



Then, at their final meeting, both the House of Bishops and the House of Deputies acted to make an additional \$100,000 available for similar work among the Indians and Eskimos of the nation, instructing the national Executive Council of the Church to give top priority to such work in the 1970 budget.

But it was in the spirit of the Convention itself, and the very nature of the priorities bishops and deputies gave to subjects for deliberation, rather than the scope of substance of adopted legislation, that set this gathering apart from the sixty-three antecedent meetings of the Church's supreme legislative body.

In the words of the Presiding Bishop, the Rt. Rev. John E. Hines, the South Bend sessions amounted to a "pioneering and monumental convention..which will take its place at the very top of such meetings of our Church."

The Presiding Bishop declared that he believed that the delegates from both houses "have gone away with a new conception of what confrontation with the world truly means for the Church."

And then Bishop Hines declared:

"What was done here was a decisive and fundamental aspect of evangelism. Human relationships stand at the very heart of evangelism -- in my view evangelism is not a question of whether we win people to the Episcopal Church and increase its numbers but whether we can present mission in such a winsome and compelling way as to lead people to confront the great questions of life and

and hence confront the Christ. To me, that is evangelism. Evangelism has been here, with us, this week."

The president of the House of Deputies, the Rev. Dr. John Coburn, concurred completely with Bishop Hines, declaring the convention had been "one of the most extraordinary experiences of our lives, occurring in a time of tumult in the world."

"We exposed ourselves to differences, ...we listened honestly to others, often in the most personal terms as many had never heard before," he said. "Yet there was no question about the underlying loyalty to our Church that underlay all the differences that were voiced."

Dr. Coburn termed the convention "perhaps the significant turning point in the history of our Church."

Both agreed, with countless others, that it had been the openness and candor of discussion and the willingness to accept concepts far different from anything seriously advanced in the past that made this convention unique.

Its essential spirit and coloration was to be found early, in the presence of the "additional representatives" who came as observers from 81 of the dioceses -- observers with voice and vote in the plenary sessions and working groups. These included the youth, the minority representatives and the women, still substantially disenfranchised in their own communion. Their free

*Does he still think so?*

...participation in the discussion and voting of the working groups and plenary sessions, all agreed, had a profound effect on the ultimate decisions of the two houses.

It was in this surfacing of new and changed attitudes, affecting even the most conservative among deputies and bishops, which struck many observers as the single most significant fact of the convention -- a willingness to listen, an openness to change, a susceptibility to persuasion on the basis of solid fact, offsetting preconceived conviction and prejudice.

*Who were the Bishops?*

It was reflected in the willingness of two traditionally conservative Southern bishops to move to have their House concur with action of the House of Deputies in accepting and adopting the report on which the \$200,000 appropriation for black community development was based.

And it was to be seen and almost felt in the seemingly endless series of caucuses and "happenings" of the youth and peace groups on the broad Notre Dame campus -- open forums for the debate of a thousand issues within and without the scope of the convention agenda.

Much of the scheduled agenda was freely abandoned to meet situations and subjects as they developed out of the discussions of the working groups and the plenary sessions, with virtually

all of the proposed legislation calling for restructure of the Church going over to Houston, when the next General Convention will convene in October of 1970.

The primary actions of this Convention, in the view of most, could be listed as follows:

1. Expansion of membership of the Church's Executive Council by six members, to include persons two between 18 and 25 years of age, and four minority representatives, two of them to be nominated by the Union of Black Clergy and Laity.
2. Expressed confidence in the General Convention Special Program, adopted in Seattle in 1967, providing substantial support for community organization among the poor and minority groups.
3. Commended the format of this special convention in combining conference and legislative sessions, including "additional representatives", to the Agenda Committee in planning the sixty-third General Convention in Houston.
4. Authorized the licensing of women as lay readers.
5. Authorized the liturgy of the Consultation on Church Union to be used with the permission of the diocesan bishop.
6. Directed a thorough review and updating of missionary strategy overseas, with special attention to Latin America.

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7. Asked the United States and United Nations authorities to give supportive concern to Okinawa's aspirations for restoration of full citizenship status when the Ryukyu Islands revert to Japanese control.

8. Reaffirmed the Church's previously-stated stand against capital punishment.

9. Endorsed the concept of a self-supporting ministry whereby ordained clergymen serve the Church as volunteers while gainfully employed in non-ecclesiastical vocations.

10. Approved a mandatory group life and major medical insurance plan for all clergy and lay employees of the Church, effective January 1, 1971.

11. Funded the setting up of an office to provide a central clergy employment service.

12. Appropriated \$10,000 to the Joint Commission of Structure, half of which is to be used to determine standards for the viability of a diocese, and gave a "go-ahead" for the Commission to develop proposals for major changes in the Church's structure.

13. Endorsed a plan to hold General Conventions every two years instead of triennially after 1973.

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*What happened  
to this?*

Rarely has debate in either house been as personal and at times bitter as some of the words heard in the House of Deputies, particularly at the first session when blacks led by Muhammed Kenyatta of Philadelphia, executive vice-president of Black Economic Development Conference, disrupted the plenary session and wrested the microphone away from scheduled speakers and in the process jostled Bishop Hines.

Yet it was within the framework of such confrontation that the 800 delegates responded, as one of them put it, "out of understanding and love, rather than to react in anger."

In voting the \$200,000 for the black community organization effort, the Convention did require that the National Committee of Black Churchmen meet the criteria established by the 1967 General Convention for such allocation, including a commitment to non-violence.

While individual black clergymen and some others expressed disappointment and even "outrage" at the dimensions of the aid, the consensus among the majority of delegates and observers was that the Episcopal Church had taken a highly significant and precedent-breaking step in its action here.

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And, as one bishop, the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, declared:

"If anyone had told me last May that these houses would take the actions they have here, I wouldn't have believed it!"

And, finally, as the Convention closed with its final Eucharist shortly after noon today, it had marked one final "first" -- it had been the only time that a Protestant or Anglican denomination had ever held such a meeting on the grounds of this Roman Catholic university. It had been another small notch in the yardstick of ecumenical growth.

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