sufi mysticism. Encouraged by the open spirit of Vatican II, he explored further avenues of interfaith cooperation and understanding. He approached his task with exemplary openness: "I come as a pilgrim who is anxious to obtain not just information, not just facts about other monastic traditions, but to drink from ancient sources of monastic vision and experience. I seek not only to learn more quantitatively about religion and monastic life, but to become a better and more enlightened monk (qualitatively) myself." The preparation for publication of this book must have been a formidable task. Fr. Merton wrote very rapidly, often phonetically and in stenographic form. The editors worked from three separate notebooks, each with its own methodology: Notebook "A," the public journal; Notebook "B," the private journal; and the pocket Notebook "C," containing jottings, drafts, poems, names, addresses, and airplane schedules.

The pilgrim after truth was slightly irritated by the necessary evils of bureaucratic red tape: "More rushing through the usual idiot process, the stamping of passports and boarding passes" (p. 24). Yet he had plenty of leisure for establishing real rapport with Asian monks; "there must be something wrong here!" exclaimed Chatral Rimpoche, a Tibetan master, surprised at getting on so well with a Christian (p. 144). This sympathetic interest of Merton in Buddhism has disturbed some of the Roman Catholic clergy and religious (p. 160). Yet his position is stated very clearly: "I need not add that I think we have now reached a stage (long overdue) of religious maturity at which it may be possible for someone to remain perfectly faithful to a Christian and Western monastic commitment, and yet to learn in depth from, say, a Buddhist discipline and experience. I believe that some of us need to do this in order to improve the quality of our own monastic life and even to help in the task of monastic renewal which has been undertaken within the Western Church."

The Asian Journal of Thomas Merton is beautifully printed, illustrated with photographs taken by the author himself, indexed, and contains a useful glossary of Asian religious terms. There is a helpful preface by the Indian scholar Amiya Chakravarty, and a foreword and postscript by Bro. Patrick Hart of Gethsemani. (The Rev.) ENRICO S. MOLNAR, OAR
St. Michael's Priory, Oakhurst, Calif.

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THE LIVING CHURCH
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PEOPLE and places

Ordinations

Deacons

Central Florida—Ned F. Bowersox, curate, Grace Church, Ocala, Fla.; Carl T. Cannon, curate, All Saints', Winter Park, Fla.; and August L. Sorvillo, Jr., curate, St. Barnabas', DeLand, Fla.

Georgia—Charles M. Davis, vicar of Christ Church, Cordele, Ga.; and David A. Powers, assistant, St. Augustine's, Augusta, Ga.

Kansas—Peder Grant Berdahl, in charge of St. Timothy's Mission, Iola, and Calvary Mission, Yates Center, Kan. Address: 416 E. Jackson, Iola (66749).

Texas—Robert Johnson Brooks, All Saints', Baytown, Texas; John Rhodes Coats, assistant to the rector of Christ Church, Tyler, Texas; David William Hoster, Jr., graduate student; and James Franklin Mitchell III, All Saints, Cameron, and St. Thomas', Rockdale, Texas.

West Texas—Michael Dulaney Chalk, assistant, St. Mark's, 307 E. Pecan, San Antonio, Texas 78205.

Priests

Central Florida—The Rev. Dennis Robert Kuhn, curate, St. Mary's, Daytona Beach, Fla.

Chicago—The Rev. Frederick Richard Nestrock, curate, St. James the Less, Northfield, Ill.

Connecticut—The Rev. Richard V. Morgan, Trinity Church, Spruce Pine, N.C. 28777. Transferred to the Diocese of Western North Carolina.

Louisiana—The Rev. Markham Allen Dickson, non-stipendiary assistant, St. Paul's, Shreveport, La.

Rhode Island—The Rev. Charles Beck Payson, curate, Christ Church, Cooperstown, N.Y.

Texas—The Rev. Messrs. Stephen Haltom Bancroft; John Edward Binford, assistant, St. David's, Austin, Texas; Kenneth Kesselus; Hampton Mabry, Jr.; James Thomas Ramsey; Edward Lee Stein; and Thomas Allen Wallace.

Universities

University of the South—Thad N. Marsh, former dean of Centenary College, Shreveport, La., is the new provost of the university. He replaces Dr.

William B. Campbell who returns to a full-time teaching post on the faculty.

Deaths

Arthur J. Bryant, chairman of A. B. Mowbray & Co., Oxford, England, died June 27. A representative of the Diocese of Canterbury in the Church of England Assembly and a delegate to the Anglican Congresses of 1954 and 1968, he had planned to attend the 64th General Convention as an observer. He is survived by his widow, Evelynne, and three daughters.

Mabel M. Lain, 50, wife of the Rev. Smith L. Lain, rector of St. Peter's Church, Geneva, N.Y., died July 3. She had taught in both public and private schools. A Requiem was held in the parish church.

Hugh C. Laughlin, 69, president of the American Committee of KEEP, a trustee of Kenyon College, a former member of the Executive Council, retired executive vice-president of Owens-Illinois, Inc., and father of the Rev. Hugh Laughlin, died July 16, in Toledo. He had retired in 1969. He served during WW II with the rank of Lt. Col. He is also survived by his widow, Isabel, another son, four grandchildren and one sister.

The Rev. Canon Joseph Anastasi, 90, vicar of St. Anthony of Padua, Hackensack, N.J., from 1921 through 56, and canon visitor of St. Luke's Cathedral, Orlando, Fla., died July 15, in Orlando. A native of Italy and a former Presbyterian minister, he was ordained to the priesthood in 1912. He is survived by his widow, Mary, and two daughters by his first wife. A Requiem was held in the cathedral.

Sister Mary Margaret, 92, of All Saints Convent, Catonsville, Md., died July 22, in the 62nd year of her profession. She had taught at St. Barbara's Home for Girls, St. Katherine's Home for Girls, and was sister in charge of St. Anna's home, Philadelphia, for many years. She continued her study and reading throughout her retirement.

The Rev. Norman John Thurston, 67, retired priest of the Diocese of Newark, died July 24, in Montclair, N.J. His home was in Bloomfield, N.J. Illness caused him to retire in 1962. Survivors include his widow, Helen, one daughter, two sons, and four grandchildren. Services were held in the House of Prayer, Newark, and burial was in Butler, Pa.

The Rev. William Winfield Scott Hohenschild, 81, rector of Holy Communion, St. Louis, Mo., 1929-64, and non-stipendiary priest in charge of St. Luke's, West St. Louis County, died July 24, in St. Louis. He is survived by his widow, Helen May, and one daughter. A Requiem was held in Christ Church Cathedral, St. Louis.

Stephen David Ramsey, 21, son of the Rev. John R. Ramsey, Marblehead, Mass., died Aug. 7, in Schenectady, N.Y., following an automobile accident Aug. 1. He is also survived by his mother, Mrs. June Ramsey, Delmar, N.Y., two brothers, and his paternal grandmother. A funeral Eucharist was held in All Saints Cathedral, Albany, and burial was in Center White Creek Cemetery, Cambridge, N.Y.

The Rev. Lisle B. Caldwell, 64, rector of St. Mary of the Angels Parish, Orlando, Fla., since 1964, died Aug. 9. A former Methodist minister, he was ordained to the priesthood in 1952. He is survived by his widow, Dorothy, and one child.

Mary Harbison Logan, widow of the Rev. John Richard Logan and mother of the Rev. John R. Logan, Jr., and the Rev. Thomas W. S. Logan, both of Philadelphia, died Aug. 19. Other survivors include two daughters and four other sons. Services were held in the Church of St. Simon the Cyrenian, Philadelphia.

William J. Van Nice, 73, senior warden of Trinity Church, De Soto, Mo., and a member of the long-range planning committee for the Diocese of Missouri, died Aug. 20, in St. Louis. He had also been a member of the diocesan council and chairman of stewardship. He was a retired executive of the Southwestern Bell Telephone Co. Survivors include Mrs. Van Nice, and two daughters. Memorial services were held in De Soto and in Christ Church Cathedral, St. Louis. Burial was in the Cathedral Columbarium.

The Rev. Earl B. Fry, 63, assistant priest of St. Luke's Church, Lebanon, Pa., died of a heart attack Aug. 27. A Requiem was held in the parish church and burial was in Lebanon Cemetery.

The Rev. Canon Almon R. Pepper, 74, director of Christian social relations for the Episcopal Church, 1936-67, died in White Plains, N.Y., Sept. 2. He was a founder and twice chairman of the Church World Service, the relief agency of the National Council of Churches. He is survived by his widow, Alpha Catherine, and one daughter.

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The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

WHITTIER, CALIF.

ST. MATTHIAS' 7056 S. Washington Ave.
Clergy: C. Howe, r; M. Griffith, c; A. Jenkins, r-em
Sun 8, 9, 11; Wed 8:30; Thurs 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. GEORGE'S 160 U St., N.W.

The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter F. Watterson, S.T.M., r
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Sun Masses 8 & 10; Daily as announced

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BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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 HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdays MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdays, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.

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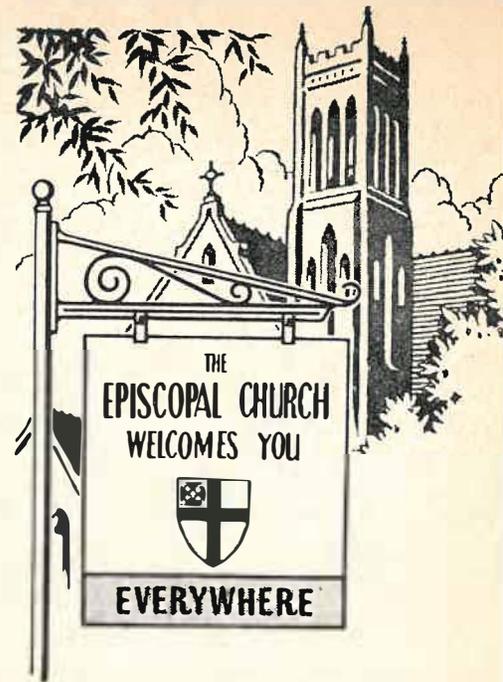
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The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10; EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.

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CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.

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MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.

The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

VICTORIA, TEX.

TRINITY 1501 N. Glass St.

The Rev. Wm. F. Barrett, r
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S); Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10 HC & LOH

HOT SPRINGS, VA.

ST. LUKE'S

The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

The Rev. Walter F. Hendricks, Jr., r
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STAUNTON, VA.

TRINITY

The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

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