

Title: *The Episcopalian*, 1968

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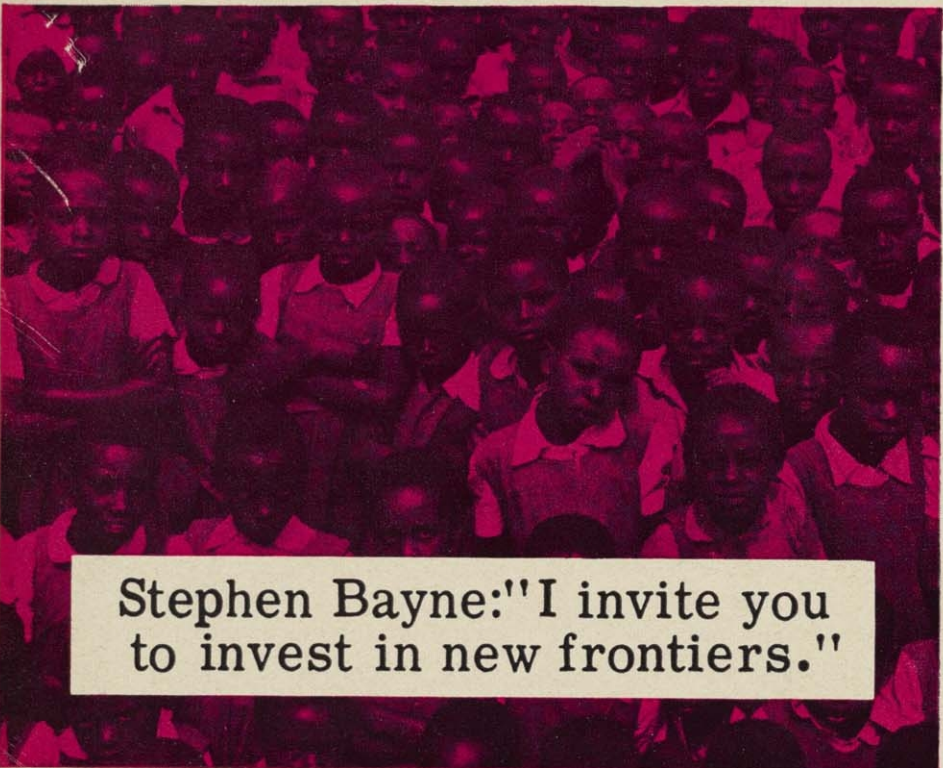
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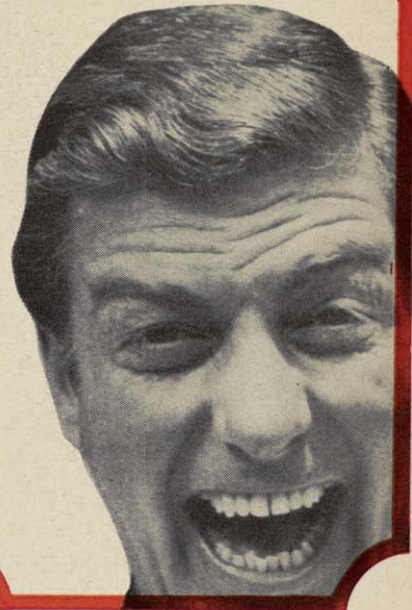
THE Episcopalian

FEBRUARY 1968



Stephen Bayne: "I invite you
to invest in new frontiers."

Dick Van Dyke:
**LAUGHS
IN CHURCH**



**PLAIN
TALK**

How do you feel about Vietnam?





OF ROLLING PINS

DO YOUR THING.

For the hippies—those much-maligned and over-defined flower children who are said to be fading from the scene they disturbed so outrageously—this has been a near-commandment.

In hippieland, “doing your thing” means, “Do what is important to you.” Sometimes a person’s “thing” is making light machines or writing poetry or helping people. Whatever it is, however, the “thing” is worthy of respect because the person is special.

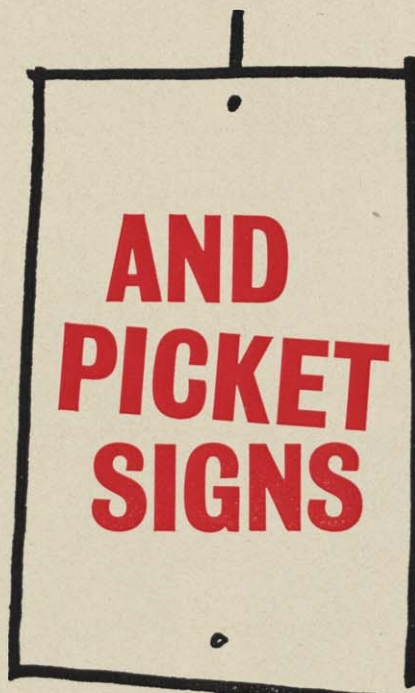
For Christians in a twentieth century explosion of causes, conflicts, and categories, the hippies’ reverence for “doing your thing” could be a rich legacy. In too many cases a deal of mischief plagues a home or a parish or human understanding just because one person’s thing—his special focus—is not what the rest of us approve of or consider the right approach.

The Christian whose “thing” is social action, for example, sometimes mourns the neighbor whose sense of justice does not lead to picket line or sit-in. Conversely, the neighbor, utterly convinced that quiet, behind-the-scenes efforts speak more loudly for Christian truth than any picket sign, may shudder to think that young hot-head comes from “our” parish.

Professional church workers, ordained and unordained, sincerely believe that total, full-time endeavor is the best way to work for the coming of the Kingdom. That’s fine—so long as the professional does not

shake his head over the sad estate of that layman who is all wrapped up in cost-accounting or advertising sales, but who does manage to pledge and does give time to the Church when he feels needed.

In house and work “scenes,” as the hippies would say, individual “things” often tangle into tenseness. If you have a teenager who is obsessed with the conviction that your generation just cannot understand “where it’s at,” you might be ruffled because he is assailing *your* specialty: *I’m your parent and I know best*. If you’re an employer burdened with indifferent help, perhaps your “thing” has been an interest in results, to the exclusion of ever getting around to a word of praise for a job done better than you expected.



AND PICKET SIGNS

In the parish, people and their “things” can be a bellwether of liveliness, or a gravestone marked, *Here lies an impasse*. If your rector inspires your prayers that he may be better able to preach the Gospel, remember to say a word of thanks for his special strength as a counselor. If your “thing” in parish life is a muscled conviction that stewardship means one substantial pledge a year with no other nonsense, you may be impatient with that old-timer who recalls the good old days of the bake sale. It may be that you’re right—but do you know the sense of accomplishment that comes from baking a from-scratch lemon pie “to the glory of the Lord”?

For all their visible eccentricities, the hippies may have provided us with a much-needed new focus on the variegated and frustrating, wondrous and willful patterns in life’s crazy tapestry. *Do your thing*.

If you bake a good lemon pie and miss the bake-sale days, get out the flour and lemons and volunteer a surprise dessert to that young housewife down the street with three toddlers and a virus. If you recoil from picket-sign Christianity, show your militant fellow parishioners that it can be a good “thing” to set up a tutorial reading project in the parish, or a better hiring policy in your office. *Do Your Thing*.

That advice, after all, is not so radically different from a bearded young man’s comment a long time ago:

My Father’s house has many mansions.

—BARBARA G. KREMER

THE EPISCOPALIAN



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LETTERS

A(WO)MEN

Thank you for "A Mother's Prayer" by Jan Olds [see *December issue*].

She's got the message; now, if she only had the circulation of Betty Friedan (*The Feminine Mystique*) and other social scientists who postulate that most American women yearn to be Supreme Court justices or secret agents after marriage.

Mrs. Olds described a great calling and I'm happy to be a part of it.

ANNA FERGUSON
Madras, Ore.

DEAR JOHN?

Concerning . . . "Who put the earring in the offering plate?" [see *December issue*]. . . .

While I was rector of St. Paul's Episcopal Church, Kittanning, Pennsylvania, 1927-1936 . . . the treasurer discovered a bulging envelope in which was an expensive diamond engagement ring . . . the vestry tried to figure out what it represented and what we ought

to do about it. We made extensive private inquiries.

Finally the best we could figure out was that some gal . . . was breaking her engagement, but didn't want to return the ring to her former . . . [fiancé]. So she might have . . . put it on the offering plate to "get rid of it" that way.

And what to do with it? We turned it in privately to a jeweler in the parish and received some \$430 for it, which went into the general fund of the parish. . . . It was about the year 1930.

THE REV. LOUIS L. PERKINS
Cove, Ore.

SITUATIONAL ETHICS?

The doctrine of situational ethics holds that there are no moral absolutes, but that the morality of any action must be judged according to the situation in which it occurs.

This doctrine is being increasingly adopted by many Episcopal clergy. Three years ago, our House of Bishops . . . endorsed civil disobedience. Next we heard from some noted clergy that premarital sexual intercourse and, at times, even adultery could be a good thing, although this would be an obvious contradiction of the Church's own marriage vows. Now we hear that

homosexuality is morally neutral, and that, in some cases, it may even be good.

The doctrine of situational ethics does have a certain appeal and some might in *theory* even be correct, for it does free us of some of the errors which are committed when we adhere to rigid legalistic values. . . .

Let us take a concrete example of the difficulties which the doctrine of situational ethics can present to an individual. Imagine an emotionally immature . . . girl on a date with her steady boy friend. She has been told by her priest that premarital intercourse is a good thing if it is an expression of love. Her boy friend is assuring her that this is, indeed, real love. . . . This immature girl is forced by none other than her priest, who has destroyed the standard of chastity, to answer these difficult questions in a very brief interval and in a moment of extreme emotion.

Homosexuals should certainly not be condemned or treated as criminals, but as sick persons. . . . Homosexuality is about as morally neutral as schizophrenia or cancer.

EARL R. JOHNSON, JR., M.D.
JOHN JOFKO, M.D.
JOHN ENSIGN
Roanoke, Va.

MORE ON CLERGY SALARIES

Re: "Full Story, Please" in your December issue under "Letters" written by Mr. Arthur T. Quinn.

Priests work six days a week plus many evenings and get thirty days' vacation. . . . The average American works five days. This means an extra fifty-two days off a year plus a one week vacation. Total: fifty-nine days—double the number for a priest. And consider that a priest cannot take a weekend off.

. . . By paying these [housing allowance and utilities] instead of salary the parish saves on pension payments. It also means that a tax free house is cheaper to maintain by the parish than paying the priest a stipend which would enable him to buy his own home.

. . . when a priest retires he has no equity in a house. Clergy must pay the total amount of their social security tax (no employer pays half the amount), and rarely does their car allowance equal their expenses. . . .

What "fringe benefits" is Mr. Quinn referring to? . . .

A priest is not trying to become wealthy off his fellow Christians. However, he has every right to expect his fellow Christians to be as considerate of him as they expect their own employers to be of them.

THE REV. D. L. MOYER
Edwardsville, Kan.

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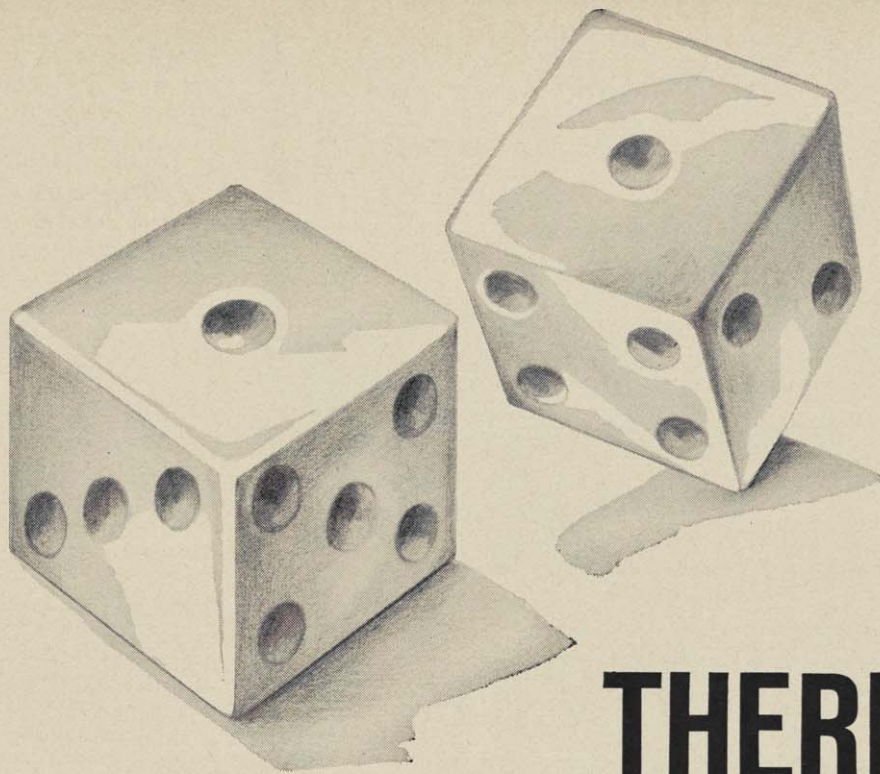
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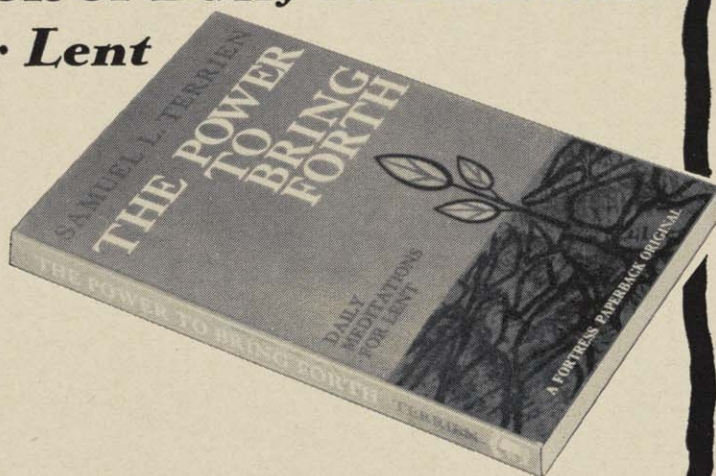
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FOR YOUR INFORMATION

The billboard on this month's cover signals several eventful journeys for the traveler through our pages. "CHANGE: WHO NEEDS IT?" page 14, begins a three-stage Lenten pilgrimage we urge every reader to embark on. This month's selections, led by an essay by Suffragan Bishop **Paul Moore, Jr.**, of Washington, D.C., and including commentary from such Church leaders as the Rev. Dr. **Arthur A. Vogel** and the Rev. Dr. **J. V. Langmead Casserley**, reveal the tone of the series: many good thoughts, quick to read, hard to dismiss.

On page 23, Bishop **Stephen F. Bayne, Jr.**, Director of the Episcopal Church's Overseas Department, introduces a 12-page special report, "PROJECT FOR PARTNERSHIP/68." This world-wide survey of Anglican needs—some in the works, some trying to get there—is meant to be responded to by the "second-mile" actions of individuals, parishes, and dioceses across the whole Church.

You have read what many national figures think about the war in Vietnam. Now it's your turn to speak up by answering the questionnaire on page 19: "VIETNAM: WHAT DO YOU THINK?" An interchurch feature, this survey will appear in nine denominational publications.

"WANTED: A PLACE TO HANG MY HAT," page 16, is a report on open housing by associate editor **Barbara G. Kremer**. On page 20, associate editor **Judy Mathe** discusses another aspect of the contemporary Church—unity—in "PLAIN TALK ABOUT OUR DIFFERENCES."

As first-rate comedian and active Presbyterian layman, **Dick Van Dyke** maintains no separation of church and humor. "I FEEL A LITTLE FUNNY," page 12, comes from his recent book, *Altar Egos*.

in the next issue:

- Using the new Liturgy
- Half a World Close
- Behind the War
- Report on a Peace Mission



continuing

FORTH and

The Spirit of Missions

Published by The Episcopalian, Inc., upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

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THE EPISCOPALIAN, February, 1968, Vol. 133, No. 2, published monthly by the Episcopalian Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage \$1.00 additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1968 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service. Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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From Convention



... With Love

The Episcopal Church's Executive Council, at its first meeting since Seattle, wrestles with its new duties—including its response to the needs of the poor.

IT WAS RAINING when members of the Executive Council arrived at Seabury House, Greenwich, Connecticut, for their December meeting. Before the three-day session ended, the weather cleared. More than a weather report, that is a fairly accurate description of the sessions: grey and grim at times, but bright at the end.

Like many organizations (see *IFCO*, page 40), Executive Council is caught in the position of creating a viable institution that can deal with fast-changing problems. With the new priority of General Convention's Special Program, the Council will be working toward restructuring between now and February when the five new

objectives of the General Church Program will be translated into actions.

One action needed to be taken right away. The Council passed a Charter for a Staff Unit (see *Men and Meaning*) and one for a Screening and Review Committee for General Convention's Special Program to get money into areas, where the poor need it, fast enough to do some good.

The discussion on these Charters took parts of all three days, sandwiched between other business (see *Worldscene*). Finally passed unanimously, the Charters provide for the Screening and Review Committee to:

1. establish working procedures for the Special Program;

2. develop criteria for making and evaluating grants;

3. report and make recommendations to each meeting of Executive Council. Current members of this Committee, appointed by the Presiding Bishop and approved by Council, include a social worker, Negro clergymen, community organizers, a house-

wife, an economist, two bishops, and Executive Council representatives. They will serve only until March 1, 1968.

The Committee will not make grants during this interim period. Any grants that might be made prior to Council action in February will be on the sole authority of the Presiding Bishop.

Modeste Presents

In the afternoon of the first day of Council sessions, Mr. Leon Modeste, head of the Special Program Unit, reported on the program's progress and goals. "The Episcopal Church is starting late on an escalating national crisis," he said. He explained that "before the Church can accuse the secular world of its many social injustices and discriminatory practices, it must first remove the mote from its own eye."

He said he realized that the Church's Special Program could barely scratch the surface but that the Program did intend to concen-

CHIEF PASTOR

"As your presiding officer, I try to use a light rein and no spurs," Bishop John E. Hines said at the opening of the Council sessions. His leadership, based on "mutual trust," of the sessions prompted Mr. Emmett Harmon of Liberia to rise and thank him for it.

"The diversity of the Council members should be able to make a consensus for the good of the whole Church," Bishop Hines said, and he led the sessions with just the right combination of restraint, compassion, and humor to do just that.

When Leon Modeste was presenting his program at the first session, he told how he went to the Presiding Bishop's office to talk to him, and "he assured me he was behind me all the way. When I went back the next day, they told me he was in Ecuador!"

"Well, I didn't say how *far* behind you I was," Bishop Hines answered.

trate on a philosophy of concern and quick response and would place eighty percent of its funds directly in the hands of the poor.

"The Special Program is also aware that it cannot achieve its stated goals alone," he explained, "No one person, one group, or one church can solve the problems of the poor and the powerless. Let us hope we are not too late."

Faith Now or Later?

Following Mr. Modeste's presentation on the Program, Council members asked him questions to clarify some of their interpretations. The following are excerpts taken from this discussion.

Bishop Gerald F. Burrill, Chicago: Will you be asking specific help from

some of us? I would like to tell you not to hesitate to clue us in.

Modeste: I see this is a Council project. We need all the talent the Council has.

Charles Crump, Tennessee: We originally agreed that grants will not be made to groups who advocate violence. In Memphis, they want a good safeguard that will keep this money out of the hands of some people. And they ask me, 'Do they mean what they say, or what they do?'

Modeste: No, we will not give money to groups who advocate violence. We will have to check the proposal and check the history of the group.

Crump: How do you define violence? Do you say mass blocking of communications is violence?

Modeste: I can't make a blanket statement. We have to judge on individual cases.

Crump: You mentioned meeting with a group that advocates violence.

Modeste: Part of working in a community is the ability to deal with every group. All I'm saying is that we're in contact with them.

William G. Ikard, New Mexico and Southwest Texas: Are we going to jump in with both feet and spend all the money right away?

Modeste: We can't throw it in all at once. We want to bring others on board. We can't do this alone; that would be suicide. With the Presiding Bishop leading the way, we may be able to convince others to come along.

Bishop Burrill: This program envisions not necessarily the idea that we can finance—even ecumenically—in a big way. But as Christians we are sent to do this. If we haven't had a bad conscience, we should have. At General Convention we underwent a conversion. Now we have to make that conversion a part of the Church's life so we will act as a catalyst.

Crump: Government programs are prohibited from doing anything on religion. Is our program going to have religion? If not, why put our money in it?

Modeste: Bishop Burrill made an important point. We don't have to put up signs. You can tell a phony from a guy who's serious and committed.

Bishop George Murray, Alabama: I had the same understanding at General Convention that Mr. Crump did. I asked who was responsible, and the answer always came back 'Executive Council.' I stumped the Diocese of Alabama selling this program and said Executive Council would be responsible, and I will be sitting there and will be cognizant of my responsibility to see that criteria for grants are made and kept. We would do well—for at least one year—to make

"URBAN CRISIS" TO "SPECIAL PROGRAM"

What began at General Convention as the "Crisis in American Life" was then popularly called "urban crisis" and emerged at the December Executive Council as "General Convention Special Program."

The confusion over the name of the program which came as the result of the Presiding Bishop's opening Convention address has been considerable. The original "in American Life" tag was not an "operational" title, so it became "urban crisis," despite the fact that some of the money would go to on-going rural projects. Then it became the Special Program.

But someone at the Council meeting asked what *Special Program* meant anyway. What it really means is that the money will be used on a priority basis, and the consensus now is that the priority is in the urban ghettos with mostly black people in them. So the "crisis" money will be going on a priority basis to black community groups who can effect change, but the rural programs will continue to be supported.

Any questions?

From Convention . . . With Love

these decisions ourselves.

Mrs. Cyrus M. Higley, Central New York: The women of the Church gave this money with the understanding that it would be given with no strings attached.

Bishop Albert Rhett Stuart, Georgia: I agree with Bishop Burrill that a conversion took place. This is not true, however, of the Church back yonder. They haven't been converted. I think we had better be smart about how we open these doors.

Dean Gordon Gillett, Quincy: One of the things the Presiding Bishop

made clear is that the world is on fire. To tie this thing down to the machinery we already have is disastrous. We can't wait. We must have faith now.

Clarity and Confusion

For some, the discussion cleared the air; others were still confused. A letter from the vestry of St. Paul's, Artesia, New Mexico, read on the first day of Council, dramatized the dilemma many Council members felt. St. Paul's said it would not contribute to the General Church Program as

long as it includes the Special Program.

Decisions came hard. As one troubled member put it, "Here they say I'm a Ku Kluxer, but when I get home they say I'm a wide-eyed liberal and radical. Sometimes that can be real frustrating."

In between full Council sessions, departmental meetings wrestled with budget cuts in light of new priorities. "We acted corporately and now must address our problems corporately and share them," Mr. Warren Turner, second vice-presi-

SPECIAL PROGRAM TEAM:

MEN AND MEANING

THEY HAVE THE cohesive spontaneity of the Green Bay Packers and the zany "in" humor of The Beatles. When three of them showed up at an Executive Council session in turtlenecks, one of them suggested they have a game of football in the yard. They come on strong with jargon and jokes, but you sense they can be serious and that they know the people behind the concepts.

"We had a guy in Chicago who stood up to Mafia threats on his life to work on a racial discrimination real estate case," one of them says. Commitment is something they admire—and possess.

Ranging in age from mid-twenties to mid-forties, the Special Program team is committed to putting necessary money, expertise, and power into the hands of people to give them a chance to help themselves. Each team member has an assignment in this effort.

The Rev. John Stevens was a rector in Houston who "started one Monday with three adults and ten kids, and a week later every black high school was closed in a boycott

to get an integrated staff.

"When we put people with expertise in, it means the Church is prepared to do the job," he says—and adds, "We intend to be radical, intend to take risks, intend to trust people to solve their own problems—and we fully expect to make mistakes."

The Rev. Quinland Gordon was a Methodist before he was ordained in the Episcopal Church. Active in civil rights activities for years, he will maintain contacts with Negro Episcopal clergymen and talk with bishops to implement the statement on clergy placement adopted by the House of Bishops in 1965. He wants to develop strategies by which candidates who are black can be called as rectors and elected to Executive Council and diocesan policy-making boards.

"I feel encouraged and elated by this new program," he says, "because it indicates that the Episcopal Church is willing to take the risks of getting involved with people who need help and who can also provide help for the mission of the Episcopal Church."

The Rev. Charles Glenn is the

youngest member of the team, but has contacts with community organizations all over the country. He was born in Cambridge, Massachusetts, where his father was a priest and chaplain at Harvard.

"The most important thing about the team is style—a style of responsiveness and concern. That fact makes the whole question of 'Will we be duplicating OEO programs?' irrelevant," he says.

The Rev. John Steidl, a Presbyterian minister, has been conducting training institutes for the last eighteen months. In St. Louis, the 100 people who attended an institute came down to breakfast to find only a note on their plates saying there were certain issues and needs in this community, and their job was to determine how to solve them.

"Then they had to diagnose the situation, determine who had the power to feed them, and plan the strategy to get fed," Mr. Steidl explains.

"So many people are hung up on conflict and change," he says of the team's purpose. "We've got to free them up—make them see how they feel and face it."

Mr. Barry Menuet worked for five years in Saul Alinsky's Industrial Areas Foundation community organization, which got the first national conviction of a real estate blockbuster. "He was a guy who

dent, reminded Council members.

Bishop Stephen S. Bayne, Overseas Department head, reported that overseas bishops had responded well to the cuts and the Bishop of Jesselton not only accepted them, but sent \$100 to help the domestic crisis. Presiding Bishop John E. Hines reported that the poverty and crime he'd seen in South American *barrios* convinced him that urban problems were just as intense elsewhere.

Changing the Structure

The day before the Council offi-

bought a house on Sunday for \$8,500 and on the Thursday before that he had sold the house to a black family for \$14,500.

"The victory came about," he explains, "because the organization was strong enough to hang on through fourteen court delays."

Menuiez, who is the team's field consultant, says they want to find out "Who's there? Who wants us? Local organization is going to happen with or without the Episcopal Church. This is an opportunity for the Church to be a part of history—an opportunity it missed in the '30's in the Labor Movement. We're standing outside asking to be asked in."

Another layman, **Mr. Leon Mostede**, heads the team members (see *January issue*). He thinks the action by Executive Council will give them the authority "to really go ahead."

"It gives renewed confidence in the Church to grapple with the issues of the day. This type of thing is the Church's salvation—I don't want to make it sound that great, but that's exactly how I feel."

He thinks "the Church, above all, has to show this faith in people. I wasn't kidding when I said I hope it's not too late. We just can't keep writing people off—just can't."

What does he think of the team? "They're a hard-swingin' gang of guys."

cially convened, an orientation meeting was held for Council members, seventeen of whom were newly elected.

In the past, General Church programs have been listed under Executive Council departments. The proposed new approach will cut across departmental lines, with purposes or objectives to be met.

In summarized form, the five objectives are:

- strengthen existing and new forms of corporate mission and ministry.

- build cooperation, understanding, and unity among men, nations, and churches.

- help people in congregations and communities to know and respond to the Gospel within the context of the issues of life today.

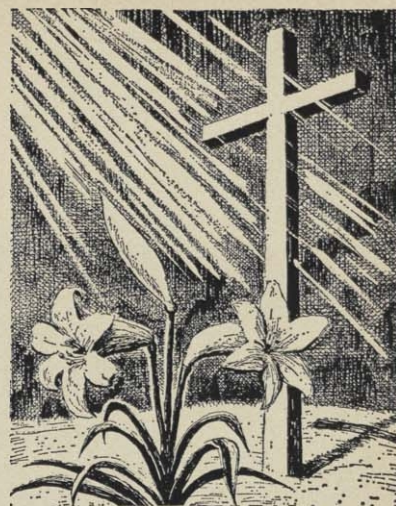
- secure the rights, dignity, and well-being of persons and groups in society, and assist the Church to join with others to eliminate poverty, injustice, and the deprivation of human rights.

- provide supportive services for the Church's corporate life through communication, research and study, data processing, planning, evaluation, wider financial support, and improvement of administration and management procedures of the Executive Council.

The three-days' debate was potentially divisive at almost every turn, but a supportive spirit and the sensitive leadership of the Presiding Bishop took the edge off. Humor helped, too. Once a discussion on viable dioceses brought the jesting question: "What if the bishops aren't viable?"

"That will have to come up at a later meeting," someone replied.

At dinner, after the longest discussion on the Special Program, two bishops were talking about the trouble they would have explaining what happened to their people back home. "Wouldn't it be nice," one of them said, "if we could pass a resolution saying 'we all voted responsibly,' and then wear it home on our chests?"



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"I feel a little funny



SUNDAY USHER: *Really, Mrs. Allen, sitting in the front pew isn't nearly as bad as you think.*

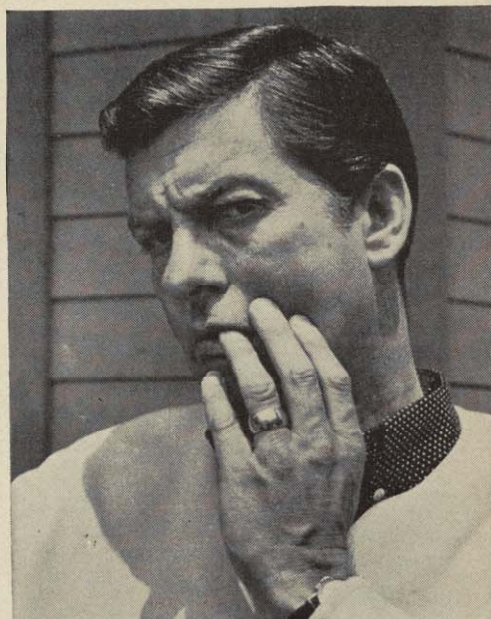
when I find myself doing the same things in church that I do anywhere else. Sometimes I want to laugh at myself for the things I do, but then I wonder whether I ought to laugh in church. But why not? Maybe that's where we need a little laughter to remind us that we're all just people, and when we're in church we're just as human as we are anywhere else—and God doesn't love us the less for it."

Dick Van Dyke

Text and pictures are from the book, *Altar Egos*, © 1967, and published by Fleming H. Revell Co. Pictured above are Dorothy Provine and Dick Van Dyke in Walt Disney's *Never a Dull Moment*; above, on facing page, is from the film *Fitzwilly* (Mirisch-UA).



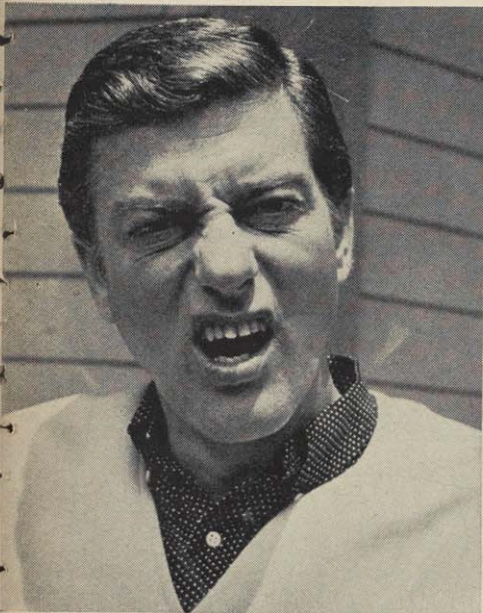
THE RECTOR'S VISIT: *Hello there, Dick. Glad I found you home. Oh, I see you're putting your golf bag in the car—well, I won't take but a minute. . . .*



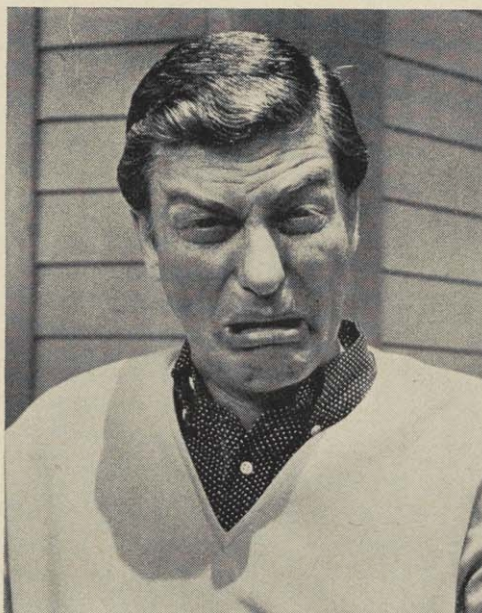
You'll recall that in my recent sermons, I have stressed our responsibility to the young people. Our youth program needs strong leadership. We talked a lot about this at the board meeting, and everyone agreed only one man can meet this challenge. . . .



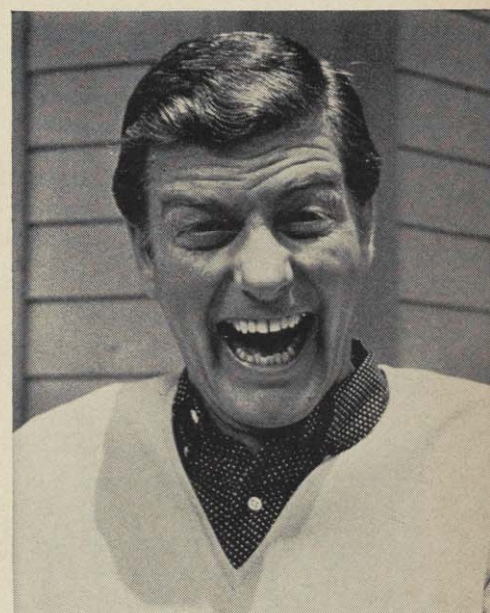
THE SERMON: H-m-m-m . . . That makes his seventh "in conclusion. . . ."



The job only requires Friday and Sunday evenings, Saturday afternoons. . . .



. . . and two weeks in the summer at Camp Wishbone. . . .



Don't you agree that your neighbor, Sam, is just the man. . . .

A LENTEN PILGRIMAGE

"Freedom and unity are the two feet on which the Church makes its pilgrimage.

"But how can the Church enter into today's theological and social ferment and, at the same time, meet its equal obligation to guard and nourish its own unity in Christ?" asks the Presiding Bishop, the Rt. Rev. John E. Hines.

Believing this to be a question in urgent need of your own thinking, THE EPISCOPALIAN has excerpted parts from the Report on Theological Freedom and Social Responsibility (Seabury, \$2.95). We present here the first of three parts, as starting-gates.

The Report is provocative and disciplined social and theological inquiry. Lent is a good time for growing: Will you join the discussion?

THE EDITORS

ERRORS . . . A distinction I like to make [is] between adventurous answers, which may well be mistaken, and hardened positions which deserve to be called errors. The former are an affair of deficient intelligence; the latter, of deficiency in what can only be called good will. . . .

—JOHN COURTNEY MURRAY

PILGRIMS . . . The Church must recognize that ambiguity and a limited perspective are characteristics of human life in the world. The Church, in its human members, is subject to such ambiguity and limited perspective also and must not pretend to a degree of definitional clarity that its own history denies and which would be quite inconsistent with its pilgrim nature. . . . —ARTHUR A. VOGEL



CHAN

We do?

This may be the most crucial moment in Church history since the first and second centuries. *First*, the immense speed of technological development changes the way in which we must deal with time itself. This change is not just of degree, but of kind. I feel we are coming over the top of the first hill of a roller coaster and are about to roar down. I'm not sure we have fastened our safety belts.

Second, . . . one key to theology's rapid change of direction is the massive translation necessary to de-Hellenize our thinking, to break out of the Athenian captivity, if you will.

Third, the social scene, by its comparably radical shift, is changing the method of charity to the extent of almost changing the substance of charity: The urgent commandment in the American continent is to set men free. In the greater part of the world, the need is for bread by the millions of tons. To meet the former or the latter need requires social reconstruction, not merely social action along old guidelines.

Fourth, the rapidity of change requires of all institutions an elasticity beyond any imagining, as they attempt to minister to men whose cultural attitudes span three centuries and as they are required by the next generation to have integrity or perish.

Finally, the indications increase that the psyche of contemporary man is changing in such a manner that accustomed ways of spirituality no longer accomplish communication with the Ultimate. . . .

. . . Old rules and ways and principles no longer are valid. We search for solutions in semi-darkness: We

Stumbling . . . He who seeks truth may or may not find it, but if he seeks truth honestly and with ability, he is almost certain at some point or other to stumble upon error, and there is much to be said for the view that detection of error is even more important than the discovery of truth itself. . . .

—J. V. LANGMEAD CASSERLEY

Excerpted, with permission, from *Theological Freedom and Social Responsibility*, Stephen F. Bayne, Jr. editor, © 1967, published by Seabury Press, Inc.

who needs it?

feel for solutions we cannot see. We stumble gladly when the stumbling indicates we have come upon something of importance. . . .

. . . I cannot help but think that the movement of the Spirit in this age is a movement toward freedom. Every new age in the history of the Church has been a breaking open of the legalism of older atrophied forms. Jesus himself broke open the legalism of the Jews, Luther broke open the structure of medievalism, Wesley the rationalism of eighteenth-century England.

In our age we already see breakings open on every side: theology, liturgy, ministry, ecumenics. . . .

. . . In a pragmatic, nonconceptual world, any institution including the Church must show a social usefulness, in the broadest sense of that term. Two clear uses of the Church, both in line with her divine vocation, come to mind. First, the continuity of a value-setting organism in society which has its touchstone in transcendent reality (or if transcendence no longer is a useful term, which has its touchstones in universal good) rather than in the good of any one group, one age, or one part of the universe.

History shows that any effective force in society must be institutionalized. The Church at the moment is still the most likely institution for this task. This task of value setting implies social criticism of the most radical kind. Further, in an existential age, an institution for criticism which does not also attempt to implement its critiques will be less than valid and less than insightful.

Another pragmatic task closely allied to this is the function of the churchman as the last generalist in an increasingly specialized world. As catholic men we are

by definition generalists. Together we can make a skilled specialty of the task of generalism. Further, social criticism and its implementation is essential to the integrity which the young and future generation find lacking in the Church and because of which they leave us, not in anger but in mild disgust. . . .

“ . . . Ah yes, we need change, . . . but we must not hurt the flock. We have obligations to the Church,” we say, . . . “to keep the boat steady, not to move so fast that we leave people behind. . . .”

But . . . the reality is that we *must* move so fast as to leave people behind. If we do not, the whole Church will be left behind.

We are about five laps behind already. It is presently impossible to stand between the affluent and the poor in the center of the poverty gap and be able to have communication with both—or even to understand both. . . . Similarly, . . . we stand lonesome between the generations. . . .

We bishops try to minister to all in a diocese, and yet can we with integrity minister in a way no longer really true, no longer reflecting the reality we perceive, simply because older people like it and because it once reflected an understanding of truth?

Time makes ancient good uncouth; time makes ancient truth untrue; time makes ancient beauty, *camp*. Yet, in our diocese, for instance, we have tobacco farmers and space scientists, muskrat trappers and a president's wife, millionaires and welfare recipients. . . . It is impossible to relativize the truth in such a way as to please all these, even if such a course were moral, which it is not. . . .

—PAUL MOORE, JR.

Secularization Is Suicide

. . . An agnostic but sympathetic sociologist has written:

As surely as Luther conceded the supremacy of state authority above priestly authority, so the American churches have, in effect, if less explicitly, subordinated their distinctive religious values to the values of American society. Thus, though religious practice has increased, the vacuousness of popular religious ideas has also increased: the content and meaning of religious commitment has been acculturated.

If there is any truth in this diagnosis, the demand for a complete secularizing of the Church's faith must surely represent the logically ultimate stage in the process: for all its superficial plausibility it is really religious suicide.

It is commonly highly critical of the institutional side of Christianity but this is the only side that it makes intelligible. For it, the outlook and activities of contemporary society are normative and the Church has somehow or other to meet them on their own terms.

The Church has no distinctive insights into the political, cultural, and social situation; its task is simply

that of injecting moral vigor into the process of achieving ends which society has adopted on purely secular grounds. Since the Church has lost its distinctive character it finds itself faced with the choice between either melting away altogether into the coming great No-church, or converting itself into a social service organization of an inevitably somewhat amateur type, or, paradoxically enough, of becoming a society for the preservation of itself, without being able to offer any convincing grounds why and for what purpose it is worth preserving

—E. L. MASCALL

Wanted: A Place To Hang My Hat

THIS IS A happy story. It is about a young man who earned a Ph.D. in clinical psychology, was commissioned as an officer in the United States Army, and assigned to a hospital in Bethesda, Maryland. He found an apartment for himself and his family—wife, one child, another on the way—in a suburb near the hospital.

This story sounds routine, an example of a young couple on their way to a constructive future. The full account, however, includes a middle section that is not happy at all.

For the young psychologist, the events unfolded in the following way. He decided against inner-city Washington, D.C., where most "people like him" are concentrated: It was simply too far from his work. Besides, *The Washington Post* advertised an abundance of apartments available in suburban communities close to the hospital.

He made twenty-seven inquiries.

Twenty-seven times he was told, "Sorry, we don't rent to Negroes." People did not mean to be cruel. They were only telling him the way things are.

The young man did not give up, however. He wrote to a friend, Mr. Joseph D. Ban, executive director of the University Christian Association at Penn State University. Mr. Ban did not give up either: He made telephone calls, wrote letters. Finally, with the help of a United States Senator, Joseph Tydings of Maryland, Mr. Ban directed his young friend to an integrated suburban apartment.

Not all such stories end that way.



"A man's home is his castle," the old saying goes. But for many Americans, "castles" are moated by prejudice and the silence of nice people. It does not have to be that way.

Take the young mechanic with a good job and a healthy enough stake to move his family out of a Philadelphia slum. At first, an apartment-house manager agreed to rent him an apartment. Next day, deposit in hand, the young man returned, to be confronted by the manager's wife. "Sorry," she said, "I rented the apartment to someone else just before my husband saw you, and he did not know about it."

The mechanic returned to his slum apartment. He was too disgusted and discouraged to protest when he later saw the same apartment listed for rent in a newspaper.

These two case histories illustrate

the housing picture in most areas of the United States today. Incidents dealing with the even more tense subject of selling houses to Negroes and other minority-group members provide material enough to fill a library.

These two incidents also demonstrate that one person who is willing to help can make a major difference. In the young psychologist's case, the one person was a determined Christian named Joseph D. Ban. Other links between a man and his "castle" have been a principled realtor, a local clergyman, or a small but well-organized fair-housing organization in a residential section.

The Key

Residential segregation intensifies all racial tension in the United States today. Some see it as "the key question of our national life in the 1960's."

Christians who will face the realities of racial injustice, who have been able to listen to the pleas, pronouncements, and plain talking of their churches, do not need special documentation on the scope of this problem, nor do they need information about action that can be taken.

Several churches and churchmen have worked hard, and continue the fight, for fair-housing legislation. California's Christian-led opposition to Proposition 14—a referendum to repeal the Rumford Fairhousing Act—is a prominent example of action that cost much in human sacrifice and resources. This effort was defeated, but only temporarily, since the U.S.

Supreme Court recently declared Proposition 13 unconstitutional.

Many laymen have also taken the lead in working for equal opportunity in housing for all Americans. Mr. Donald S. Frey, an Episcopal lawyer, has been a long-time pioneer in this area. His courageous efforts and strong Christian convictions have moved many others to share in a lively, innovative organization called The United Citizens' Committee for Freedom of Residence. Based in Evanston, Illinois, this organization, has thus far served more than 30,000 people.

Study in Sanskrit

Despite any number of positive examples, however, the hard fact is that too few Christians have joined in the battle for "open" housing.

For many churchmen with all good intentions, the idea of open housing as a key issue in the Church's mission today is akin to trying to understand Sanskrit. One classic example comes from an inner-city white clergyman, rector of a predominantly Negro parish. He has reported that he received a call from a lady in a suburban parish which had been studying the *Mutual Responsibility and Interdependence* document in depth and had become ashamed that their all-white parish was not practicing MRI in its own life. "We have no Negroes. Could you send us some?" she asked.

The requested delegates were not provided. Instead, the two parishes set up a genuine exchange of suburban and urban parishioners, including visits not only to Sunday services but to individual homes. For many members of both parishes, this produced real change in understanding of what the Church is about: They could see each other as fellow Christians, instead of "We" and "They."

The Dollar Doldrums

The most deep-seated fear any discussion of housing raises is "when Negroes move in, property values go down." In 1960, University of California economist Luigi Laurenti published his famous study, *Property Values and Race*. His findings, which are consistently duplicated in later re-

ports by other investigators, say integrated communities follow the same general property-value patterns as segregated communities: Values rise in about 44 percent of both kinds of neighborhoods, hold steady in some 41 percent, and drop about 15 percent of the time.

Mixing or Meddling?

Christian action in campaigns for fair-housing troubles many laymen. Such mixing of "religion and politics" often amplifies a rumble of philosophical and theological volcanoes. Can a government tell a man to whom he

must sell his property? Since when is it unchristian to hang onto your right to sell your property to whom you please?

Mrs. Harold Sorg of Berkeley, California, distinguished churchwoman and member of the Episcopal Church's Executive Council, offers this viewpoint: "When we begin to talk about the principle of the right to own and sell property, the right to acquire property is overlooked. . . ."

It is reasonable to predict that churches and individual churchmen will keep on sharing in open-housing campaigns. But the journey to prog-

FOR FURTHER INFORMATION ON HOUSING

► The National Council Against Discrimination in Housing, 323 Lexington Avenue, New York, N.Y. 10016, offers a comprehensive list of pamphlets and reprints at nominal costs. It also publishes a monthly, *Trends in Housing*; yearly subscription rate is \$2.00. Some sample material available through the NCDH:

- *Residential Segregation* by Karl E. Taeber. Reprinted from *Scientific American*, August, 1965.
- *Equality and Beyond: Housing Segregation in the Great Society* by Eunice and George Grier, 25 cents.
- *Affirmative Action to Achieve Integration*
- *Residential Integration and Property Values*, by Erdman Palmore and John Howe
- *Fair Housing Handbook*, cost: 50 cents

► The Episcopal Church's Executive Council, 815 Second Avenue, New York, N. Y. 10017, publishes a number of materials related to housing and other issues in race relations. *Church in Metropolis*, a quarterly magazine, is one excellent source of information. *Patterns for Action*, a series of special reports, is also available.

► "Integrating" America — The Problems: an interview with U.S. Secretary of Health, Education and

Welfare John W. Gardner; *U.S. News and World Report*; May 8, 1967, pages 61-63.

► "The Freedom of Residence Program," 1514 Elmwood Avenue, Evanston, Illinois, offers a number of publications and suggestions for support of fair housing programs.

► "The Issue of Open Housing," *The National Observer*, Monday, August 1, 1966, page 2. 25 cents per issue. 11501 Columbia Pike, Silver Spring, Maryland 20910.

► *Homes and Community*, published by American Friends Service Committee, Community Relations Program, 150 North 15th Street, Philadelphia, Pa. 19102.

► *What Integrated Housing is All About*, Friendship House, 4233 South Indiana Avenue, Chicago, Illinois 60615, 10 cents.

► *Equal Opportunity in Housing: A Series of Case Studies*, June, 1964, United States Housing and Home Finance Agency, 1626 K Street, N.W., Washington, D.C. 20036.

► *The United States Commission on Civil Rights*, 1701 Pennsylvania Avenue, N.W., Washington, D.C. 20425, publishes a variety of studies and pamphlets at no cost or nominal cost.

► *Property Values and Race*, Luigi Laurenti, 256 pages, \$6.00, University of California Press, Berkeley, California.



Saigon's worst slums

Saigon's worst slum is in the Khanh Hoi district, the area nearest the port. The poverty and disease in this area, crowded beyond belief, is appalling. A new Vietnam Christian Service project, headed by Neil and Marta Brenden, a young husband and wife team, both trained social workers, is attempting to build a better life for those living in Khanh Hoi.

This couple, with Carolyn Nyce, a public health nurse, and 11 Vietnamese workers, are tangibly demonstrating to this poverty riddled slum, the importance of helping people to help themselves. If you care for your fellow man, then may we ask you to help the Vietnamese help themselves. Your contribution to the Presiding Bishop's Fund for World Relief brings us one step nearer this goal. Please contribute today.



here is my contribution to:

**THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF**

Name _____

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(Please make checks payable to the Presiding Bishop's Fund for World Relief. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y., 10017.)

E-2-68

WANTED: A PLACE TO HANG MY HAT

ress is long. Almost all the states have some kind of legislation, but much of this is either ineffectual or evasive; some of the most emphatic laws are more often observed in the breach. "If you want an example of massive civil disobedience, this is one," says the Rev. James L. Breen, an Episcopal clergyman and assistant director of the Commission on Religion and Race of the National Council of Churches.

The "political" activities of Christians in fair-housing campaigns are motivated by concern not only for those who seek to find housing, but also for those who are caught in the agonizing middle between conscience and local pressure. A person willing to sell his house to a Negro may hold back for fear of community censure. Laws providing for freedom of residence actually result in bridging the gap between conscience and practice.

Down to Basics

The basic reason for Christian involvement in fair-housing programs, however, always comes down to the case of one person looking for a place to live. Nobody wants to move into a community where he is not wanted, or where he will be politely or not-so-politely made aware that he is "different." Many Negroes who can afford decent housing are apt to remain in slum dwellings rather than endure suburban snubs.

At the same time, as educational and employment opportunities have been opened up, Negro Americans have made astonishing advances in the last decade. In Chicago, a city with as many racial troubles as any other, a survey shows that "at least 35 to 40 percent of the Negro families belong to the 'middle class'—judged by college education, occupation, and home ownership." [Note: This "home ownership" means residence in non-white sections in most cases.]

One has only to listen to the complaints of large organizations, search-

Continued on page 52

VIETNAM?

WHAT DO YOU THINK



NINE church magazines, which cooperate through Interchurch Features, this month are asking for their readers' opinions about the conflict in Vietnam. Results will be published in future issues.

After you have checked your responses to the following questions and statements, please tear out the page and mail to the address below. *You need not sign your name.*

1. Do you approve or disapprove of the way President Johnson is handling the situation in Vietnam?
☐ Approve ☐ Disapprove ☐ No opinion
2. Some people say that the war in Vietnam may prevent World War III. Others say it may start World War III. With which group are you more inclined to agree?
☐ Prevent WWII ☐ Start WWII
☐ No opinion
3. At this time do you think the United States should begin to let South Vietnam take on more responsibility for the fighting of the war in Vietnam?
☐ Yes, should ☐ No, should not
☐ No opinion
4. If a situation like Vietnam were to develop in another part of the world, do you think the U.S. should or should not send troops?
☐ Yes, send troops ☐ No, do not
☐ No opinion
- or the Soviet Union will become belligerent."
☐ Approve ☐ Disapprove ☐ No opinion
8. "Other types of active service for conscientious objectors should be provided to young men who object to the war in Vietnam."
☐ Approve ☐ Disapprove ☐ No opinion
9. "Canadian churchmen are justified in extending support to refugees from the U.S. Selective Service."
☐ Approve ☐ Disapprove ☐ No opinion
10. "Conscientious protest against the war in Vietnam should be defended by the churches whatever the consequences of such action."
☐ Approve ☐ Disapprove ☐ No opinion
11. "The churches should provide information, aid, and guidance to those who refuse induction on the grounds of religious conviction."
☐ Approve ☐ Disapprove ☐ No opinion

Please indicate whether you approve or disapprove of the following statements:

5. "The United States should immediately and unconditionally stop the bombing of North Vietnam?"
☐ Approve ☐ Disapprove ☐ No opinion
6. "The United States should use all military strength necessary (short of nuclear weapons) to achieve victory in the war."
☐ Approve ☐ Disapprove ☐ No opinion
7. "There is a good chance that either China

Please check appropriate boxes:

- A. I am ☐ a layman ☐ a clergyman
- B. I am ☐ under 35 years of age ☐ over 35
- C. I have a close relative who is
☐ serving in Vietnam ☐ in the Armed Services ☐ of draft age

Please send this questionnaire to:

P.O. Box 8699
 Philadelphia, Pa. 19101



SCENE: A Living Room—maybe yours.

CAST: Men and women of many faiths, ages, and opinions.

THEME: "Propaganda ends where dialogue begins."

—Marshall McLuhan

PRODUCED BY: Laymen.

DIRECTED BY: National Council of Churches, Division of Christian Unity, and Roman Catholic Confraternity of Christian Doctrine, Apostolate of Good Will.

Episcopalian: "Many Protestants think Roman Catholics worship only the saints and Mary."

Roman Catholic I: "Oh, but the saints don't ever replace Christ."

Roman Catholic II: "The last time I went to Chicago my plane had to circle the field for three hours before we got permission to land. I said *Hail Marys* the whole time."

Presbyterian: "Were you saying them to Mary or to Christ?"

Roman Catholic II: "Well, I really don't know."

Roman Catholic III: "*Hail Marys* are a natural because they have the

thing about saving us from death."

Roman Catholic II: "Well, I think I said it because it's a prayer I'm familiar with."

Several thousand people in more than 800 communities across the United States are engaging in exchanges like this one. Episcopalians, Roman Catholics, Orthodox, and Protestants are finding that playing verbal catch is more fun than throwing clichés against a wall of like opinions. Using a red and white paperback, *Living Room Dialogues*, as a springboard, groups meet in each other's homes to talk about their own and their neighbor's faith.

"There's no reason why couples shouldn't talk about religion instead of playing bridge, or talking baseball," Msgr. John K. Clarke, Los Angeles, California, said when the dialogues began two years ago. In an age where "batting averages" in a commuter train conversation may be Bishop Pike's instead of Willie Mays', the living room dialogue idea has taken hold.

Mrs. Theodore Wedel, associate

general secretary of the National Council of Churches' Division of Christian Unity, believes the freedom the book allows also contributes to its success. "People no longer want canned programs from their national church," she explains. "They have the initiative and want to use it."

Since exchanges were already taking place, "we wanted to help them along," says the Rev. William A. Norgren, Director of the NCC's Faith and Order Department. To do this, he and the Rev. William B. Greenspun, national director of the Roman Catholic Confraternity of Christian Doctrine, co-edited the book.

Essays and reference material in *Living Room Dialogues* cover seven subjects, ranging from common Christian heritage to "Why We Don't Break Bread Together." The book was the first joint venture of the NCC and the Roman Catholic Paulist Press. A "best seller" by religious book standards, the paperback has sold well over 150,000 copies.

Written for "interested, inquiring laymen," the book suggests meet-



ings be held without benefit of clergy. "There is no doubt that lay people ask questions of each other they would be reluctant to ask of their clergy," says Mrs. Robert Mommsen, a Redwood City, California, discussion leader. And a Seymour, Connecticut, leader found a clergyman's presence hindered discussion. Clergy sometimes initiate groups through local councils of churches, however, and occasionally serve as consultants on a group's sticky questions.

Although a majority of the participants are women, possibly because United Church Women sponsor these sessions in many areas, men have also turned out in substantial numbers. "One big surprise was the attendance and participation of the men, who were not enthusiastic about the project at first," Mrs. Paul Beatty, Charlotte, North Carolina, reports.

Differing ways of worship sparked some lively discussions. For example, a Roman Catholic in a Moorestown, New Jersey, living room had this to say: "There are many things the Roman Catholic Church considers sacramental: crucifixes, candles, etc., Too many things in my opinion. I

personally abhor walking into the confession booth and seeing lipstick on the feet of a crucifix. But I guess these things help some people."

"I know what you mean," a Roman Catholic woman offered. "I was in church once, saying a few silent prayers and a little man walked up to the altar and threw a kiss. I thought, 'How lovely.' But I could no more do that than fly."

An Episcopalian spoke up. "Maybe faith is easier for an emotional person. We think things out too much. It's a colder thing—no less a belief, but we have to figure it out first."

Sometimes humor helps overcome potential differences of opinion. In one group the question, "What is the difference between a Roman Catholic and an Episcopalian?" brought the quick reply, "The Episcopalian flunked Latin."

Renewal is always a lively subject. One Roman Catholic asked how Protestantism is changing. A Presbyterian mentioned the new *Confession of 1967*, which updates the statements of belief of the Church, and the *Directory of Worship*, which

stresses more frequent Communion. An Episcopalian said, "In my parish we're taking Christ into the homes; we have more house Communions."

"I think people are afraid of change," a young Roman Catholic father said.

An Episcopalian added, "But don't forget there are other fears, too. In our church when we do something different, someone immediately says, 'That's too Catholic.'"

"In our church it's 'That's too Protestant,' " was a Roman Catholic's quick answer.

A Paoli, Pennsylvania, housewife listened quietly while a Roman Catholic seminarian explained how the translation of Latin words sometimes causes confusion. Suddenly she leaned forward. "Well, not only that, but how many of us really believe the words we say in prayers—in 'one holy, catholic, and apostolic church'? And yet, if everybody who says those words believed them—believed 'catholic' means universal—we'd have unity, you know. When we say 'Our Father,' I sometimes think we mean 'Our Presbyterian Father,' or 'Our Episcopalian Father.'"

People can't pray together and not be changed a little," Mr. Norgren says. A discussion leader in Chelsea, Michigan, bears him out. "The most positive change in attitude in our group seemed to be the hope that in the fairly near future there might be a truly open Communion, so we could all partake of the Lord's Supper even though we still interpret it differently."

Mrs. Arnold Leech, Portland,

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that playing verbal
catch is more fun
than tossing cliches
over walls of
like opinion***



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PLAIN TALK ABOUT OUR DIFFERENCES

Maine, sums up what seems to be a pervasive result of the discussions in her area. "I have learned that dialogue is not just a nice conversation, but a genuine openness of exchange between people with no desire to change the thoughts of the others."

She adds, "Before dialogue, I did my best to be honest, but now I feel

New Book Out

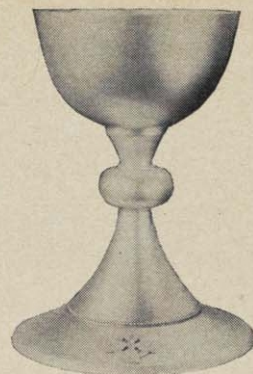
A Second Living Room Dialogues volume comes just in time for the Week of Prayer for Christian Unity, January 18-25. This interfaith week begins a twelve-month program of ecumenical action sponsored by the World Council of Churches' Faith and Order Commission.

Local groups throughout the world, in addition to joining in worship, will study such matters as crime, delinquency, segregation, affluence and poverty, and war and peace.

If you would like to produce your own living room dialogue, using either *Living Room Dialogues* or *Second Living Room Dialogues* (price per volume, \$1.00) write: Department of Publication Service, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027, or Paulist Press, 21 Harscott Road, Glen Rock, N.J. 07452.

the heavy weight of the responsibility of being honest because of my church membership."

Mrs. Leech, like others, finds that holding prejudices is harder after you've heard the other fellow out. As weaknesses are admitted, stereotypes shattered, and points of view explored, dialogue participants want to apply their newfound confidence to concrete situations. Many groups are now discussing birth control, divorce, confession, children's instruction, and mixed marriages.



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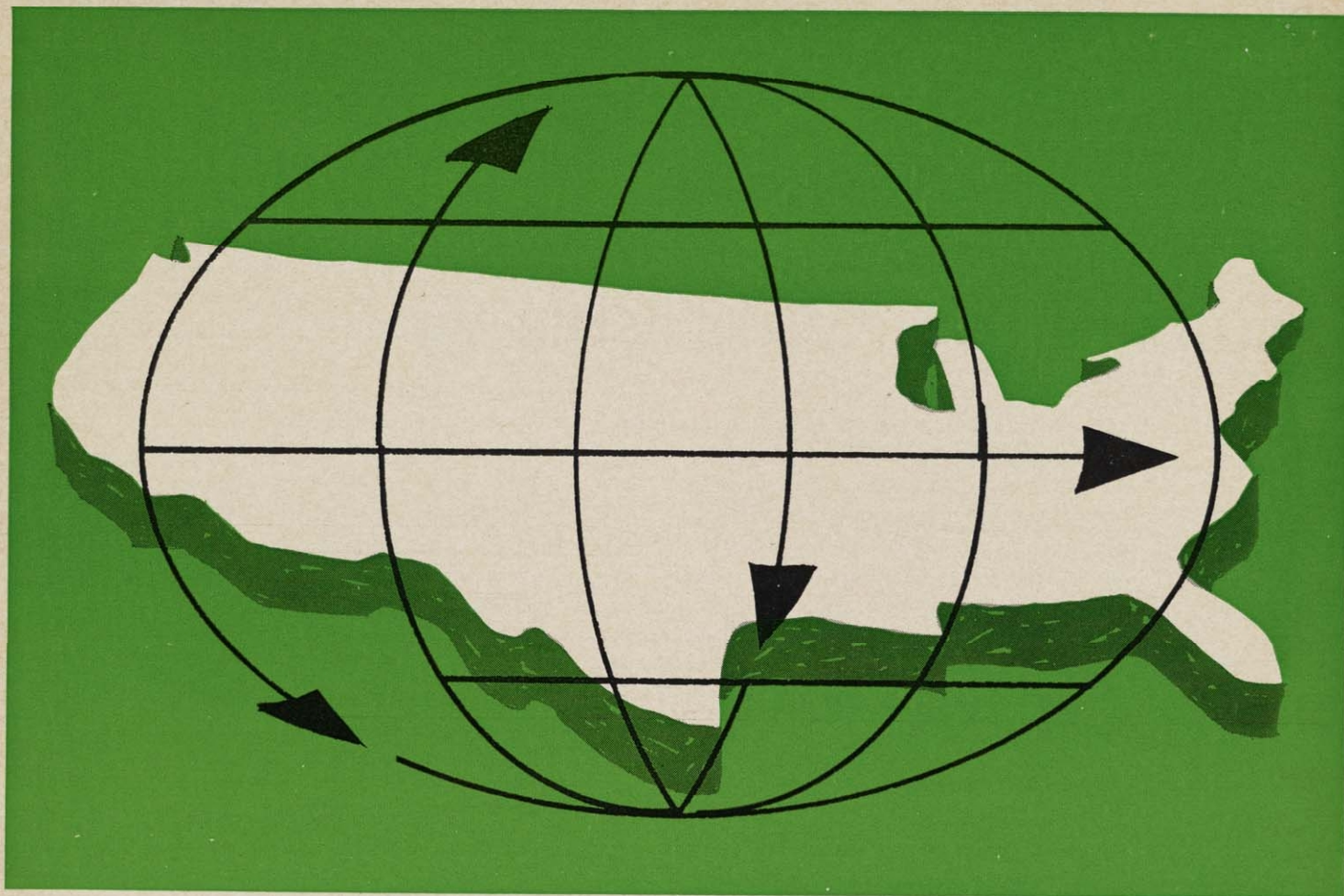
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I invite you to invest in new frontiers

BY STEPHEN BAYNE

FOR THE FOURTH YEAR, our Church has adopted and now presents to our dioceses and parishes a list of overseas projects, ready to be met by our voluntary support over and above our quotas, and of highest priority in the eyes of the churches which have planned them. As in previous years, the projects have been drawn from the regional directories circulated by the Anglican Executive Officer, from World Council of Churches' project lists, and from the planning procedures of our own overseas jurisdictions.

They are, for the most part, evaluated by the Executive Officer and his advisory committee; they are selected and identified by my own colleagues, in the light of our broad com-

mitments overseas; they are given formal approval and priority by the Executive Council. Thus they come to our Church with every possible endorsement and strategic support which can be given them.

In our response this year, we shall be building on three years of experience—the three years which began at St. Louis with the adoption of the first MRI resolutions and objectives. What those years gave us, above all else, was an apprenticeship in a new and more responsible way of sharing in the mission of the Church. Through all the confusions of that first exposure to the voluntary support of projects, lessons were learned; and perhaps chief among them was the lesson of stewardship—disciplined, responsible, imaginative.

Our Church needs to learn the joy and power of "second-mile giving," not because this is "better" than any other giving, not because there is anything wrong with the broad equalities of a generally-agreed budget and quota, but because by its very nature an anonymous budget of commitment can never, by itself, satisfy the longing of people for personal



Bishop Stephen Bayne

PROJECTS FOR PARTNERSHIP '68

responsibility adequate to match the resilient and imaginative stewardship which is our ideal.

More and more our Church, indeed the whole Anglican Communion, is learning to look at its needs in two categories. One is that of our continuing obligations, such as the salaries of missionaries in the field or the ongoing expenses of agreed programs and institutions. The other category is that of the frontiers of new obedience and opportunity which lie before us.

I can well imagine the time when such a division will become an accepted usage in our Church. When it does, we shall still have our national Program and Budget, no doubt; but we will also have, as an equal practice, a constant armory of new things—projects, new forms of ministry, manpower needs—which our Lord's mission requires of us. And we will have learned the more thoughtful stewardship, which will call us to respond to those frontiers in different ways and so be better masters of the wealth God has given us.

If this is to come to pass, "Projects for Partnership" will be seen to be an essential step toward deeper stewardship. Those who have planned these projects and made them known to us have done so as stewards. It is now our privilege to join them in a like serious and intent obedience. This year is one of particular urgency in this respect, with the inescapable reductions in budget overseas because of our own emergency needs at home. I pray that there may be, in every diocese and parish, a fresh discovery of the privilege of voluntary, personal, disciplined response to the Church's mission overseas, to the invitation to partnership in the Church, across the world.

At the practical level, let me make five comments. First, this list is no more than an index; further description of each project and, often, background material is available in the Overseas Department to meet the needs of interested people.

Second, because these projects are for our

response over and above our quotas, we must continue to require that every request to undertake a project come to us with the assurance of the diocese, through whatever agency it may have for this purpose, that the promised support is approved by the diocese as in fact above and beyond quotas.

Third, because of the complexity of such a voluntary system and the fact that all Anglican Churches consider *all* projects, it is essential that any proposed commitment to a project be cleared with the Overseas Department before it is actually made. (The commitment itself is in the form of a letter from me to the overseas bishop in question, saying that our Church will guarantee the fulfillment of whatever the commitment is.)

Fourth, we are continuing the request for the "30-Percent Fund"—the voluntary additional gift to the Executive Council of 30 percent of the dollar value of the project—to provide a central resource from which we can meet un-met needs of high priority.

Finally, we are again requesting that all remittances of funds for overseas dioceses, whether for projects or for any other purposes, be made through the Treasurer of the Executive Council. Only so can we be kept informed and thus enabled to give balanced and fair response to the immense variety of overseas needs.

May I now, for the fourth year, commend this list to the prayers and response of the Church? I could not be more thankful for what the past three years have given us, both in the joy of new relationships discovered and in the gratitude we should feel at having been permitted to share, in new ways, in the life of the Church overseas. In this we owe an enormous debt to the MRI commission and their faithful steward, Walker Taylor, who led us into a new country and helped us to find a new way of discipleship. Now we are on our own in this, in a year of painful testing. I pray that God will prove His power in us.

Latin America and The Caribbean



ARGENTINA

- To provide salary (\$4,200), accommodation (\$2,016), and travel expenses (\$644) for an archdeacon to develop work with Spanish-speaking people*

(LA/67/1)

<i>Project Cost</i>	\$6,860
<i>Total Asking</i>	\$8,918

- For support of four Spanish-speaking priests (\$5,320 for each priest's salary, housing, and travel)*

(LA/67/2)

<i>Project Cost</i>	\$21,280
<i>Total Asking</i>	\$27,664

- Towards support of an Anglican staff member at the United Theological College*

(LA/67/3)

<i>Project Cost</i>	\$1,960
<i>Total Asking</i>	\$2,548

BRASIL

- To adapt the Presiding Bishop's present house for a provincial headquarters and to provide a new residence for Bishop Krischke

(BRAS/67/1, Provincial)

<i>Project Cost</i>	\$20,000
<i>Total Asking</i>	\$26,000

- To provide five apartments or small houses for married students at the Theological Seminary, Sao Paulo

(BRAS/67/2, Provincial)

<i>Project Cost</i>	\$15,000
<i>Total Asking</i>	\$19,500

- To establish a church as a center for evangelism in Curitiba, capital of Parana

(BRAS/67/3, Central Brasil)

<i>Project Cost</i>	\$30,000
<i>Total Asking</i>	\$39,000

- To build a church in Montenegro where there is now a church school for 800 students

(BRAS/67/4, Southern Brasil)

<i>Project Cost</i>	\$20,000
<i>Total Asking</i>	\$26,000

- To aid three congregations in the state of Rio Grande do Sul to acquire the facilities necessary to strengthen their work in evangelism, education, and medical services

(BRAS/67/5, Southwestern Brasil)

Bage	<i>Project Cost</i>	\$5,000
	<i>Total Asking</i>	\$6,500

Jaguarao	<i>Project Cost</i>	\$15,000
	<i>Total Asking</i>	\$19,500

Sao Gabriel	<i>Project Cost</i>	\$5,000
	<i>Total Asking</i>	\$6,500

Fund" for matching grants to encourage local stewardship

(WI/BH/68/1)

<i>Project Cost</i>	\$30,000
<i>Total Asking</i>	\$39,000

CHILE

- Towards rebuilding St. Paul's Primary School, damaged by earthquake, Vina del Mar

(LA/67/4, Chile, Bolivia, and Peru)

<i>Project Cost</i>	\$7,100
<i>Total Asking</i>	\$9,230

- For support of an ecumenical theological community*

(LA/68/5, Chile, Bolivia, and Peru)

<i>Project Cost</i>	\$2,800
<i>Total Asking</i>	\$3,640

- For pastoral care and evangelistic work in new housing developments in Santiago and Valparaiso

(LA/67/6, Chile, Bolivia, and Peru)

<i>Project Cost</i>	\$ 8,200
<i>Total Asking</i>	\$10,660

COLOMBIA

- For St. Paul's Church, Bogota

(COL/68/1)

<i>Project Cost</i>	\$30,000
<i>Total Asking</i>	\$39,000

- For a Diocesan Loan Fund

Continued on next page

BRITISH HONDURAS

- To provide a diocesan "Incentive



Beyond our obligations are frontiers

(COL/68/2)

Project Cost \$50,000
Total Asking \$65,000

- For a "New Missions Fund," to provide basic furnishing for a rented house*

(COL/68/3)

Project Cost \$7,000
Total Asking \$9,100

COSTA RICA

- For establishment of a Diocesan Research Center to assist in planning **(CR/68/1)**

For land and building
Project Cost \$13,500
Total Asking \$17,550

For furnishings
Project Cost \$1,500
Total Asking \$1,950

Support of personnel*
Project Cost \$3,500
Total Asking \$1,500

Support of program*
Project Cost \$1,500
Total Asking \$1,950

DOMINICAN REPUBLIC

- For a hall and classrooms building, San Francisco, Los Cocos, Puerto Plata **(DR/68/1)**

Project Cost \$6,000
Total Asking \$7,800

- To add two classrooms with offices for day school and vicar of mission, San Marcos, Rio Haina **(DR/68/2)**

Project Cost \$15,000
Total Asking \$19,500

- To complete science-training equipment in compliance with State requirements **(DR/68/3)**

Project Cost \$5,500
Total Asking \$7,150

- For purchase of land, San Andres **(DR/68/4)**

Project Cost \$30,000
Total Asking \$39,000

- To construct a six-classroom high school building at San Andres **(DR/68/5)**

Project Cost \$30,000
Total Asking \$39,000

ECUADOR

- To purchase land and building for St. Nicholas', Quito **(ECUA/68/1)**

Grant
Project Cost \$78,000
Total Asking \$101,400

Loan
Project Cost \$15,000
Total Asking \$19,500

- For the church at Huancavilca, Guayaquil **(ECUA/68/2)**

Project Cost \$7,350
Total Asking \$9,555

- To provide scholarships for promising young people **(ECUA/68/3)**

Project Cost \$1,900
Total Asking \$2,470

- For diocesan equipment: film strips (\$100); tape recorder (\$200); two sewing machines (\$300); a piano (\$500); 100 chairs for Cristo Rey Mission (\$500); supplies for public health nurse (\$500) **(ECUA/68/4)**

Project Cost \$2,100
Total Asking \$2,730

GUYANA

- To provide a church in the Black Bush Polder new settlement area **(WI/G/67/12)**

Project Cost \$2,800
Total Asking \$3,640

HAITI

- For essential long-term reconstruction of buildings damaged by Hurricane Inez (\$1,000—a lay leader's house; \$3,500—a church roof; \$5,000—a school) **(HA/68/1)**

Project Cost \$70,000
Total Asking \$91,000

- To provide an automobile loan fund for clergy **(HA/68/2)**

Project Cost \$5,000
Total Asking \$6,500

HONDURAS

- To provide secretarial help for the planning officer and funds for research, evaluation, and field study **(HOND/68/1)**

Support of personnel*
Project Cost \$1,600
Total Asking \$2,080

Support of program*
Project Cost \$6,000
Total Asking \$7,800

where we can become stewards of new opportunities.

PROJECTS FOR PARTNERSHIP '68

JAMAICA

- For a mission building at Mount Industry, Harewood
(WI/J/67/16)

Project Cost	\$7,000
Total Asking	\$9,100

MEXICO

- For land (\$8,000) and construction of a parish hall (\$14,000), Reynosa
(MEX/68/1)

Project Cost	\$22,000
Total Asking	\$28,600

- For land purchase, Taxco
(MEX/68/2)

Project Cost	\$ 9,000
Total Asking	\$11,700

- For land (\$10,000) and chapel (\$12,000) at Minatitlan
(MEX/68/3)

Project Cost	\$22,000
Total Asking	\$28,600

- For parish hall, Ciudad Juarez
(MEX/68/4)

Project Cost	\$14,000
Total Asking	\$18,200

- For land purchase, Monterrey
(MEX/68/5)

Project Cost	\$24,000
Total Asking	\$31,200

- For land (\$12,000) and construction of a chapel (\$15,000) at Xalapa

(MEX/68/6)

Project Cost	\$27,000
Total Asking	\$35,100

- For a chapel, Tacuba
(MEX/68/7)

Project Cost	\$20,000
Total Asking	\$26,000

NASSAU AND THE BAHAMAS

- For repairs to the church at Fresh Creek, Andros Mission
(WI/N/67/17)

Project Cost	\$5,040
Total Asking	\$6,552

NICARAGUA

- For an urban center and planning office:
(NIC/68/1)

Rent during construction

Project Cost	\$2,600
Total Asking	\$3,380

For furnishings

Project Cost	\$2,000
Total Asking	\$2,600

For support of program*

Project Cost	\$6,000
Total Asking	\$7,800

PANAMA AND THE CANAL ZONE

- To construct classrooms at San Cristobal, Rio Abajo
(PCZ/68/1)

Project Cost	\$ 90,000
Total Asking	\$117,000

- For a church building at San Marcos, Panama
(PCZ/68/2)

Grant

Project Cost	\$20,000
Total Asking	\$26,000

Loan

Project Cost	\$20,000
Total Asking	\$26,000

- For support of personnel at Christ Church Academy, Chorrera*
(PCZ/68/3)

Project Cost	\$4,500
Total Asking	\$5,850

PUERTO RICO

- For church construction, St. Stephen's, Parkville
(PR/68/1)

Project Cost	\$75,000
Total Asking	\$97,500

- For reconstruction of the parish house at St. Andrew's, Mayaguez
(PR/68/2)

Project Cost	\$30,000
Total Asking	\$39,000

- To enlarge the school facilities at Holy Trinity, Ponce
(PR/68/3)

Grant

Project Cost	\$20,000
Total Asking	\$26,000

Loan

Project Cost	\$20,000
Total Asking	\$26,000

Continued on next page

Latin America and The Caribbean

Continued

- To upgrade St. Luke's Hospital School of Nursing, Ponce
(PR/68/4)

Project Cost	\$48,500
Total Asking	\$63,100

- To build a Community Center in Mameyes
(PR/68/5)

Project Cost	\$20,000
Total Asking	\$26,000

VIRGIN ISLANDS

- For a school house, St. Philip's, Baugher's Bay, Tortola
(VI/68/1)

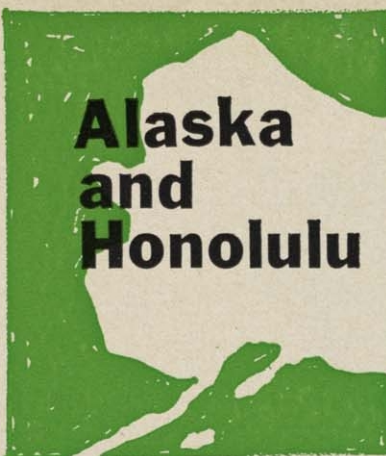
Project Cost	\$33,000
Total Asking	\$42,900

- For a parish house, St. Paul's, Sea Cow Bay, Tortola
(VI/68/2)

Project Cost	\$41,000
Total Asking	\$53,300

- For St. Andrew's Church, St. Thomas
(VI/68/3)

Project Cost	\$ 95,000
Total Asking	\$133,500



Alaska and Honolulu



ALASKA

- To meet the capital needs of Hillcrest Home for Boys, a residence for Indian and Eskimo boys in Fairbanks
(AL/68/1)

Project Cost	\$ 8,500
Total Asking	\$11,050

- To build a new church in the Indian village of Tanana
(AL/68/2)

Project Cost	\$5,000
Total Asking	\$6,500

GUAM

- For construction of a hurricane-

proof church for St. John's congregation
(HON/67/1)

Project Cost	\$24,000
Total Asking	\$31,200

HAWAII

- To equip St. Barnabas' school, Ewa Beach, Oahu:

Ten classrooms (\$625 each); two bathrooms (\$300); kitchen (\$1,400); multi-purpose room (\$1,100); one office (\$200); outdoor play equipment (\$500)

(HON/68/1)

Project Cost	\$ 9,750
Total Asking	\$12,675



The South Pacific



- For the Anglican share in the Pacific Theological College's capital needs
(SP/68/1)

Project Cost	\$2,800
Total Asking	\$3,640

- To provide equipment for the Melanesian Press
(SP/68/2)

Project Cost	\$ 9,168
Total Asking	\$11,918

- To provide actuarial assistance in preparing a pension plan for clergy and lay workers
(SP/67/4)

Project Cost	\$5,600
Total Asking	\$7,280

MELANESIA

- For construction of a rectory at Honiara
(SP/67/11)

Project Cost	\$ 8,235
Total Asking	\$10,705

- For housing for the headmaster and two teachers at St. Nicholas' School, Honiara

*Starred projects represent requests for annual grants.

(SP/67/12)	
Project Cost	\$13,440
Total Asking	\$17,472

- For a senior primary school at Hanivo, Reef Islands, Outer Eastern Solomon Islands

(SP/68/14)	
Project Cost	\$3,920
Total Asking	\$5,096

- For the first senior primary school at Gwaigeo, Malaita

(SP/68/15)	
Project Cost	\$3,920
Total Asking	\$5,096

NEW GUINEA

- For training and refresher courses for members of the permanent diocese*

(SP/68/19)	
Project Cost	\$1,120
Total Asking	\$1,456

- For a priest's house at Gona Mission Station

(SP/67/20)	
Project Cost	\$2,480
Total Asking	\$3,224

POLYNESIA

- For recurrent costs (\$520) and retirement of debt (\$8,813), St. John's Theological College, Suva

(SP/67/5)	
Project Cost	\$ 9,333
Total Asking	\$10,133

- For a priest's house at Samabula

(SP/67/7)	
Project Cost	\$ 8,400
Total Asking	\$10,920

- To provide a house for an indigenous priest/evangelist in the Samabula area

(SP/67/8)	
Project Cost	\$ 8,400
Total Asking	\$10,920

- For a multi-purpose home to care for orphans, unwed mothers, and unwanted children

(SP/68/10)	
Project Cost	\$ 8,400
Total Asking	\$10,920

TORRES STRAIT MISSION

- For regular synod and conference meetings

(SP/67/21)	
Project Cost	\$3,150
Total Asking	\$4,095

PROJECTS FOR PARTNERSHIP '68

South East Asia

BURMA

- For the support and training of lay evangelists

(SEA/67/3, Rangoon)	
Project Cost	\$7,000
Total Asking	\$9,100

(SEA/67/15, Singapore and Malaya)

Project Cost	\$5,000
Total Asking	\$6,500

PHILIPPINES

- For Trinity College, Quezon City

(SEA/67/20)	
Project Cost	\$38,000
Total Asking	\$49,400

- For support of Philippine partner parishes*

(SEA/67/24)	
Project Cost	\$45,000
Total Asking	\$58,500

HONG KONG

- For a student hostel, chapel, and tutors' quarters at the new Chinese University

(SEA/67/19)	
Project Cost	\$24,000
Total Asking	\$31,000

MALAYSIA

- To establish new centers among Kadazans

(SEA/67/13, Jesselton)	
Capital	
Project Cost	\$2,000
Total Asking	\$2,600

Support of personnel*

Project Cost	\$5,000
Total Asking	\$6,500

- For a church at Kluang, North Jahore, one of the state's main administrative centers

SINGAPORE

- For maintenance of St. Peter's Hall, Singapore*

(SEA/68/4, Singapore and Malaya)	
Project Cost	\$1,000
Total Asking	\$1,300

TAIWAN

- For St. John's and St. Mary's Junior College

(SEA/67/21)	
Project Cost	\$21,500
Total Asking	\$31,200

WHAT DO I DO NOW?

First, remember that a project is not a private charity but an element of supreme importance in the relationship of our Church with a sister Church overseas. The privilege of undertaking a project gives you the responsibility of acting in behalf of all of us. Therefore your first approach should be to the person or group authorized by your bishop to coordinate project support in your diocese.

Detailed information about each of the projects is available from the Overseas Department, Episcopal Church Center, 815 Second Avenue, New York, New York 10017. The wish to undertake a project or group of projects should be communicated at once by the diocese to the Overseas Department. The official commitment to the projects is then made by the Overseas Department in the name of the Episcopal Church with thanks for the initiative of the diocese concerned.

PROJECTS FOR PARTNERSHIP '68

The Middle East

Japan

- For salaries for a full-time staff for the National Council of N.S.K.K. (NSKK/67/13, Provincial)
Project Cost \$5,000
Total Asking \$6,500

- For the Building Loan Fund (NSKK/67/14, Provincial)
Project Cost \$30,000
Total Asking \$39,000

- For publication of Christian literature* (NSKK/67/16, Provincial)
Project Cost \$14,000
Total Asking \$18,200

- For primary evangelism in Sakura-kawa and Hisakata (NSKK/67/5, Tohoku)
Project Cost \$3,000
Total Asking \$3,900

- For land and church building at St. Mary's, Takatsuk (NSKK/67/6, Osaka)
Project Cost \$7,000
Total Asking \$9,100

- To complete the church building at Suzurandai (NSKK/67/7, Kobe)
Project Cost \$5,060
Total Asking \$6,578

- For training a clergy and lay team ministry (NSKK/67/8, Kyoto)
Project Cost \$7,000
Total Asking \$9,100

- For three cars for clergy (NSKK/67/10, Hokkaido)
Project Cost \$4,200
Total Asking \$5,460

IRAN

- For support of diocesan schools (JP/67/2)
Project Cost \$21,000
Total Asking \$27,300

JORDAN, LEBANON, AND SYRIA

- For a house and office for the bishop (JP/67/9)
Project Cost \$14,000
Total Asking \$18,200

SUDAN

- For support of the assistant bish-

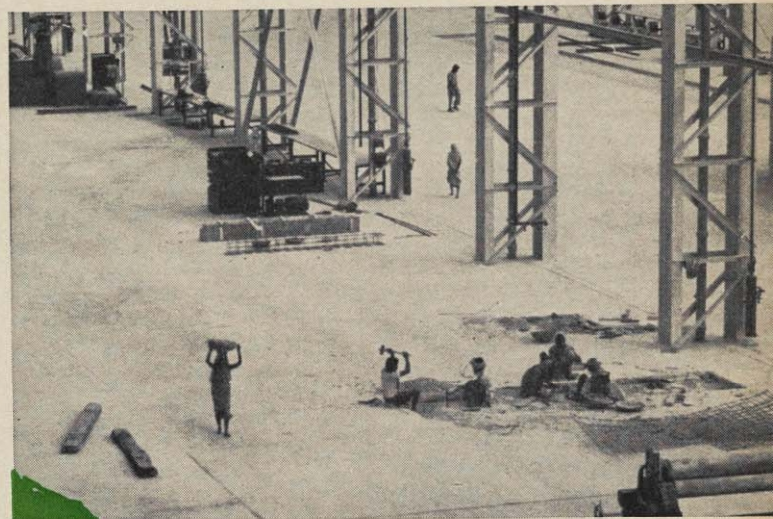
ops, Sudanese clergy, and ordinands who are now refugees in Uganda and the Congo (JP/67/10)

- Project Cost \$7,000
Total Asking \$9,100

WEST PAKISTAN

- New construction for the diocesan high school (JP/67/12, Karachi)
Project Cost \$57,500
Total Asking \$74,750

- For support of diocesan schools (JP/67/11, Lahore)
Project Cost \$36,000
Total Asking \$46,800



India

- For a diocesan center in Omiya City

(NSKK/67/12, North Kanto)

Project Cost	\$10,000
Total Asking	\$13,000

- For support of Shugakuin House, Nippon Christian Academy, a lay training center seeking to provide an environment for reflection and conversation

(NSKK/68/1)

Project Cost	\$5,000
Total Asking	\$6,500

- For support of the ecumenical Center for the Study of Japanese Religions

(NSKK/68/2)

Capital	
Project Cost	\$10,000
Total Asking	\$13,000
Recurrent costs*	
Project Cost	\$1,000
Total Asking	\$1,300

- To support the training program at the Japan Institute of Christian Education (JICE), St. Paul's University, Tokyo*

(NSKK/68/3)

Project Cost	\$10,000
Total Asking	\$13,000

- For the repair of six church properties (\$10,000) and for university student work (\$10,000)

(NSKK/68/4, Kyushu)

Project Cost	\$20,000
Total Asking	\$26,000

- To develop a church center in a new industrial township, Faridabad

(IC/67/5, Delhi)

Rectory	
Project Cost	\$7,583
Total Asking	\$9,858
Hostel	
Project Cost	\$13,995
Total Asking	\$18,194

- For permanent buildings at the Jeyi School

(IC/67/6, Lucknow)

Project Cost	\$ 79,172
Total Asking	\$102,924

- For medical, literary, and evangelistic work in the tribal area of Ahiri

(IC/67/8, Nagpur)

Project Cost	\$23,593
Total Asking	\$30,671

- For support of village catechists

- and centers for worship

(IC/67/9, Nandyal)

Project Cost	\$27,720
Total Asking	\$36,036

- For agricultural development (purchase of seed and cattle)*

(IC/67/11, Nasik)

Project Cost	\$5,600
Total Asking	\$7,280

- For leadership training in industrial mission, Durgapur

(IC/67/15, Calcutta)

Project Cost	\$11,200
Total Asking	\$14,560

CHURCH OF SOUTH INDIA

- For the India Sunday School Union

(IC/67/16, Madras)

Project Cost	\$5,600
Total Asking	\$7,280

Continued on next page

Africa



ALL-AFRICA

- To enable the Episcopal Church to share in the Ecumenical Program for Emergency Action in Africa (E.P.E.A.A.)

<i>Project Cost</i>	\$100,000
<i>Total Asking</i>	\$130,000

BOTSWANA

- To develop pastoral and evangelistic work
(AF/C/67/6, Matabeleland)
Support of personnel*

<i>Project Cost</i>	\$2,240
<i>Total Asking</i>	\$2,912
Recurrent costs*	
<i>Project Cost</i>	\$1,400
<i>Total Asking</i>	\$1,820

GAMBIA

- To provide a church in Serrekunda, in a new housing area
(AF/W/67/2)

<i>Project Cost</i>	\$2,800
<i>Total Asking</i>	\$3,640

- For a rectory at All Saints', Conakry, Republique de Guinea
(AF/W/67/2)

<i>Project Cost</i>	\$1,582
<i>Total Asking</i>	\$2,057

- To provide a Land Rover for the bishop
(AF/W/67/3)

<i>Project Cost</i>	\$4,200
<i>Total Asking</i>	\$5,460

KENYA

- To maintain and develop the Coast Bible School, Mombasa
(AF/E/67/1)

<i>Project Cost</i>	\$11,200
<i>Total Asking</i>	\$14,560

- For the Million-Acre Land Settlement Scheme:
(AF/E/67/6)

For an administrator*	
<i>Project Cost</i>	\$2,240
<i>Total Asking</i>	\$2,912

To support teams of pastoral workers in three dioceses (Maseno, Nakuru, and Mount Kenya)*

<i>Project Cost</i>	\$17,220
<i>Total Asking</i>	\$22,386

For seven "building grants" (at \$420 each)

<i>Project Cost</i>	\$2,940
<i>Total Asking</i>	\$3,822

LIBERIA

- To complete the science building

- at St. Augustine's School, Kakata
(LIB/68/1)

<i>Project Cost</i>	\$15,000
<i>Total Asking</i>	\$19,500

- To encourage local stewardship by providing a diocesan "Incentive Fund"

(LIB/68/2)	
<i>Project Cost</i>	\$50,000
<i>Total Asking</i>	\$65,000

- For the proposed West Point Community Center, an ecumenical venture in Monrovia
(LIB/68/3)

<i>Project Cost</i>	\$10,000
<i>Total Asking</i>	\$13,000

MADAGASCAR

- To provide two small cars or trucks
(MAD/67/2)

<i>Project Cost</i>	\$4,200
<i>Total Asking</i>	\$5,460

MALAWI

- To build a church center in Lilongwe, the new capital
(AF/C/67/3)

Capital	
<i>Project Cost</i>	\$28,000



PROJECTS FOR PARTNERSHIP '68

RHODESIA

- For training of the laity*
(AF/C/68/2, Matabeleland)

Project Cost	\$5,600
Total Asking	\$7,280

- To provide episcopal assistance and to develop the work in Manicaland
(AF/C/67/4, Mashonaland)

Project Cost	\$ 8,400
Total Asking	\$10,920

SIERRA LEONE

- For the Kenema Project, to provide budget and staff for lay training
(AF/W/67/9)

Project Cost	\$ 8,400
Total Asking	\$10,920

SOUTH AFRICA

- For support of a medical missions officer to recruit staff and raise funds locally for the province's eighteen mission hospitals and related institutions
(AF/S/67/1, Provincial)

Project Cost	\$3,300
Total Asking	\$4,290

- For churches in group areas (the cost of one church ranges from \$1,400 to \$28,000)
(AF/S/67/13, Provincial)

Project Cost	\$42,000
Total Asking	\$54,600

- To provide agricultural machinery (tractors, seeders, and threshers) in the Thaba'Nchu Reserve
(AF/S/67/3, Bloemfontein)

Project Cost	\$5,600
Total Asking	\$7,280

- For support of clergy and catechists in Ovamboland*
(AF/S/68/5, Damaraland)

Project Cost	\$18,846
Total Asking	\$24,500

Total Asking	\$36,400
Support of personnel*	
Project Cost	\$1,680
Total Asking	\$2,184

- For the suffragan bishop—to provide housing and a conference center in Nkhotakota
(AF/C/67/5)

Project Cost	\$14,400
Total Asking	\$18,720

- For St. Anne's Maternity Hospital, Nkhotakota
(AF/C/67/10)

Capital	
Project Cost	\$13,360
Total Asking	\$17,368

Recurrent support*

Project Cost	\$2,800
Total Asking	\$3,640

- For St. Luke's Hospital, Malosa (Likwenu)
(AF/C/67/11)

Capital	
Project Cost	\$ 8,400
Total Asking	\$10,920

For nurse's salary*

Project Cost	\$1,400
Total Asking	\$1,820

Operating costs*

Project Cost	\$2,100
Total Asking	\$2,730

MAURITIUS

- To repair St. Luke's Church, Souillac

(MAD/68/1)	
Project Cost	\$1,800
Total Asking	\$2,340

- To replace the roof of St. Agnes' Church, Rose Belle
(MAD/68/2)

Project Cost	\$2,492
Total Asking	\$3,240

NIGERIA

- For a lay training center and industrial training school at Surulere
(AF/W/67/5, Lagos)

Project Cost	\$ 8,400
Total Asking	\$10,920

- For the diocesan share in building Ogwa Community Hospital (sixty beds)
(AF/W/67/8, Owerri)

Project Cost	\$ 8,400
Total Asking	\$10,920

- For the team ministry at Port Harcourt
(AF/W/67/11)

Project Cost	\$30,000
Total Asking	\$39,000

*Starred projects represent requests for annual grants.



PROJECTS FOR PARTNERSHIP '68

SOUTH AFRICA PROJECTS *continued*

- To provide a church for the African congregation of St. Cyprian, Tsumeb, South West Africa (AF/S/67/6, Damaraland)

Project Cost \$5,600
Total Asking \$7,280

- For an experiment in group ministry, bringing together seven parochial districts

(AF/S/67/7, Kimberley and Kuruman)
Project Cost \$11,200
Total Asking \$14,560

- Towards building two churches in the Bantu Reserves at Platreef and Mapela

(AF/S/67/9, Pretoria)
Project Cost \$3,500
Total Asking \$4,550

TANZANIA

- To set up four administrative regions for pastoral oversight (AF/E/67/7, Southwest Tanganyika)

For a capital grant
Project Cost \$ 9,240
Total Asking \$12,012

For recurrent costs*
Project Cost \$560
Total Asking \$728

- For primary evangelism in three new centers*

(AF/E/68/9, Western Tanganyika)
Project Cost \$3,500
Total Asking \$4,550

- For travel expenses for an evangelistic team*

- (AF/E/68/11, Western Tanganyika)

Project Cost \$235
Total Asking \$305

- To develop two centers, at Kigoma and Kahama*

(AF/E/68/12, Western Tanganyika)
Project Cost \$700
Total Asking \$910

- For primary evangelism in an industrial area, Mwanza town

(AF/E/67/13, Victoria Nyanza)
Project Cost \$5,600
Total Asking \$7,280

UGANDA, RWANDA, AND BURUNDI

- To develop Bishop Tucker College, Mukono, the provincial theological college, and to provide scholarships for the training of ordinands:

(AF/U/67/1, Provincial)
For a planning survey
Project Cost \$2,380
Total Asking \$3,094

For forty scholarships at \$560 each
Project Cost \$22,400
Total Asking \$29,173

- For post-ordination training*

(AF/U/67/2, Provincial)
Project Cost \$2,100
Total Asking \$2,730

- For support of an overseas training program*

(AF/U/67/3, Provincial)

Project Cost \$ 8,400
Total Asking \$10,920

- To provide a house for the provincial youth worker

(AF/U/67/4, Provincial)
Project Cost \$14,000
Total Asking \$18,200

- To train teams for Christian Rural Service in eight dioceses*

(AF/U/68/8, Provincial)
Project Cost \$2,800
Total Asking \$3,640

- For a Provincial Salaries Fund to assist dioceses in employing highly qualified personnel*

(AF/U/67/9, Provincial)
Project Cost \$4,200
Total Asking \$5,460

- To provide house furnishings, a car and its operating costs for a provincial education adviser

(AF/U/67/16, Provincial)
Capital grant
Project Cost \$4,760
Total Asking \$6,178

Recurrent costs*
Project Cost \$1,680
Total Asking \$2,184

- To provide travel expenses and secretarial help for a Provincial Medical Board serving twelve hospitals

(AF/U/68/18, Provincial)
Project Cost \$700
Total Asking \$910

ZAMBIA

- For support of a diocesan accountant:

(AF/C/67/8)
Capital for house, office, and second-hand car
Project Cost \$11,200
Total Asking \$14,560

Recurrent costs*
Project Cost \$1,960
Total Asking \$2,548

- For support of an archdeacon, for house and car

(AF/C/67/9)
Project Cost \$11,760
Total Asking \$15,288

*Starred projects represent requests for annual grants.



WORLDSCENE

Dateline: Tomorrow

► Look for new interdenominational cooperation in urban work following major meetings between Presiding Bishop John E. Hines and other Church leaders after the Bishop's mid-January return from Okinawa.

► Rumors are circulating in Vatican City that Pope Paul will soon issue his long-expected statement on birth control.

► A special committee of the Consultation on Church Union is busy compiling a set of guidelines for ecumenical relations and actions among local churches of the 10 participating denominations.

► Episcopalians and Roman Catholics may be much closer to receiving Communion together following agreements reached at an Anglican-Roman consultation in Mississippi.

Theological Education Board Appointed

Presiding Bishop John E. Hines has appointed, and Executive Council has approved, members of a Board for Theological Education which will work toward improvement of education for the whole Church.

The board members, who will seek to implement the recommendations of the report, "Ministry for Tomorrow," are:

► Bishop Frederick J. Warnecke of Bethlehem, convener;

► Mr. Hershner Cross of New York, vice-president of General Electric;

► Prof. James A. Martin of New York, Chairman, Department of Religion, Columbia University;

► The Rev. Charles Price of Harvard University Memorial Chapel;

► Dr. Charles V. Willie, head of the Department of Sociology, Syracuse University.

They will serve six-year terms.

Serving three-year terms are:

► Mr. Amory Houghton, Jr., board chairman of Corning Glass Works;

► Mrs. Harold C. Kelleran of Alexandria, Va., head of the Department of Christian Education at Virginia Theological Seminary;

► The Rev. Walter Ong, a Jesuit educator at St. Louis University;

► The Rev. Almus M. Thorp, Jr., Dean of Bexley Hall, Gambier, Ohio.

In the Dioceses: Action This Fall

Nineteen dioceses convened in the weeks following the Seattle General Convention. Most of them acted in response to the Presiding Bishop's General Convention call to meet the Crisis in American Life. The Convention host, **Olympia**, approved a proposal to give \$50,000 to the Central Area of Seattle to help fund a program to rehabilitate housing and to provide jobs for the unskilled. The program will be administered by the Central Area Motivation Program, a Seattle self-help organization. Olympia also included funds to support an Ecumenical Metropolitan Ministry.

Chicago allocated \$6,000 of its program budget for participation in the Chicago Interreligious Council on Urban Affairs (IRCUA), which is an interchurch effort to deal with urban problems and tensions in the Chicago Area. **Kansas** increased its operations by \$6,000, earmarked for extra support of Turner House, an Episcopal Center for urban youth and community work in Kansas City. **Michigan**

upped its proposed program for urban work by \$23,500 to a total of \$61,500, and **Nebraska** also approved allocation of funds for such activity.

Springfield received a report on its inner-city work in East St. Louis, jointly supported by the Diocese of **Missouri**. **Northern Indiana** is engaged in a Joint Pilot Project with **Chicago**. Its first effort is participation in an ecumenical Inner-city Task Force in Gary. **Indianapolis** passed a resolution for the formation of a task force to determine the critical needs throughout the Diocese and to devise methods of ministering to them. Bishop Donald H. V. Hallock of **Milwaukee** is appointing a Metropolitan Commission to concern itself with critical issues in the Milwaukee area. **Northern California** has a commission working on needs and making recommendations. **Central New York, Oregon, and Western Kansas** have indicated their support and recognition of the American Crisis as Presiding Bishop Hines outlined it.

• **Resolutions** designed to further equality of opportunity regardless of race were also numerous. They were mostly concerned with open housing and fair employment practices and were directed to correcting the practices of churches as well as secular firms with which congregations deal. In **Chicago**, clergy and laity were asked to review their club affiliations in the light of the Church's policy of non-discrimination. Chicago Episcopalians were asked to try to change discriminatory policies wherever possible and to drop affiliations where change could not be made.

• **Arizona** reported that the voluntary pledge system is working

Continued on page 37



Presiding Bishop John Hines tours a Colombian barrio with Bishop David Reed, (center, rear).

Presiding Bishop Visits Colombia and Ecuador

Presiding Bishop John E. Hines chose to make his first pastoral visit, in accordance with General Convention action that formally recognizes him as chief pastor, to two Latin American Missionary Dioceses—Ecuador and Colombia. In both jurisdictions he met with all the clergy and celebrated the Holy Eucharist using the new trial liturgy. Ecumenical encounters involving both Roman Catholics and Evangelicals took place in both countries.

Ecuador—During his visit November 15-24, Bishop Hines attended the inauguration of the Ecumenical Theological Library in Quito, Ecuador. It is the first ecumenical library in that country, and its founders include Roman Catholics, Evangelicals, Lutherans, and Episcopalians. In Guayaquil, the Presiding Bishop addressed the Second Convocation of the Ecuadorian Churches, The American Society Meeting, and the delegations from the six congregations in Ecuador attending an all-day Episcopal Congress. He met with the Vicar General of the Guayaquil Roman Catholic Diocese on a 30-minute tele-

vision program which was a first for Ecuador. Bishop Hines also inaugurated first services in the nearly completed Church of Christ the King, Guayaquil.

Colombia—Bishop Hines visited two churches and a school in the southern city of Cali and celebrated

at the consecration of the Church of St. George, Medellin, which was built with a 1964 United Thank Offering grant. He visited a *barrio* squatter's settlement being aided by an ecumenical women's group from Bogotá, the nation's capital. Following a Roman Mass celebrated in his honor, Bishop Hines addressed the ecumenical women's meeting.

Reporting on his visit to the Bogotá *barrio*, Bishop Hines said, "After seeing crime, poverty, and delinquency there, I know that urban problems are just as intense elsewhere." In Bogotá, the Presiding Bishop also met with the congregation of Saint Paul's Church in a round table discussion of Church policy in Latin America, visited the Emanuel Clinic run by the Worldwide Evangelization Crusade, and preached the Thanksgiving Day sermon for the American Community of Bogotá.

Throughout his trip the Presiding Bishop was presented in Spanish as El Obispo Primado de la Iglesia Episcopal de los Estados Unidos—the Primate of the Episcopal Church in the United States.



Bishop Hines wears a typical ruana and greets a citizen of barrio Juan XXIII during his visit to Bogota, Colombia.

Continued from page 35

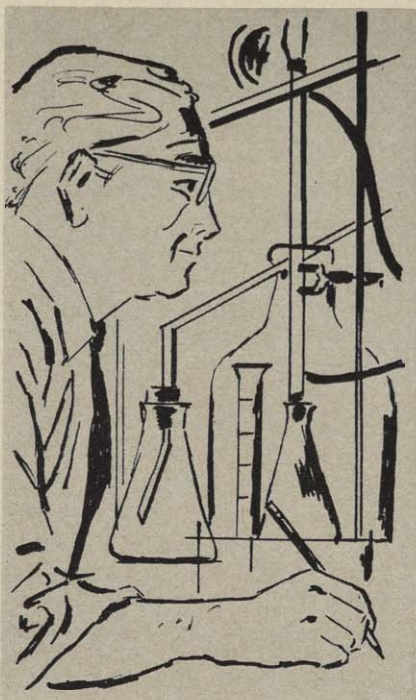
there. The rate of payment for 1967 exceeds that of previous years, and an increase of \$9,000 has been pledged for 1968. **Eastern Oregon** passed a resolution endorsing the partnership principle and looked toward its use in the District beginning in 1969. **Northern Indiana** adopted a unified program budget which will combine the operating and missionary budgets beginning in 1968.

Executive Council: December Summary

While deliberations on the Church's Special Program took much of the elected members' time at the Executive Council meeting in Greenwich, Conn., December 12-14 (see page 8), the Council also:

- Heard that 1967 General Program collections were almost on target, but that 1968 anticipations were not yet clear.
- Assigned General Convention actions to appropriate departments and divisions. The trend toward non-departmental structure was evidenced by the large number of responsibilities which received multiple assignments and will be shared by more than one department.
- Declined to act on a policy statement from the National Council of Churches on "Withholding Consumer Patronage to Secure Justice," saying a more constructive program was needed.
- Heard the Bishop of Chicago's recommendation that diocesan boundaries be studied on a regional basis, unhampered by preconceived diocesan or provincial line-ups.
- Authorized the registration of the Church as an agency to employ conscientious objectors in civilian work.
- Approved appointments to the Theological Education Board, and the Ecumenical Relations, World Relief and Inter-Church Aid, and Good Friday Offering Committees.
- Approved Projects for Partnership, 1968 (see pages 23-34), and the continuance of extra-budgetary support for overseas MRI projects after fulfillment of diocesan and national quotas has been assured.
- Extended three Companion Dio-

Leprosy . . . a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 15 to 20 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

Sincerely yours,

O. W. Hasselblad, M.D.
President

Dear Dr. Hasselblad:

Enclosed is my gift of ☐ \$5 ☐ \$25
☐ \$_____

Please send me *The Fight Against Leprosy* by Patrick Feeny, along with more information about the work of American Leprosy Missions.

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WORLDSCENE

cese relationships: Springfield and Lesotho (South Africa); Maryland and the Virgin Islands; Southwestern Virginia and Ecuador.

Church in Guatemala Big as All Outdoors

A majestic pine-tree forest recently solved a space problem for the new Missionary Diocese of Guatemala, where some 400 churchmen gathered to witness the consecration of their first bishop, the Rt. Rev. William C. Frey.

None of Guatemala's three tiny mission buildings could accommodate the crowd, so chairs, table, portable organ, and battery-powered amplifier moved outdoors.

Nine bishops and 20 priests, rep-

The newly-consecrated Bishop Frey, who will also lead the Missionary Diocese of El Salvador, used the verdant setting as a theme for his address. "We didn't want to pretend to be, or have, anything that we aren't or don't have," he said. "The Church is people, not buildings, and as we look to the future and plan our priorities, our symbol should be the tent, not the temple."

Bishop Frey, a 38-year-old native of Waco, Texas, was director of the Spanish Publications Center in San José, Costa Rica, at the time of his election. A 1952 graduate of the University of Colorado, he received his Bachelor of Theology degree from the Philadelphia Divinity School in 1955 and was ordained to the ministry the following year. From 1955-58, he served in the Diocese of Colorado's Timberline Circuit Missions program. In 1962,



An open-air "cathedral" provides the setting for the consecration of the Rt. Rev. William C. Frey (third from left) as the Missionary Diocese of Guatemala's first Bishop. Eight of the nine Bishops who participated in the service are, from left: Edwin B. Thayer, Suffragan of Colorado; Reginald H. Gooden of Panama and the Canal Zone; Francisco Reus-Froylan of Puerto Rico; David Richards of Costa Rica; Presiding Bishop Hines; Melchor Saucedo, Suffragan of Mexico; David B. Reed of Colombia; and Robert R. Brown, Bishop of Guatemala's companion diocese, Arkansas. Not shown is Bishop John J. M. Harte of Arizona, the ninth episcopal participant.

resenting 15 dioceses, took part in the ceremonies. Presiding Bishop John E. Hines, who arrived in Guatemala after visiting Colombia and Ecuador, served as chief consecrator, with Bishop Francisco Reus-Froylan of Puerto Rico and Bishop David Richards of Costa Rica as co-consecrators. Except for the final blessing, which Presiding Bishop Hines pronounced in English, the entire service was held in the Spanish language.

after four years' service as rector of Trinity Church, Los Alamos, New Mexico, he accepted the Costa Rica assignment. He and his wife, the former Barbara Louise Martin, have five children.

Africa Missionaries Return for Furlough

Miss Susanna Turner and the Venerable and Mrs. C. Shannon

Mallory are in this country on furlough from missionary assignments in Liberia, West Africa, and Ovamboland, South West Africa, respectively.

Miss Turner, who has been Dean of Women and Registrar at Cuttington College in Liberia, will make a three-week speaking tour to the other member colleges of the Association of Episcopal Colleges.

Father and Mrs. Mallory and their family have been in Damara-land for six years where he was Director of the Anglican mission at Odibo, Ovamboland, part of the Province of South Africa. They are planning a February speaking tour.

Miss Turner may be reached at:
3144 Allendale Street
Roanoke, Virginia 24014
and the Mallorys at:
6922 Katherine Avenue
Van Nuys, California 91405

IT FIGURES

Clergymen rank fairly high as sources of good advice in a survey conducted by the *Minneapolis Star's* Metro-Poll. Sixty percent of those polled said they had received good advice from clergymen, and only 7 percent said clerical advice was "bad."

Ranking higher than clergymen in the poll as sources of good advice were parents, doctors, and dentists. Ranking lower were lawyers, bankers, barbers or beauticians, taxi drivers, and bartenders.

CORRECTION

Average giving per communicant to the 1966 Theological Education Sunday Offering was 38 2/3 cents, not 32 2/3 cents as reported on page 23 in the January issue of *THE EPISCOPALIAN*. The 1966 offering shrank \$25,000 from the 1965 high of \$901,443 to \$876,403. Some 2,590 Episcopal churches, slightly over one in three, did not take part in the 1966 offering.

The Church Divinity School of the Pacific, Berkeley, California, although pictured on page 22 of the article, was inadvertently omitted from the box list.

Continued on page 41

Mediterranean GREEK ISLANDS Land of the Bible

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*** The Greek Islands-Israel-Cyprus-Turkey portion only is available as a 13-day cruise from Athens, April 10, \$330 up.

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IFCO: THE NEW BALL GAME

Religious representatives in this pioneering group listen to community leaders on everything from college students to Saul Alinsky.



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The Interreligious Foundation for Community Organization (IFCO) was formed to fund and provide information and assistance for community organizations across the country [see November issue]. But at its December meeting, the situation was reversed. IFCO got the advice.

Until now, IFCO has been composed of delegates from national denominational bodies including American Baptists, Jews, Methodists, Roman Catholics, the United Church of Christ, United Presbyterians, the Foundation for Voluntary Services, and Episcopalians. But its aim has been to listen to, and involve, people working at the local level in the field of community organization. So, at the last meeting, representatives from Houston, Texas; Detroit, Mich.; Los Angeles, Calif.; Milwaukee, Wis.; and North Carolina came to "tell it like it is."

As a result of the discussion, IFCO voted to raise its membership ceiling from twenty-five to 100 and to invite and encourage local community organizations to participate as full members.

"Anything that affects the lives of black people had better involve black people," Mr. Jimmie Givings, from the Northcott Neighborhood House in Milwaukee, said.

Another local representative said that IFCO could not determine priorities without local level information. Rabbi Marc Tanenbaum, IFCO President, agreed. "We don't want to recreate the old ball game of formalizing programs without knowing who needs them."

The pressures of rapid and constant change were recognized by almost everyone present. Mr. George Esser, Episcopal delegate and President of the North Carolina Fund, said, "I think we should remove the membership limit and encourage maximum membership

for local organizations now—and come up with a plan later."

"The Episcopal Church had this same sort of problem," Mr. Leon Modeste reported. "And the Presiding Bishop made sure he was going to have black representation to determine where grants went. It was my job to get 'em. I met with them the other day, and they asked where IFCO was going. I said you would have to decide that soon. And one guy said 'Yeah, and I'll bet they put it into some committee.'"

"I need a decision today," Mr. Modeste said. "Next week it's a different ball game."

With the decision of who would participate solved, IFCO board members moved on to how to do it—how to train people to lead poor people into positions of political and economic power.

Community organization is a relatively new field, and board members were aware of the lack of skilled community organizers. They disagreed, however, on how to fill this gap.

The Rev. Douglas Still, Church Federation, Chicago, said it had been his experience that the best organizers came out of Saul Alinsky's Industrial Areas Foundation (IAF) training programs.

"There are some of us who haven't had the benefits Mr. Alinsky has. Besides being white, he has the advantage of money," Mr. Earl Allen, Houston, said. "I think that the brothers, if they had the money available, could do a good job. Some of the best organizers in the country came out of the civil-rights movement."

Mr. Eliezer Risco, from a Mexican-American Community program in Los Angeles, said, "In the late thirties there was an invasion of poor whites in California. Mexicans were deported or moved out of

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cities. IAF moved into California and was effective for a few years. Today they are part of the power structure we have to fight. That says that they have organizational ability, but I'm not sure its the kind we want."

Mr. Howard Fuller, North Carolina Fund, said his program used college students "because they're idealistic and will step on people's toes, because they don't know they're not supposed to." He said IAF organizers were too sophisticated to work in Rocky Mount, North Carolina.

"Many national organizations have this same problem," he explained. "They model programs on Detroit, New York, and Chicago. It's a different ball game in North Carolina, but a ball game we have to play."

Mr. Lorenzo Freeman, from Detroit, agreed. "The orientation has to be from your own manipulation of the situation. It doesn't come from classrooms. You have to live and breathe it to mold anything out of it. Dispossessed people are now finding an answer from inside, not outside. And until this internal thing happens, no one—IFCO or anyone else—can go along with it. IFCO has to see and support that."

IFCO Executive Director Lucius Walker said, "We're talking about something different than what Alinsky or civil rights or professional social workers have been doing. The most serious problem we face in light of emerging consciousness is that there is a lack of black, skilled community organizers. This is why training is so important."

"We have to translate this new nuance and face it; accept the fact that a new ball game exists alongside the old one. We have to function in the old, because it's not going to disappear right away. The question is 'how do we operate in this confusion?' We won't answer the questions until we admit they exist. And we have to find the answers, because the revolution ain't gonna go away." —J. M.

1968: Less Voice, More Ear!

In this political year of 1968, many Christians have begun to ponder their moral responsibilities. Episcopal Bishop Jonathan G.

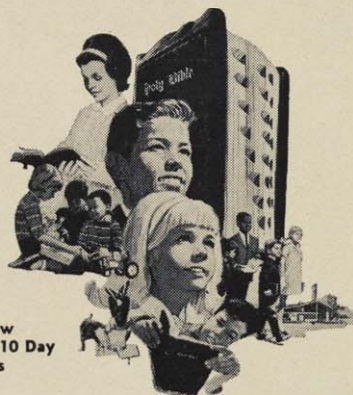


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Sherman of Long Island, opening a centennial forum at Queens College which his diocese sponsored, said Christians today have a "heightened responsibility" for goals toward which political power should be directed.

If it is impossible, said forum member Dr. Daniel Callahan, author and associate editor of the Roman Catholic weekly, *Commonweal*, to have "a perfect society" because of the frailties of human beings, "we can have a good society . . . which encourages love, which encourages a pervasive sense of responsibility of each person for every other person. . . ."

Dr. Callahan declared that "every important political decision" has these elements: social significance, personal significance, and a "symbolic" importance.

"My point is a simple one: There is a very good chance that whatever we do may lead someone else to act likewise. Our actions symbolize our value system . . . the curse of the democratic system is that people too often vote with the herd. The glory of the democratic system is that it is possible to influence people to choose wisely."

Another panel member, Dr. Arthur C. McGill, associate professor of theology at Princeton University, pointed out that "Christ directed His followers to relate to others in what they have, to bear with them in both their political hopes and their political hopelessness."

A third member of the panel, Dr. Andrew W. Cordier, dean of the Graduate School of International Studies at Columbia University and former executive assistant to three Secretaries-General of the U.N., said, "Many problems have become problems because of the negativism that exists . . . one of the tasks Christians have is to assess the world situation and to modify this direction."

Urging a re-definition of "national interest," Dr. Cordier stated that, "The United States needs an Ear of America as well as a Voice of America. Many of the tensions between nations would disappear if there were more listening."

New Clerical Directory

The Church Pension Fund announces that the 1968 edition of The Clerical Directory will go on sale January 31. This is the twenty-third issue since 1898.

The new edition of the Directory contains biographies of the 11,500 members of the Episcopal clergy and deaconesses; photographs of clergy groups in dioceses, districts, seminaries, branches of the armed forces and on Executive Council staff; a digest of actions taken by the 1967 General Convention; and an essay with photographs on current church architecture.

All biographical data is brought up to date from the information supplied by the clergymen and includes those ordained prior to the October 15, 1967 deadline. Biographies of clergy who failed to respond to The Directory's questionnaire were used as last submitted and marked with an asterisk. These clergy are urged to get in touch with the editor of the directory now, in the interest of greater accuracy in their biographies in the next edition.

Pamphlets containing biographies of clergy ordained between this edition and the next will be sent free of charge to all purchasers of the Directory. [Copies of the 1968 Clerical Directory may be obtained by writing directly to The Church Hymnal Corporation, 800 Second Ave., New York City 10017. The price is \$12.00 per copy, postage fee; \$11.00 to those enclosing a check with the order.]

NEW SHOES

The Rev. George I. Hunter, Jr., Diocese of Massachusetts, tells about a tattered and hungry little boy whose greatest desire was to own a new pair of shoes. He told an adult that he had asked God for them.

"Do you really believe in that kind of God?" the adult responded. When the boy said he did, he was asked why God hadn't already given him the shoes. "God told some people, but they forgot," was the answer.

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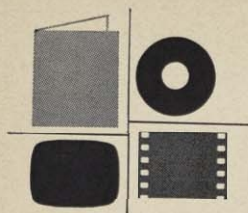


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Church School Uprising

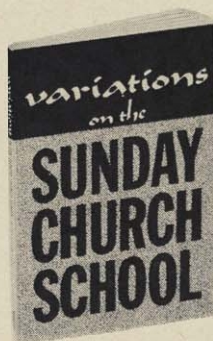
ARE YOU the dissatisfied parent of a church school pupil? Are you a vestryman or committee member hearing grumblings and rumblings about your Sunday school? Are you a frustrated and anxious church school teacher who can't seem to meet goals amid falling attendance and not enough time? Have you heard anyone say the Sunday church school has outlived its usefulness?

Eleanor Dandt's *VARIATIONS IN THE SUNDAY CHURCH SCHOOL* (Seabury, \$1.95) describes the ways thirty parishes have tried to work out new answers to such complaints.

The first chapter describes the last century of Sunday School evolution and the constructive changes in it during the last decade. It sets some standards which help raise the good questions you will need to begin evaluating the Christian Education in your parish with the additional welcome light of what others are doing. The experimenting parishes stretch from Long Island to Oregon, from Staten Island to Virginia, and include all sizes and situations.

There are many accounts of weekday or Saturday programs replacing or supplementing the Sunday program. In one case three parishes joined to form an Interparish School which meets after day school and is aimed at adding religious insight and enrichment to the public school curriculum. An astonishing number of churches have combined adults and children in family type classes on Sunday mornings, in homes Sunday afternoons, or in special Lenten or summer activities. Ecumenical, summer, and evening programs are well represented.

Each account given by the rector



or program director is short, factual, includes the reasons for innovation, the type of program, and an evaluation equally frank about satisfactions, problems, and drawbacks.

Gladys Quist says in the book's preface, "We hope you will read *VARIATIONS ON THE SUNDAY CHURCH SCHOOL* with your own children and young people in mind. You may, as a result, endorse and be satisfied with what is going on in your own parish.

"You may, on the other hand, want to borrow from these innovations whatever can be adapted . . . to your own situation. . . . The function of this publication is to help you look hard at your own set-up so that you know why, in the name of modern education and Christian witness, you are doing what you do."

We think it fulfills that function extremely well. —M.C.M.

LAW AT THE TOP

Have you ever wished for an absorbing, understandable account of the evolution of individual liberty in American Constitutional law? If so, you will not be disappointed in *FREEDOM AND THE COURT* by Henry J. Abraham (Oxford, \$7.50).

The author, a professor of political science at the University of Pennsylvania, has a rare ability to make technical material come alive in terms of the personal needs of parties who carried their cases to the Supreme Court.

The chapter headed "Religion" is an excellent account of the practical meaning which the Court has found in the Constitution's double-barrelled prohibition of restraints upon the "free exercise" of religion and of laws "respecting an establishment of religion." Abraham ably presents the Court's recently developed doctrines that what the Constitution prescribes is government neutrality toward religion. The chapter highlights the Court's principal unfinished business in this area, the question: Are financial provisions for secular education in church-related schools valid as a means of neutralizing public school taxes which limit the religious freedom of parents who choose a church-sponsored school for their children?

The first chapter traces the evolution of what the author calls the "double standard." This is the distinction between claims of freedom to conduct business and own property (in which the Court typically refuses to overrule legislative policy) and claims to civil liberties (in which the Court applies stricter constitutional standards).

Other chapter titles include "The Fascinating World of 'Due Process of Law,'" "The Precious Freedom of Expression," and "Race: The American Dilemma."

Professor Abraham is not one of those who deplores the Court's expanding view of the rights of persons accused or suspected of crimes. Nor does he join the critics who demand stricter standards for the control of obscene "literature." In general his purpose is not to pass judgment but to make the Court's work understandable as it draws the line between individual freedom and the rights of the community.

—WILBUR G. KATZ

EXUBERANCE MANUAL

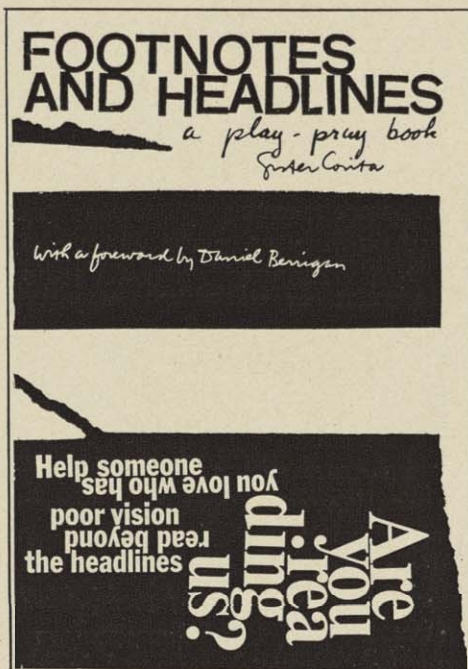
Dr. Norman Vincent Peale's latest book, like its predecessors, consists of a simple assertion: **ENTHUSIASM MAKES THE DIFFERENCE** (Prentice-Hall, \$4.95), followed by several hundred pages of anecdotal illustration. For the most part, Dr. Peale uses enthusiasm in the colloquial sense as a synonym for exuberance and sees it as a product of self-persuasion.

"A person can make of himself just about what he wants," says the author, "provided he wants to badly enough and correctly goes about doing it." Later, he says enthusiasm means "God in you, or full of God" and concludes that enthusiasm can work miracles in solving problems because "God Himself in you supplies the wisdom, courage, strategy, and faith necessary to deal successfully with all difficulties."

The tension between enthusiasm as self-induced exuberance and enthusiasm as the indwelling power of God is resolved by relegating God to the role of silent partner in the pursuit of success. God is steadfast, reliable, and undemanding. He supplies the power but never disputes the validity of the goal. Perhaps this is why theologians react so negatively to Dr. Peale's message and ministry.

In thus reacting, one is likely to overlook the fact that, on one level, Dr. Peale is obviously right. Enthusiasm, even the vague heartiness that Dr. Peale recommends, does make a difference, though hardly *the* difference. But once that much has been granted, the question remains as to why it should be necessary to write a whole book to prove the obvious.

The reason, I suspect, is concealed in the dark recesses of what Dr. Peale might call "the method of enthusiasm." Do you lack enthusiasm? You can acquire it. Act as though you already have it. "Repeatedly believe that you are in the process of self-creating the quality you have undertaken to develop."



Fine idea. But I wonder whether any man can "repeatedly believe" what in fact he does not believe. Wishthink, though an attractive possibility, is not a very realistic one. But the man who really wants to believe can get outside support. Someone else can tell him, over and over again, that he really is enthusiastic. Dr. Peale gladly, one longs to say enthusiastically, steps in to fill the bill. Dr. Peale is available. Here is this book. . . .

In other words, the purpose of the book is not to provide information or entertainment. Its argument will hardly convince the unconvinced. Its style will certainly not delight the sensitive reader. But it may help to sustain the wavering believers. If he cannot quite convince himself that he has enthusiasm, Dr. Peale can.

An outsider can hardly evaluate this process. Perhaps it does no harm; perhaps it may even do some people a great deal of good. In any case, the book itself is an instrument to be judged by the purposes it serves rather than as a thing in itself.

FLY WITH CORITA

The fifty pages of **FOOTNOTES AND HEADLINES**, a play-pray book by Sister Corita, would be a bargain at twice the book's \$6.00 price (Herder & Herder and United Church Press). Each page glows with one of Sister Corita's famous arrangements of color and typography—the "headlines" of the book's title. The "footnotes" are a running commentary designed to read equally well all at once or at the rate of a page a day. This is not a book; it is an experience; a remarkable vista opening into the Way of Life. —M.M.

From the perspective of the Christian theologian, however, one can say only that it seems too bad that this little exercise in psychic manipulation should advertise itself as a product of the Christian religion.

—EARL H. BRILL

RESURRECTION SPECIAL

Stuart Jackman's **THE DAVIDSON AFFAIR** (Eerdmans, \$3.50) is a gimmicky book and could easily have been a dud—but is not. It is the story of the Resurrection as it strikes Cass Tennel, putting together a TV documentary on the event a week later. It is also the story of the life of Jesus Davidson and its effect upon those who were touched by it—Pilate, Thomas Didymus, The Magdala, Caiaphas, Cleopas, and last of all Cass Tennel himself. The characterizations are fully alive, and the "scandal" of the Cross carries its full electrical charge, still able to shock anyone who touches it. —M.M.

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The Second Vatican Council

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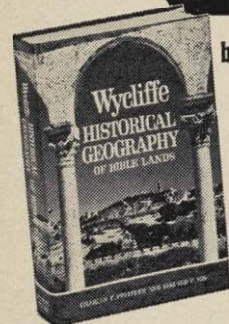
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No Crutches for Cool Hand Luke

IN COOL HAND LUKE, Paul Newman brilliantly portrays the plight of modern man trapped in a world of artificially imposed convention. Though the movie's theme is existential and religious, the symbolism is rarely heavy-handed, and the film work is unusually interesting.

Luke is on a chain-gang, being punished for sawing the tops off parking meters. His punishment is cutting down weeds on roads no one travels. When he cannot stay within the predetermined patterns, his punishment is made more absurd, mainly digging a ditch, filling it, then digging it up again.

The only dividing lines between these ridiculous acts are the "rules and regulations" for which Luke, the free man even in captivity, has little use. Luke wants only to be left alone, free to work out his own destiny. He rejects even his fellow prisoners when they begin to expect this or that from him.

One of the guards, concerned over

MOVIES

Luke's atheism, begins: "I never shot a white man" and says he can see Luke is the Christian type because, after all, he looks "clean-cut." Luke returns the guard's hypocrisy by using him as a foil in another escape attempt.

When Luke asks God for help or relief, it is little wonder he expects this God, like everyone else, to send him a set of rules and end the anguish of always having to decide for himself.

No such luck. In the film's final sequence, Luke realizes that, like himself, God is "a hard man to get along with." God has given us the dignity of freedom, not just another set of rules. In return, He demands that we honor His integrity just as Luke demanded that others respect his.

Luke discovers he will not find answers on his knees, begging God to be his crutch in a pinch. Only when we accept the terrible weight of our God-given freedom will we find a way out of the contemporary bondage that imprisons and eventually destroys Cool Hand Luke.

—JOHN DILLON

TELEVISION

Martin Luther was something more than the firebrand German monk who ignited the Protestant reformation 450 years ago by nailing his protest to a church door. One glimpse of that "something more" may be visible in the ninety minutes of playwright John Osborne's *Luther* which will be aired Monday night, January 29 at 8:30 EST by ABC-TV, sponsored by Xerox. Osborne's offbeat play shook the London theatre in 1961, garnered the Drama Critic's and "Tony" awards in New York two years later.

Osborne's Luther is angry, complex, earthy, and a powerfully moving preacher. While this English playwright's "angry young man" angle of vision gives us something other than a balanced, historical

BEYOND THE REFORMATION

perspective on the German reformer, it will leave any viewer with a strong suspicion that the potent genius of Wittenburg and Worms intended something deeper and more revolutionary than the "Reformation" achieved.

Robert Shaw, who portrayed Henry VIII in *A Man for All Seasons*, will star in the title role.

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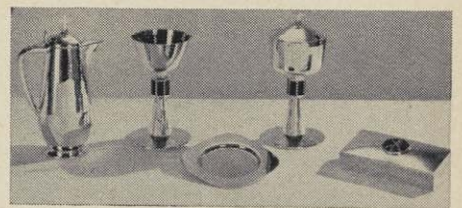
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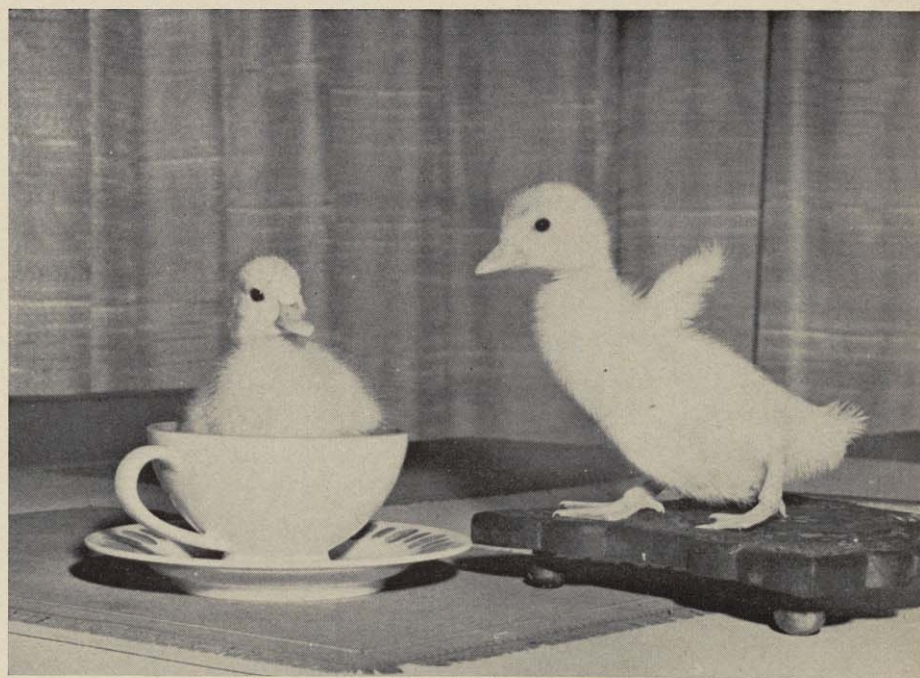
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So What's New?



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CALENDAR OF EVENTS

February

- 1 (*Ignatius, Bishop of Antioch, and Martyr, c. 115*)
- 2 PURIFICATION OF ST. MARY THE VIRGIN (The Presentation of Our Lord Jesus Christ in the Temple)
- 3 (*Ansgarius, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865*)
- 4 FIFTH SUNDAY AFTER EPIPHANY
- 5 (*St. Cornelius, the Centurion*)
- 5-9 Annual meeting, World Literacy and Christian Literature Committee, New York, N.Y.
- 6 (*The Martyrs of Japan*)
- 7 (*St. Titus*)
- 11 SEPTUAGESIMA
- 11 Race Relations Sunday
- 15 (*Thomas Bray, Priest and Missionary, 1730*)
- 15-19 General Division of Women's Work of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 16-17 Overseas Mission Society annual meeting, Gateway Hotel, St. Louis, Mo. Theme: A World of Cities.
- 18 SEXAGESIMA
- 18 Universal Day of Prayer for Students
- 20-22 Executive Council of the Episcopal Church, quarterly meeting, Greenwich, Conn.
- 24 ST. MATTHIAS, THE APOSTLE
- 25 QUINQUAGESIMA
- 27 (*George Herbert, Priest, 1633*)
- 28 ASH WEDNESDAY

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

PICTURE CREDITS—Ahmed Ali: 31 (right). Col. Walter Fagan: 33. Joya Hairs: 36. Thomas LaBar: 8. Ludwig Photo Enterprises: 54. Jane Gregory Rubin: 30. John Wheeler: Cover (lower right), 19. JANUARY ISSUE: P. 14, 15, Courtesy of Free Library of Philadelphia, Pa.



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WANTED: A PLACE TO HANG MY HAT

Continued from page 18

ing for qualified Negro personnel, to discern another tie between freedom of residence and other opportunities. Many companies have moved to the suburbs. To accept jobs with these firms, non-white applicants must either become wrong-way commuters or submit to the humiliating process of finding housing.

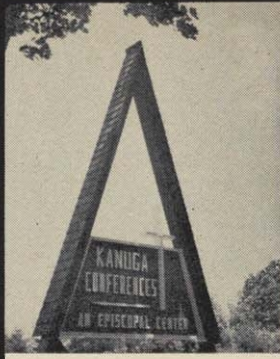
The odds are heavily against a Negro's getting the house he wants just because he likes it, or because it is near a good school, or because his wife likes to garden. One American in ten is a Negro. One vacant dwelling in 500, it has been estimated, is available on a true non-discriminatory basis, and this means that a Negro has about a one-to-fifty chance of finding the housing of his choice.

It is ironic that in a money-oriented world like ours, one of the most expensive purchases a family ever makes—the house they live in—is the only necessity they cannot choose freely. If a merchant owns a grocery, he welcomes all customers. If he owns a clothing store, he certainly will not hesitate to sell a Negro a coat. But if he has a house for sale, he is often highly protective about his right to sell it and blind to the buyer's right to invest. This is an attitude sometimes cloaked in a judgment of whether or not the buyer is "desirable." No law will ever force anyone to sell anything to "undesirables"—though what that means, especially in a Christian context, is rather puzzling.

Lost and Found

A French sociologist recently suggested that, as society gets bigger and more complicated, and its institutions more strangled by red tape, we may be entering a time when individual action may become the most effective kind.

The growing numbers of people working singly and in fair-housing groups know that open-housing can be achieved. The 400 American communities where fair-housing is being practiced now are living examples that this form of justice works. ◀



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How To Find An Invisible World

BY C. S. LEWIS

C. S. Lewis wrote seven books, called the Narnia Series, about another world than ours, which several sets of children discovered in several different ways. Here is an episode from the early part of the first book.

WHEN AT LAST they were all alone together, Lucy burst out:

"Peter! Susan! It's all true. There is a country you can get to through the wardrobe. Edmund and I both got to it. We met one another in there, in the wood. Go on, Edmund; tell them all about it."

And now we come to one of the nastiest things in this story. Edmund decided to let Lucy down. He gave a little snigger and said, "Oh yes, Lucy and I have been playing—pretending that all her story about a country in the wardrobe is true. Just for fun, of course. There's nothing there really."

Poor Lucy gave Edmund one look and rushed out of the room. When they found her, a good deal later, everyone could see that she had been crying.

The result was the next morning Peter and Susan decided that they would go and tell the whole thing to the Professor. So they went and knocked at the study door, and the Professor said "Come in." Then he sat listening to them with the tips of his fingers pressed together and never interrupting, till they had finished the whole story. After that he said nothing for quite a long time. Then he cleared his throat and said the last thing either of them expected:

"How do you know," he asked, "that your sister's story is not true?"

Susan said, "But Edmund said that they had only been pretending."

"That is a point," said the Professor, "which certainly deserves careful consideration. For instance—if you will excuse me for asking the question—does your experience lead you to regard your brother or sister as

the more reliable? I mean, which is more truthful?"

"That's just the funny thing about it, sir," said Peter. "Up till now I'd have said Lucy every time."

"In general," said Susan, "I'd say the same as Peter, but this couldn't be true—all this about the other country."

"That is more than I know," said the Professor, "and a charge of lying against someone whom you have always found truthful is a serious thing."

"We were afraid it mightn't even be lying," said Susan; "we thought there might be something wrong with Lucy."

"Madness, you mean?" said the Professor quite coolly. "Oh, you can make your minds quite easy about that. One has only to look at her and talk to her to see that she is not mad."

"But then," said Susan, and stopped. She had never dreamed that a grown-up would talk like the Professor.

"Logic!" said the Professor half to himself. "Why don't they teach logic at these schools? There are only three possibilities. Either your sister is telling lies, or she is mad, or she is telling the truth. You know she doesn't tell lies and it is obvious she is not mad. For the moment then and unless any further evidence turns up,

we must assume that she is telling the truth."

"But how could it be true, sir?" said Peter. "If it was real, why doesn't everyone find this country every time they go to the wardrobe? I mean, there was nothing there when we looked; even Lucy didn't pretend there was."

"What has that to do with it?" said the Professor.

"Well, sir, if things are real, they're there all the time."

"Are they?" said the Professor.

"But do you really mean, sir," said Peter, "That there could be other worlds—all over the place, just round the corner—like that?"

"Nothing is more probable," said the Professor, taking off his spectacles and beginning to polish them, while he muttered to himself, "I wonder what they do teach them at these schools."

"But what are we to do?" said Susan. She felt that the conversation was beginning to get off the point.

"My dear young lady," said the Professor, suddenly looking up with a sharp expression at both of them. "There is one plan which no one has yet suggested and which is well worth trying."

"What's that?" said Susan.

"We might try minding our own business," said he. And that was the end of the conversation. ◀

Adapted with permission of the Macmillan Company from *The Lion, The Witch, and The Wardrobe* by C. S. Lewis. Copyright 1950 by the Macmillan Company.



KNOW
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Just over 100 years ago, on May 5, 1867, the first recorded Episcopal Church service was held in Utah. The Rt. Rev. Daniel S. Tuttle had been elected Missionary Bishop of Montana with jurisdiction over Utah and Idaho but had to delay his consecration for four months until his thirtieth birthday, since that is the minimum age for consecration as a bishop. While waiting, he recruited missionaries to work with him. His trailbreakers, the Rev. George W. Foote and the Rev. Thomas W. Haskins, preceded the Bishop to Utah by two months.

A Sunday school organized by a Congregationalist chaplain in Salt Lake City, was turned over to the Episcopal clergymen. The two priests helped to establish St. Mark's School, the first non-Mormon school in the state. This and other schools which Episcopalians established later provided most of the available education for Utah's children from 1867 until 1890 when the public school system was established.

During his episcopate, Bishop Tuttle helped found St. Mark's Hospital, then the only one between Denver and San Francisco. At its present site since 1893, St. Mark's recently acquired property for further expansion.

Utah was set apart as a separate jurisdiction in 1908. The Episcopal Church's history in Utah shows that the one constant in its life has been change. Episcopalians in Utah have a habit of measuring success of the Church by how well it anticipates and meets change. Utah Episcopalians are opening new work in growing areas and in new social fields, realizing that changes in population, economics, and social needs may call for radical change, or even abandoning some activities of the past.

The Episcopal Church is number two in size among the non-Mormon churches in the state. The Roman Catholic Church is the largest. Twenty-one parishes and missions with 8,201 baptized persons (4,617 communicants) being served by twenty clergymen make up the District of Utah.

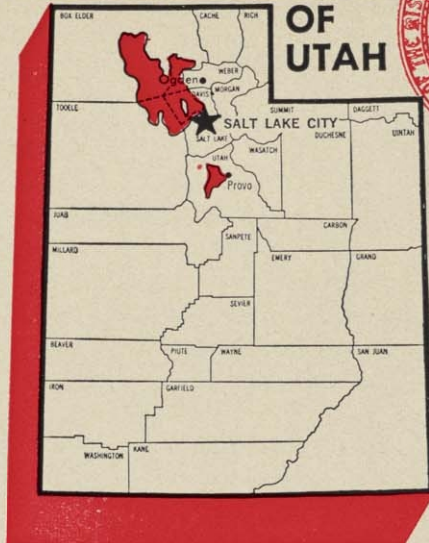
The Conference Center at Brighton, a former Girls' Friendly camp site, was host last summer to a variety of conferences and camping sessions. The district and the center's staff have expanded their outlook on the center's usefulness. They recently cooperated with community agencies in offering some young non-Episcopalians a camping experience.

In addition to two Indian mission churches, the Missionary District of Utah operates the Intermountain School for Indians which includes elementary and high school departments. Some Intermountain graduates go on to Utah State University in Logan.

The Rt. Rev. Richard S. Watson, Bishop of Utah, has asked the national Church's Executive Council to make a survey of the District to establish what needs to be done, for the District to become a viable diocese. This action

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MISSIONARY DISTRICT OF UTAH



looks forward to the day when the only "missionary districts" in the Episcopal Church will be overseas.

Utah and the Diocese of Edmonton (Canada) are MRI companions. Parishes in the two jurisdictions are together exploring what mutual responsibility and interdependence means for them. The District of Utah, in cooperation with St. Mark's Cathedral, is also helping support a treasurer for the Diocese of Malawi in the Province of Central Africa.



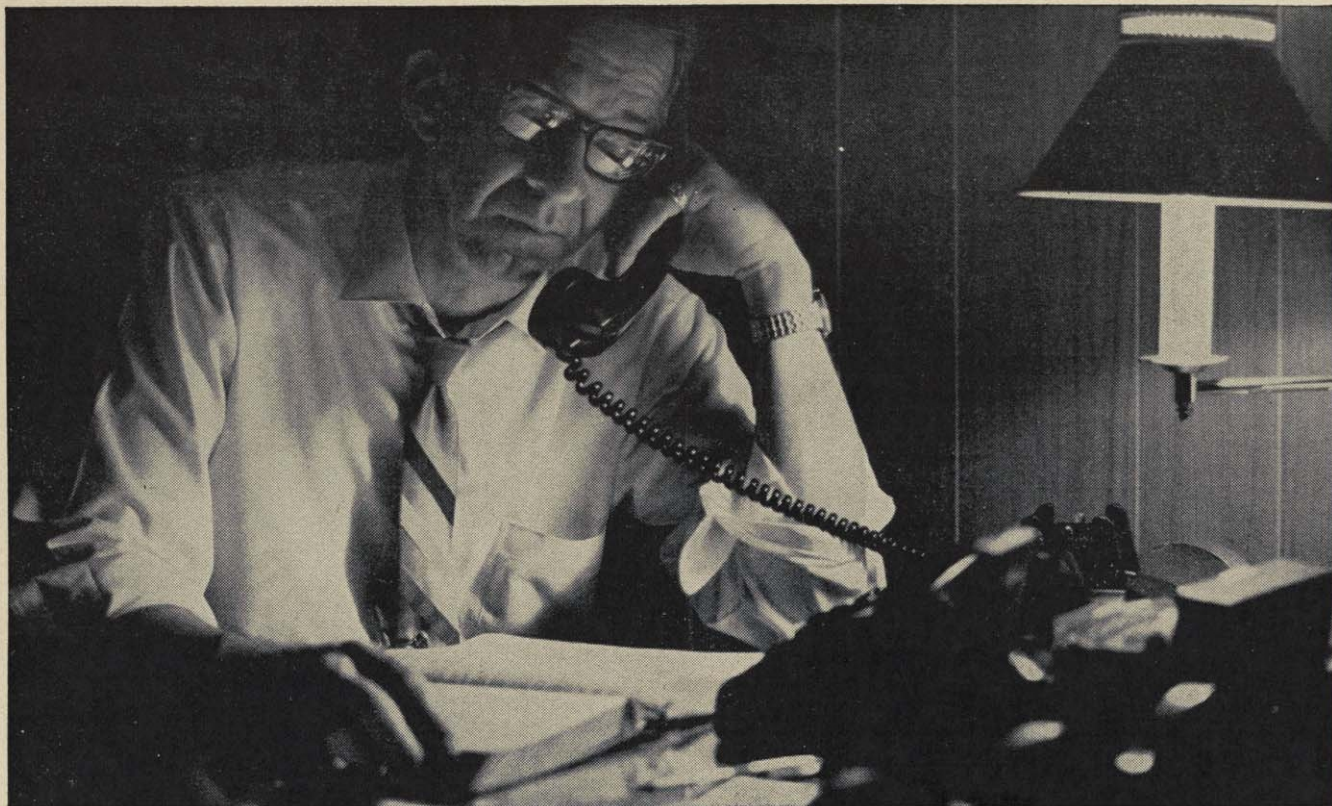
The Rt. Rev. Richard Simpson Watson, Seventh Bishop of Utah, was born in Del Norte, Colorado, on July 14, 1902, the son of the Rev. Jonathan and Eliza Watson. He was graduated from the University of North Dakota, receiving an LL.B. degree. The University honored Bishop Watson in 1957 with an L.L.D. degree, as did Westminster College in 1956.

Bishop Watson received his theological education at Virginia Theological Seminary, which also honored him with a D.D. degree in 1952. The Church Divinity School of the Pacific accorded him the same honor in 1951.

Following his ordination to the priesthood in June, 1932, Bishop Watson served churches in Sherman and Houston, Texas; Tuscaloosa, Alabama; and Seattle, Washington. He was consecrated to be Missionary Bishop of Utah on May 1, 1951.

The former Rachel Sumners and Bishop Watson were married in 1932. Their son Richard, twenty-three, is a college student.

During Bishop Watson's episcopate, nine new missions have been established and two have become self-supporting parishes, the Conference Center at Brighton has been built, and two wings were added to St. Mark's Hospital. He has ordained sixteen men to the ministry. The Bishop has been instrumental in helping to establish St. Mark's Boys' School, and after the combining of administrations and faculties, the Rowland Hall-St. Mark's School is now a boarding-day, coeducational facility with approximately 300 students.



a report to concerned laymen...

How thoughtful are you about your minister's time?

While most Americans today are enjoying shorter and shorter work hours with more leisure time, how is your minister faring?

Clergymen are averaging a 70 hour work week and still not finding sufficient time to meet the challenge of their responsibilities!

According to Ministers Life and Casualty Union's third national survey of Protestant ministers, large percentages of clergymen report too little time for even their basic responsibilities. For instance:

89% of all ministers report needing more time for study and prayer; 42% for visiting the sick; 46% for counseling; 56% for youth work; 73% for preparing sermons and services.

Of course, the minister's wife would like him to find more time too, for his family. But just

finding time to do his job gets more difficult every day for most ministers.

What can you, a layman, do to help? A couple of things. One is to make fewer demands on your minister's time. Think before you request his presence at every women's society meeting, young people's picnic, men's club function, church basketball game—or before you ask him to give an invocation at a banquet.

Another way to help would be to find ways to assist your minister with the church's administration and organization tasks. This is a most time-consuming function, according to the survey. Finally, you can aid by just being aware of the "time" problem your minister may have.

As a thoughtful layman, you may find other ways to free your minister for his most important responsibilities. Will you help?

Reprints of this public service message, or a booklet with the total survey results, are available on request.

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