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THE Episcopalian

MAY, 1969

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On the Urban Reservation

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WHAT'S CHARLIE BOUND DOING IN HARLEM?



"The country may be awful big, but there's still room for good ideas," says this banker who is combining Christian commitment with business skill in helping solve urban problems.

CHARLES BOUND makes it sound simple.

"Bishop Hines asked me if I would help and I said yes. You can't say no to things that are really important and there's a lot of new territory here that's exciting and challenging."

Just like "rolling off a log"—one of his favorite expressions—Mr. Bound came back with a plan. "John, would you dream of the Church's Department of Finance investing for 4½ percent when they could get seven somewhere else?"

This time it was Presiding Bishop John E. Hines' turn to say yes. That yes has now been turned into a pioneering \$2 million vote of confidence in U.S. capitalism. Allocated for long-range, low-interest loans to black businessmen, the money is one way to begin to help a neglected segment of society participate in its own economic life.

Charles F. Bound is a vice-president of the giant Morgan Guaranty

Trust Company of New York. Mr. and Mrs. Bound live in the suburb of Mount Kisco where their five children grew up—a good hour and a half from Manhattan. Ostensibly they are part of the suburban population now being lambasted for its lack of concern for the city. What, then, is a nice guy like Charlie Bound doing in a place like Harlem?

To begin to find out we went to Mount Kisco. We traveled the rolling, Westchester County countryside until we saw a green mailbox adorned with yellow flowers marking the Bound driveway. Though the mailbox's colors are enough to distinguish it from its steel-gray neighbors, it also carried another message: a hand-painted white peace symbol.

"A neighbor asked us why we had that horrible thing on there, and why didn't we remove it?" the Bounds' youngest daughter, Alva, reports. "My married sister, who painted it, just told her we liked it there." And that was that.

"I think people around here think we're a little kooky," she laughs. Kooky or no, however you look at it, the Bounds do things because they decide they should.

An Episcopal Executive Council member and a vestryman at St. Mark's, Mount Kisco, Mr. Bound

has been a deputy to two General Conventions, St. Louis '64 and Seattle '67. The Seattle Convention stirred him deeply.

"You believed in what Bishop Hines was saying so much that you just had to get a handle on it," he says in assessing the Convention's decision to re-arrange priorities to take action on the nation's urban problems.

The first handle he grabbed when he got back was a ghetto bank deposit program. He joined Episcopal Church Treasurer Lindley M. Franklin, Jr., and Special Program Associate Director John F. Stevens on a committee to screen and select Negro-owned and operated banks and savings and loan associations in which \$15,000 deposits would be made. At the end of February Dr. Franklin reported deposits of \$735,000 in almost fifty banks across the country.

The program, however, is not one to be carried out only at the top level. "This is something every Episcopalian—boy, girl, father, mother—can do. I don't care if it's \$10, or \$50 or \$1,500—it's all insured by the federal government and it's the unriskiest thing you can conceive," Mr. Bound explains. "A deposit gives the bank the opportunity to enter into the development of the community. A \$15,000 deposit in a ghetto bank is like a million or more in my bank."

He expresses his enthusiasm about the idea with all his favorite expres-

BY JUDY MATHE FOLEY

sions—"It's duck soup, like rolling off a log. There's nothing hairy about it. Shucks, people just don't realize how important they can be as individuals."

No one knows the total amount individuals have deposited in black banks, but Episcopal dioceses and parishes followed up on the Council's initiative and added total deposits of \$175,000, up from \$80,000 reported last October. Mr. Bound estimates that if individual deposits were added to the national and diocesan totals, the figure would easily reach \$3 million. Several industries have also inquired about the plan.

In addition, some agencies of the Lutheran Church in America got the list of banks from Dr. Franklin and at the end of October that Church body had deposits of more than \$100,000 in six banks. The Southern Baptist Convention and the American Lutheran Church have deposited, respectively, \$2,000 and \$60,000 as of early February, with the possibility of more to come.

Charles Bound does not try to hide his Christianity. "The mission of the Church is to help people develop their own faith in God," he says. "You do more through action than words." The latter is obviously his guideline.

According to his wife, the Church was not always so important to him. She hesitates to say so, because it sounds saccharine, but she thinks the answer is that he is a "convert." She comments, "He was taken through all the necessary steps when he was

young to become an Episcopalian, but it meant nothing to him then."

Alva Bound herself is a convert of sorts; her mother was a disillusioned Roman Catholic. Mrs. Bound attended New York's Union Seminary for two years with the idea of entering the ministry or becoming a missionary. But Charles Bound had other hopes.

When they were first married they lived in Lake Forest, Illinois, where she was involved with the church choir. "Charles was polite, but not particularly interested," she says. Then they moved to St. Louis where they joined St. Peter's Episcopal Church. Mr. Bound, then in his early twenties, was soon on the vestry. Bishop William Scarlett was in St. Louis then and Mr. Bound was impressed with his brand of Christianity, as he was by several priests he met. "It wasn't what they said, it was observing them in action," he explains.

"He's always been a person who loves people," Alva Bound says. "The Christian faith, if applied, means extending a helping hand to all people. Combine that with the faith of a conversion and you have a potent combination."

One feels, in talking to her, that she herself has more influence than she knows. Her own actions in the name of Christianity obviously speak to her husband. "Shucks, she was working in black ghettos when I met her at Sweetbriar," he says proudly.

He states his current feelings about his faith by quoting a friend: "The

role of the Church is to create an atmosphere of openness and honesty in which one may search for what does not come easily."

What Bishop Hines laid before Charles Bound might quickly have fallen into the what-does-not-come-easily category. Essentially the problem was this: We know that a gap exists between black and white. At the bottom of that gap lies economic instability caused by racism and inequity. How can a church body, with small resources compared to the large need, effect any change for the better? What can you as a banker and churchman do about it?

Mr. Bound's search for a way to begin led him immediately to Dr. David B. Hertz, a director of McKinsey and Company, management consultants. The company had worked out a model for the New York Urban Coalition's ghetto investment programs.

"McKinsey had advised some of the top business brains in the country," Mr. Bound reports. "They're extraordinary men. David Hertz is the chief quarterback for the McKinsey talent. I knew these guys were excited about the thing, but not because it's going to make a buck. The most talented people of the younger generation are not happy to work for just a buck—they

Continued on page 43

Charles Bound (center rear), David Hertz (right foreground), and Robert Longley, Morgan Guaranty trust officer (left foreground), meet with a client, Spencer Jourdain, president of the Black Economic Development Corporation, N.Y.



Switchboard

MAN AND MYSTERY

I deeply appreciated Mr. White's article on worshipping God, not man [April issue]. As a white civil rights activist at work in a small Southern town, I appreciated the article not because it affirmed my ministry but because it challenged it. . . .

It is too easy for us world-centered Christians to lose the Mystery, what Mr. White calls the "awe and the wonder." The Lord made trees not only to be good for food but also to be "pleasant to the sight." In our humanitarian drive to "feed," we too easily lose sight of the beauty of the tree, the Mystery in Christianity, the hand, not-our-own, that fashioned the tree. . . .

THE REV. WILLIAM BARNWELL
Conway, S.C.

COUNCIL CORRECTION

I am a bit disturbed about the quotation attributed to me at the bottom of the first column on page 36 of the April, 1969, issue. I think that I indicated that had the resolution submitted to the Council of the Diocese of Virginia been adopted that the diocese would have then cut back its giving for the first time

in its history. I did not have any prepared text on my remarks and can rely only on my recollection.

In any event the important thing is that the quotation whether made or not is not true. The Diocese of Virginia did not cut back its giving to the General Church Program but accepted its quota in full. . . .

JOHN PAUL CAUSEY
West Point, Va.

INDIANS IN ALASKA: YES

I am writing in regard to the article in the March EPISCOPALIAN entitled "Standing Rock Speaks" which is an analysis of Indian work in the Episcopal Church.

I realize that this article is specifically dealing with Indian work in the Dakotas. Since this article also perpetuates the impression that Alaska's Indians are not a part of the family of the Church when one talks of Indian work, I would like to make some comments about the article itself.

I say perpetuate, because four or five years ago the national Church printed a very lengthy and exhaustive book on the Church and Indian work, and in not one of its pages was there any mention that there are more than 3,000 Indian Episcopalians in Alaska, and that we have twenty-six missions to our Indians

and Eskimos in this area of nearly 600,000 square miles.

Specifically I would like to point out two or three omissions which deliberately eliminate Alaska from the Indian family. Most obviously, under the question, "Where do most of them live?," five states are listed which have Indians.

Alaska has nearly 60,000 Indians and Eskimos (Eskimos are legally considered Indians in Bureau of Indian Affairs parlance and certainly in church work) so Alaska has more Indians than California and North Carolina, and very probably more than New Mexico. Also under the discussion about the American Indian Conference on Poverty in 1964, you say that conference included every Indian Episcopal clergyman. Alaska at that time had four native clergymen and none was at that conference.

Further, in the conference a mention was made of the Cook Christian Training School in Tempe, Arizona, and that there were forty Episcopalians there this semester. Thirty of these Episcopalians are from Alaska.

I do not mean to nit-pick at an otherwise well written article, but the Church in Alaska does feel itself a very large part of the Indian family of the Episcopal Church and has been since 1887. . . .

THE RT. REV. WILLIAM J. GORDON, JR.
Bishop of Alaska

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A NIGERIAN ON BIAFRA

It should be appreciated that Bishop C. Edward Crowther stated [in "The Agony of Biafra," THE EPISCOPALIAN, March, 1969], he was not able to go to Nigeria to observe the other side and that one day he hopes to do that.

I not only belong to Nigeria but have also spent most of my life [there]. . . . Moreover, I am an ordained priest of the Anglican Communion in Nigeria and I am now a student at Berkeley Divinity School. . . .

. . . All that the Bishop wrote and the photographs of the hunger-stricken natives have not much in them that has not been both seen and heard. . . . Nevertheless, he made a new point in his reference to the hundreds . . . among the young "Biafran" soldiers who received Holy Communion when he celebrated the Eucharist among them, because most people outside of Nigeria have been made to believe that Biafra (Eastern Nigeria) is entirely Roman Catholic.

. . . We have three dioceses of the Anglican Communion in that part of the country, manned by five bishops of which two are suffragans. One diocesan and the two suffragans are Nigerians; one of the remaining two dioceses is the present Archbishop of West Africa.

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Priest and Parish: A Matched Set?

Three Episcopal dioceses—Southern Ohio, Ohio, and Pennsylvania—are trying to figure out how to match the parish priest with parish needs. A tri-diocesan survey, begun in May, 1968, is partially complete, with more than 120 clergymen taking personality profile tests. In the next six months the three dioceses will work on the second phase, determining parish leadership needs. Six committees and commissions of the Church are also involved in various aspects of the problem of getting “the right man in the right place at the right time, and for the proper length of time.” An interim report on this tri-diocesan research, which is being followed closely by the House of Bishops’ Committee on Clergy Deployment, may be presented during the Special General Convention at Notre Dame the first week of September.

Domestic Hunger Drive Gains Speed

While the U.S. Senate conducts field trips to hunger pockets in the United States, church groups are also zeroing in on this country’s estimated 10 million undernourished persons. The National Council of Churches now has a Committee on Domestic Hunger to work toward educational, legislative, and direct aid programs. Two health experts with the National Sharecroppers Fund in the rural South have asked the Nixon Administration to equip small U.S. farmers so they can grow food for the nation’s hungry people, improving life for both.

Kerner Report Plus One

“Our problem today is not the crisis in the cities, but the crisis in our hearts,” Urban League Executive Director Whitney M. Young, Jr., told members of Religion in American Life (RIAL) at their annual dinner in mid-March. He urged churches to work to overcome racism and implement the recommendations of the 1968 Kerner Report. Many church groups in all denominations have used the Report in study groups. Interest in it is being renewed since the Urban Coalition and Urban America report that the gap between black and white has probably widened in the past year. The Executive Council of the Episcopal Church, at its last meeting, called for a report on programs of racial reconciliation to be presented in May.

Church and Taxes

Local, state, and federal governments, sniffing around for all available revenue sources, are increasingly looking at tax-exempt property owned by churches. Churches, in turn, are taking action to reassess their positions on the separation of church and state in light of social obligation. More than 80 percent of the U.S. public, according to recent opinion polls, think churches should pay taxes on church-owned businesses. Opinion on other taxation proposals is less clear-cut. Expect the Episcopal Church to begin formulating an official position on the question. (For tax trends, see *Worldscene*, page 29.)

Changing the Campus Guard

The University Christian Movement (UCM) was discontinued in early March as a result of a decision by its governing body. UCM was never a formal organization, but rather an attempt to give ecumenical support to student campus movements. The participants in UCM felt that task could no longer be carried out and that it was better to die than flounder. The disbanding does not mean that student interests on campus are being abandoned. The United Ministries for Higher Education, an interchurch agency, still provides financial and personnel support for campus ministries. Some UCM participants feel the removal of UCM will open up some genuine student action at local levels. At this point United Ministries officials say they will be “alert” to future campus movements, but will make no attempt to control them.



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Switchboard

Continued from page 4

There are six more dioceses located in Lagos (the federal capital), Northern Nigeria, Midwestern Nigeria, and three in Western Nigeria.

My second point . . . [is] to discuss the observation that “. . . the Biafrans are convinced that the Nigerians are bent on genocide . . .” and that “In evidence, they point to the slaughter of many thousands of Ibo people in the 1966 pogroms in Nigeria.”

On January 15, 1966, there was a *coup d'etat*, reportedly led by certain Nigerian army officers, mostly of the Ibo tribe. Among the civilian leaders . . . [killed] were the prime minister and the regional premier, both religious leaders renowned among their own tribes (Hausa).

Grief for the malicious murder of these two men especially, coupled with the realization afterwards that none among Ibo civilians had been similarly killed, soon gave birth to Hausa suspicion of the Ibos. Meanwhile the Nigerian army had taken over the government and Lt. Col. Ojukwu was appointed military advisor to the governor of Eastern Nigeria.

Then on July 29, 1966, there was a second coup. Other army officers—this time mostly of the Hausa tribe—rose against their Ibo neighbors with whom they had lived peacefully in Northern Nigeria for years. It presumably started as a street fight but later developed into real arson. This is what has since been referred to as the pogrom.

It was the second coup that brought Major Gowon to power, who is neither a Hausa nor a Moslem. He belongs to one of the minority groups in the North and is a Christian.

The new government strongly denounced the killings. Furthermore, a handsome sum of money was provided to assist the displaced persons of the Ibo tribe who had fled to the Eastern parts. While this was going on however . . . Mr. Ojukwu [made] his own alternative plans which culminated in his unilateral declaration of secession on May 30, 1967.

. . . Major Gowon . . . continued to explore all other possible means of convincing Mr. Ojukwu not to resort to the use of force . . . [Many] of our leaders —“traditional rulers,” religious leaders, and other leaders of thought—went to confer with Mr. Ojukwu. He replied that he had been fully armed for his purpose and would carry it out. Next were incidents of bombs and explosions in Lagos, claiming the lives of several civilians. . .

It then sounded reasonable, as still it is, that the only way left open to save the rest of the country was to try to cripple this insane plan aimed so ruthlessly at

revenge. The atrocities, resulting from the attacks and counter attacks, with the accusations of genocide, should be better understood as the evils attendant on the nasty thing called war.

The situation of famine is another case in point. We should not be deceived into thinking that this is peculiar to the dirty war in Nigeria, for indeed it is happening equally in all other places wherever war is permitted to replace the Peace of God. . . .

THE REV. SAMUEL A. OJURONGBE
New Haven, Conn.

BULLETS OR POISON?

I . . . agree with Mr. Shanklin's letter (March, 1969, issue) regarding the Church's role in conservation. The Church is concerned, as it should be, against all forms of violence but for some strange reason there seems to be relatively little evidence of concern over the environmental crises now threatening all of us. To ignore the crises is like saying, “We are against shooting someone but slow poisoning is acceptable.” . . .

THOMAS C. SOUTHERLAND, JR.
Princeton, N.J.

REFORM BEGINS . . .

In his article, “When You Are Over Thirty, Like Me,” in your January, 1969, issue, Mr. Rockefeller correctly points out that the youth protests of today need to be taken more seriously than those of the past, that the youth are correctly concerned about the complacency and hypocrisy of the permissive, materialistic older generation. He also correctly observes the hypocrisy of the young people themselves, the absence of solid foundations of wisdom for their idealism.

He and I part company when he recommends that we can solve the problem by following the leadership of these young people who are floundering as badly as their elders and for the same reason, lack of a sound understanding of human nature and the basic moral laws. . . . The voice we must heed is the voice of history which clearly tells the fate of those who lose their dedication to sound moral principles, who think they are conquering much in the outer world while they are neglecting the culture of the soul. What a pathetic thing it was to have Episcopal clergy marching in Selma one summer only to have their own cities ravaged by riots the next.

. . . The place for reform to begin is in my own soul, then in my home, with my family and friends, in my neighborhood and community. . . .

RICHARD R. PARLOUR, M.D.
Claremont, Calif.

THE EPISCOPALIAN

continuing

FORTH and

The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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In all our busyness with change, science, and technology we ignore the nourishing of souls, says this distinguished American editor.

remember

I BELIEVE that the purpose of Christianity now is the original purpose, mirrored in the life of Christ and in his teachings, to minister to the eternal spirit of man, which has rarely been so beleaguered.

The bodies and minds of human beings elicit consistent concern, which must certainly be all to the good. The advances of medical science in the present beggar the history of thousands of years. The knowledge which accrues and accumulates, due to new technologies, outweighs the known past. But the spirit, which must continue to wrestle with all the old provocations—vanity, pride, sloth, envy, covetousness, greed, deceit, hypocrisy, fear, jealousy, guilt, lust (how little the basic considerations of the human heart alter!)—must also cope with the unsolved problems peculiar to our age and unknown to all our forebears.

The spirit is largely ignored in our scientific civilization, which looks on the soul as outmoded. Still, no science has emerged which can dissect the spirit, or reduce it to an equation, or program it in a computer, or even deny it.

The most ardent detractors concede this unsolved spark and call it “imagination.” I call it spirit. It seems to me that it was to this attribute, this instinct in every human being whatever his nature or degree, that Christ invariably addressed himself. I think the purpose of Christianity is to demonstrate that workable solutions to much that besets the world today must begin with the acquiescence of the spirit. Unbridled power, force, violence, or even the due process of law have rarely achieved more than illusory effect unless the spirit was willing. It is in that indefinable area that the real decisions are made.

I do not suppose that there is anything easy about such a program for Christianity. Christians have already been engaged in it for almost two thousand years, with periods of magnificent progress and periods of tremendous failure, depending on how far the practitioners

have departed from Christ’s original intent.

Christianity has been the inspiration for the outpouring of works of literature, art, music, philosophy, and thought which have no counterpart; for acts of such daring and splendor that they illumine the dark memories of the world; for exploration, initiative, progress, accomplishment; for the discovery and development of new worlds in every sense of the word. And yet crimes of unspeakable shame have been committed in its name.

In its essence—its true meaning—Christianity has been and remains a covenant with the individual, a recognition of possibilities inherent in every man, a commitment to abnegate self for the greater good, a challenge to embrace discipline and accept responsibility, an invitation to unending involvement, assurance to the responsive that they will never walk alone. Are these not the burden of contemporary yearning?

The purpose of Christianity is written plainly and far more eloquently than I could ever write it. Many of us who profess Christianity have lost sight of its purpose or even its meaning, through sheer inattention, or the taking for granted of herd impulses, or the tacit acceptance of compromises which we cannot condone but seem unable to resist, or in dogmatic dedication to monstrous



Christianity’s purpose cannot be handled by a checkbook or a foundation grant, nor imposed by hierarchies of whatever stripe, revolutionary or hidebound.

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er the spirit

self-interest, which has never really worked in any civilization.

If Christians must inquire the purpose of Christianity, a reference to the New Testament is indicated. There the purpose is clearly stated, along with the method. In many ways a perusal of this remarkable set of books is like reading the front page of today's newspaper. The corruption and disintegration of the Roman Empire, reflected in those pages, is specifically reminiscent of the present. It was in such an arid time, when the human spirit faltered for lack of sustenance, that Christ lived on earth and established his purpose, which has come ringing down the ages.

While it is almost impossible to misunderstand that purpose, no matter how it has been complicated and embroidered, to accomplish it is quite another matter.

► It cannot, for instance, be achieved by a campaign of propaganda or promotion in the mass media, directed to a population of spectators.

► It cannot be handled by a checkbook or a foundation grant, nor imposed by hierarchies of whatever stripe, revolutionary or hidebound (these do not seem to differ greatly in the final analysis).

► It cannot be furthered by planned confrontations which ignite and nurture hatreds, nor served by senseless bigotry, which never had houseroom in the genuine Christian purpose.

The achievement of the purpose of Christianity is not a matter of mass opinion or mass imposition but of individual and personal commitment and contribution to workable ideals.

It is far too easy to blame society or government or the Church or some other institution for our personal malaise. We compose society and its institutions and on each of us—you, me, him—must rest some portion of the onus we decry.

If our society is oriented on crass materialism, blighted by power syndromes, greed, and lust, it is

because we have permitted it, ignored it and let it happen, or even chosen it. If we are willing to settle for artificial standards and dubious values, we are unlikely to have anything else. If we mistake frangible pleasure for lasting joy, it is because, for all our new reservoirs of knowledge, we don't know much about the human condition.

It seems doubtful that any age in the evolution of mankind has been without its onslaughts on that vital factor, the spirit of the individual. The taste for power and manipulation runs deep, and whether its inspiration has been benign or evil, it comes to the same thing in the end. Christ did not fail to express himself on the subject.



The progress of man down all his diverse roads has never culminated in mass purity of the heart, because such purity must be individual, deriving from self-determination and self-control.

Unbridled materialism has never furnished a panacea or produced a Utopia in the past, anymore than it will in the present. The widely advertised affluence of the American people, the defeat of all drudgery, the brilliant conquests of science, the worthy concentration on health, education, and welfare—all glowing goals—have not accounted for satisfaction in our time. The mature indi-

Remember the Spirit

vidual confesses to deep-seated discontent, distrust, fear. The young, second generation of permissive rearing by new doctrines in which the Christian environment has been largely lackluster or missing entirely, experience alienation and rebel, drop out, or search for commitments which they feel are running out. Man feels deprived of his personal worth in this automated, machine-made civilization. Unless he regains conviction of his unique and personal value and his personal responsibility, this civilization will stagger to oblivion.

Is this not the sphere of the Christian purpose? In the



Margaret Cousins, one of the country's most distinguished editors, is a senior editor for Doubleday and Company. She has previously been managing editor of both Good Housekeeping and McCall's magazines.

She began her career as editor and author upon graduation from the University of Texas, working as assistant editor for the Southern Pharmaceutical Journal. In 1942, she came to New York to join the staff of Good Housekeeping and twelve years later was named managing editor of McCall's

Miss Cousins is one of the original members of the board of directors of The Episcopalian. She has written several books and scores of articles and short stories which have appeared in such magazines as Glamour, Ladies' Home Journal, and House Beautiful. She lives in Manhattan and worships at All Saints' Church, New York.

realm of the spirit the frontiers remain unlimited. "Blessed are the pure in heart, for they shall see God." There's a commitment that seems destined to keep anybody occupied for a lifetime. (Perhaps the gentlemen who announced that God was dead should review this line.) The progress of man down all his diverse roads has never culminated in mass purity of the heart, because such purity must be individual, deriving from self-determination and self-control. Most of us lack the capacity for sainthood, but any of us can make a start.

The Christian purpose urges us to do the best we can.

When I read the familiar prayer attributed to Saint Francis of Assisi: "Lord, make me an instrument of Your peace. Where there is hatred let me sow love; where there is injury, pardon; where there is despair, hope; where there is darkness, light, and where there is sadness, joy. . . ." I know that there is no practical blueprint for a successful life. I know that this deals with the realm of possibility. I know that it is more important to understand than to be understood, to love than to be loved, to give than to get or take, but how difficult it is to remember or to combat the puerile ego and act on the Christian purpose.

We were never promised ease. We were promised a more abundant life, the triumphant life of the spirit, compared to which mundane satisfactions fade to insignificance. Through this life we are able not only to understand ourselves but to communicate with each other.

It is a matter of history that there is no limit to which the spirit cannot impel the protesting body or the recalcitrant mind. The purpose of Christianity does not seem to me to change. It only grows more important all the time. ◀

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in this major series on

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What you can do to help during this year when nearly 900,000 men and women will return to civilian life.

When your serviceman comes home

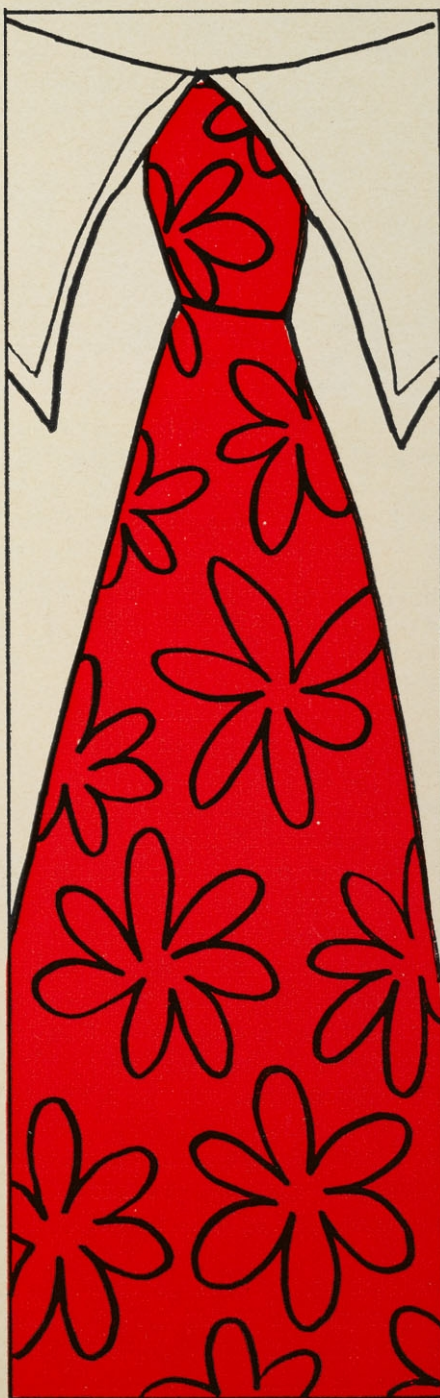
BY EDWARD I. SWANSON

IN OCTOBER, 1968, 111,880 men and women were released from military service—more than in any month since the Vietnam build-up began. At the end of 1968, 70,000 men a month were being discharged, a figure which may well increase during 1969, as reduction is made in the size of our 535,000-man Vietnam force. On January 19, *The New York Times* reported that a “troop-cut limit of 50,000 is likely in '69.” Not all of the returnees will be discharged, of course, but many will.

Thus during 1969, almost 900,000 veterans will re-join the civilian community. Many will be “Vietvets” and will have seen combat. Most will be young men, yet many will be retirees coming out with a pension after twenty to thirty years of service. Thousands in both categories will be Negroes. The return of a million men will affect all sectors of the national community. A liberalized GI Bill ensures that many thousands will enter school; 800,000 were already enrolled in December, 1968.

College deans report their veteran-students are the most mature and stable group on campus. Business and industry are eager to employ the veteran. Good jobs are available.

The social and political influence of the new veterans, however, is harder to predict. With perspectives altered by travel and a host of new experiences, some of them traumatic, and with the present American preoccupation with “involvement” and “giving a damn,” it is unlikely that these ex-GIs will be passive. As to what they will be like in other respects, only the most tentative gen-



eralization is possible. Each man is unique.

What can the churches do for the veteran? Their responsibility is primarily pastoral—a ministry of listening. Church people can lend practical aid at a time of transition by helping him locate housing, for example, and by welcoming him and being available. The Church's ministry should be open, unshockable, patient, reassuring, and friendly—but not unctious.

What attitude will the returning GI have toward the Church?

Clergymen should recognize that some among their number have created a poor image of the Church in many veteran's minds. Those who have been most vehement in opposing America's Vietnam involvement may discover that their tactics have generated a “credibility gap” between themselves and many veterans.

It won't help to protest that presidential policy, not the buck private, was their target. The veteran who, while overseas, read that clergymen at home were describing him as the dupe of a war-mad government and were disrupting draft and enlistment procedures, may perhaps be pardoned if he remains skeptical about professions of pastoral concern when he returns.

Moreover, if his home congregation failed to keep mail going out to him while he was away, it will have another and more damaging strike against it. If fellow parishioners didn't care enough then, can he believe that they really care now? The returning veteran who does not turn up for worship promptly may be displaying his own sense of moral outrage. Peni-



Navy Chaplain John D. Allen, Diocese of Nebraska, serves Holy Communion to NBC news correspondent Andy Guthrie and servicemen in Vietnam near Laos.

When Your Serviceman Comes Home

tence, patience, and an imaginative perseverance will be needed to effect a reconciliation.

Many veterans, particularly older career men who retire with a pension, will want to work for the church or for church-related institutions. Often, their exceptional qualifications will offer the church great talent at modest cost. Churches wishing more information about employing military retirees should write to: The Director, PROJECT TRANSITION, Office of the Assistant Secretary of Defense (Manpower), The Pentagon, Washington, D. C. 20301.

The older veterans may be most in need of congregational interest as they attempt to re-enter a society they left twenty or thirty years ago. True pastoral concern will be important in solving their "re-entry problem." Fortunately, every congregation does have warm, friendly, out-going people who can help the older GI become a civilian again.

Whereas after 1945 the veteran returned en masse — nearly 8,000,000 in a matter of months — today he comes back alone. No bands await him; no parades assemble, for the community scarcely knows that he has been away — much less that he has come home. Though first offered in

1945, these suggestions for approaching him still seem valid.

- ▶ Let him talk — or keep silent — about his experiences, as it suits him.
- ▶ If he is injured, treat him naturally as you always have.
- ▶ Create an atmosphere of expectancy; encourage him to take up his favorite hobby or sport, to go back to work as soon as possible, and to lead a normal social life, but avoid pushing or regulating him.
- ▶ Be patient; give him time.
- ▶ Help and reassure him about his religious development.
- ▶ If need be, get professional help. Don't just muddle through.
- ▶ Let your own faith and beauty of spirit be your chief assets.
- ▶ Above all, be a good listener.
- ▶ Remember, he is not first an ex-serviceman, he is first a person, a human being, a child of God. He is not a problem, but like other people he *has* problems, and we may help him solve them.
- ▶ Recall that he has not shared your experience, nor have you known his.
- ▶ Expect him to be different in some ways.
- ▶ Take time to get reacquainted and to find ways of getting along together.
- ▶ Be non-shockable about his new slants on life. He's done a lot of living.

These pointers can perhaps be summed up by saying, "Be yourself; try to hide your own anxieties and uncertainties so as not to add to his burden; use your common sense. Realize that the clock cannot be turned back."

As he mulls it all over, the returning veteran may realize he has absorbed experience in highly concentrated doses. As a result, he is usually more disciplined, reliable, and self-assured; his perspectives are much wider; he has matured.

The excitement, adventure, and danger of his service years will be hard to match in civilian life. It may be difficult for him to settle down, for tedium is not confined to the Services.

The veteran will have seen human nature at its worst and at its best. He could go as low or as high as he chose. He faced the grossest temptations; in Asia prostitution awaited him at every turn. The choices were his. He endured hardship and fatigue he never imagined he could take. He may come home bearing scars of combat and the chill remembrance of fear.

The veteran has had an exposure he will not forget. Whether it be "good" or "bad" is for him to determine as he looks back upon it. Churchmen cannot decide for him—either before or after the fact.

What you can do is extend him a hearty and reassuring "Welcome home!" and then back your words with action. ◀

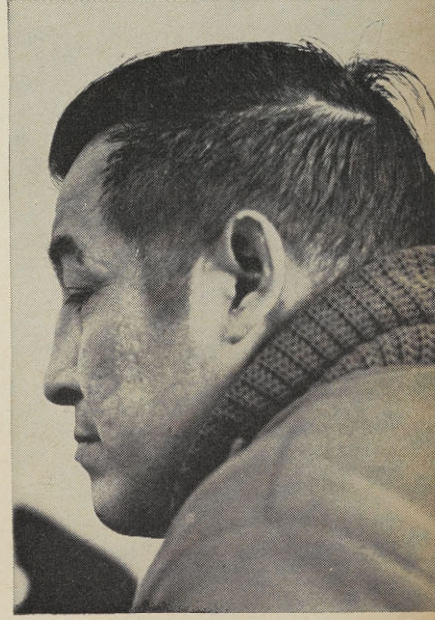
About the Author

The Rev. Edward I. Swanson is civilian coordinator in the Episcopal Church's Office of the Bishop for the Armed Forces. Among his duties are organizing and training diocesan armed forces commissions, assisting in recruiting chaplains, and developing counselling programs. He is author of the widely-used manual, Ministry to the Armed Forces.

Father Swanson was rector of Emmanuel Episcopal Church, Roslindale, Massachusetts, for seven years before assuming his present post.

BY JEANNIE WILLIS

On the Urban Reservation



An Indian does not leave the Indian world when he moves to a town or a city from his home on a reservation. Instead, he takes his real Indian world right along with him wherever he is going to make a new home

Indians in Chicago (right and left, above) come to the Rev. Peter J. Powell, Director of St. Augustine's Center. Father Powell (center) and a staff of seventeen—ten Indian—work with some 550 Indian families each month, counseling, locating jobs, offering legal and medical aid and many other services.



ON THE URBAN RESERVATION



... His own Indian world and all its problems.

Almost half a million American Indians now live in cities. Los Angeles has the largest Indian population; Chicago ranks second.

Resist the idea as we may, the similarity between immigrants to the U.S.A. and Indians leaving the reservation is striking. Both groups face a totally new world of big and little changes in language, food, clothing, transportation, money, and even trash and garbage disposal.

Most European immigrants have managed to survive this exposure to the city. For many reasons, the American Indian has had a tougher time. Pioneering centers like St. Augustine's, Chicago, are tackling these "urban reservation" woes head-on.

"Indians are a tribal people. Even in the midst of urban life, most families identify first as members of a tribe, next as Indians, and finally as to where they live," comments the Rev. Peter J. Powell, director of St. Augustine's. And he should know.

Ordained to the priesthood in 1953 in the Diocese of Chicago with the understanding that he would work there for a year, he planned to move on to work with Indian people in Utah.

But 1953 was the year of the "Termination" bill in Congress, part of which urged a relocation program to encourage Indians to move into the so-called "mainstream" of the cities. In Chicago this policy has increased Indian population from less than 750 in 1953 to over 12,000 today.

Father Powell didn't have to go to the Indians—they came to him. "We began with a simple social service type of operation, dealing with emergency situations." In 1961, Father Powell became full-time director of Indian work for the diocese and in May of the next year, St. Augustine's Center opened in a two-room store-front. By then, he estimates at least 4,000 Indians lived within walking distance of the Center.

Today, the Center has a new home—a fifteen room brownstone built about 1890. The Center will need every inch because more than 5,500 persons used its services in 1968. On a family case-work basis, the Center works with more Indian families than any other private agency in the country. While Father Powell dreams of a kindergarten for Indian children, he still sees his primary role as priest to this community.

The Church is also fortunate in having faithful workers in other cities. We would mention at least three: Isabel McLaughlin, who works through the Minneapolis Council of Churches; Helen Peterson, doing an outstanding job for the Denver Committee on Human Rights; and Pearl Warren, director of the Seattle Indian Center.

But it is going to take more of us doing more than we are now to wipe that tear from "Happy" Harry Homer's face (*see cover*). Happy Harry has become mascot for the Chicago Center. We can understand that—he's a winner—tears and all.

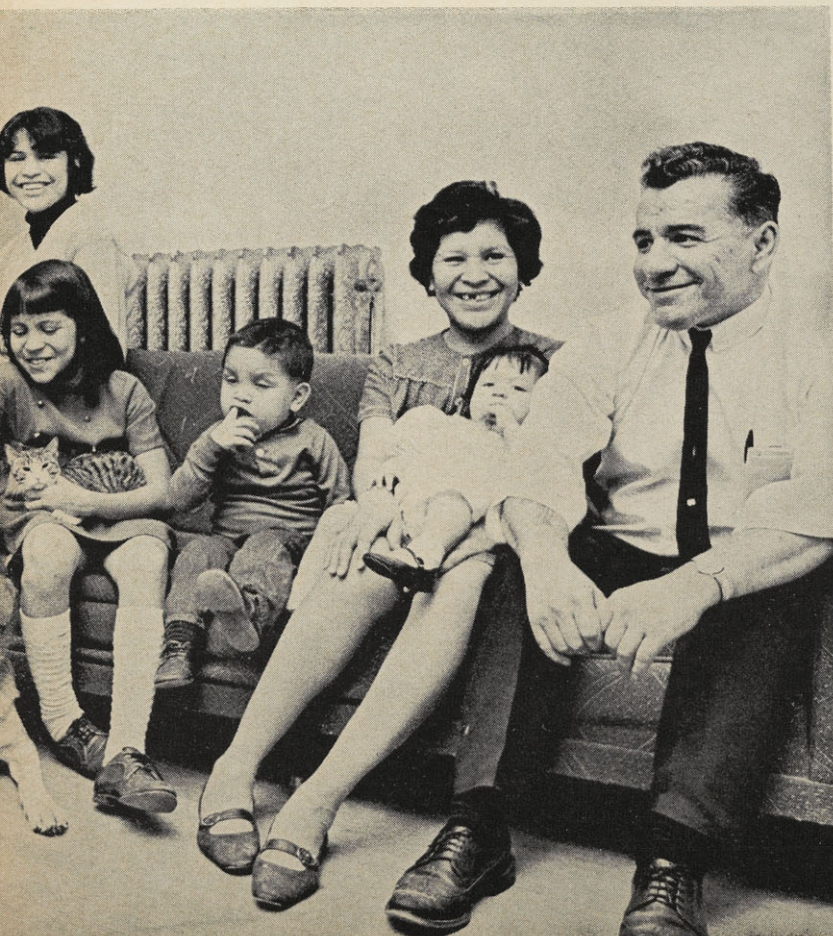




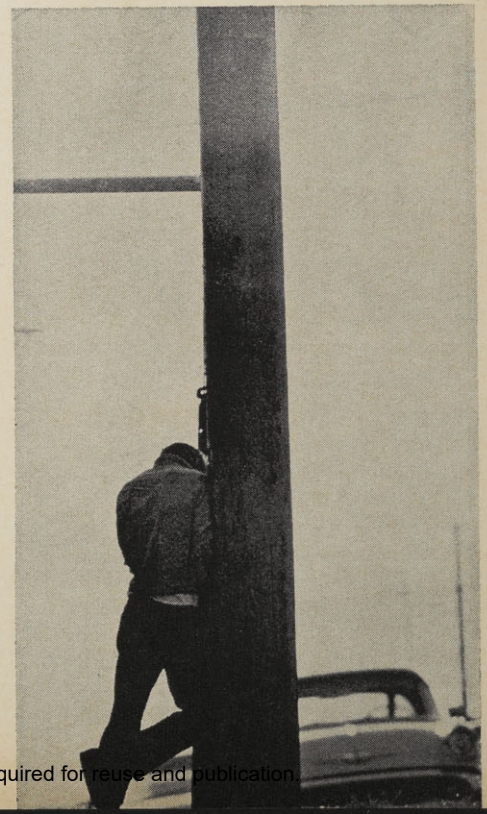
Far left, sign over bar ironically indicates one "reservation" available to Indians in Chicago. Left, crucifix with an Indian Christ is the work of Dr. Richard West, Cheyenne artist who heads the Bacone College art department in Oklahoma. It hangs in the chapel of St. Augustine's Center. Also used in the chapel are vestments with Pottawattomi Indian symbols which, like all the chapel appointments, were made by Indians. Above, Leroy Wapoose is an O.E.O. employee whose specific job is with the Community Action Program for Indians in Chicago. This program uses St. Augustine's as its headquarters. Below, Mr. and Mrs. Wapoose pose happily with their nine children and assorted pets.




Classes of many kinds are held at the Center. Since cheerleading is as popular with Indian girls as non-Indian, this is a favorite.



Typical street scene near the Center reminds us poignantly of the needs of youth in cities.

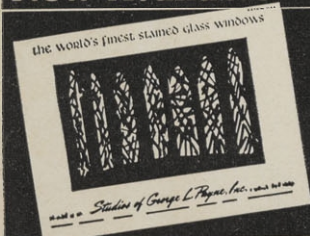


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PRAYER

Suffer me never to think

That I have knowledge enough to need no teaching

Wisdom enough to need no correction

Talents enough to need no grace

Goodness enough to need no progress

Humility enough to need no repentance

Devotion enough to need no quickening

Strength sufficient without thy spirit;

Lest, standing still, I fall back forevermore.

—The Very Rev. S. Milner-White quoted in
Church of the Holy Trinity, Philadelphia, letter

MISPRINT?

A careless church secretary, indicating in the weekly bulletin times at which late-comers to church would be seated, typed the following words: "Ushers will swat late-comers at these points in the service."

—from the *Vermont Churchman*

PRAYER

*If we do not lift up our lives
to the level of our prayers,
eventually our prayers will be
dragged down to the level of
our lives.*

—The Rt. Rev. Charles Henry Brent
(1862-1929)
from *Road Runner*, Diocese of Colorado

RUNE OF HOSPITALITY

—from the *Island of Eigg*

I saw a stranger yestreen;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place;
In the sacred name of the Triune;
He blessed myself and my house,
My cattle and my dear ones;
And the lark said in her song,

Often, often, often,

Goes the Christ in the stranger's
guise,

Often, often, often,

Goes the Christ in the stranger's
guise.

—Translation by Kenneth MacLeod
from the *New Hampshire Churchman*

TRUE DIALOGUE

True dialogue is the conversation of minds. Most social conversations only parody true dialogue. They are usually alternate monologues. Respect for "good manners" compels me to keep silent while the other speaks but permits me to assume that he speaks nonsense. It allows me, while smiling appreciatively, to compose my own next monologue.

"Good manners" compel me to be tolerant of fools; true dialogue requires me to assume that the fault is mine when another seems to speak nonsense. True dialogue requires me to listen harder and more imaginatively; to assume that what appears to be nonsense may be an unfamiliar and fresh truth. . . .

—Stringfellow Barr
Advance, Diocese of Chicago

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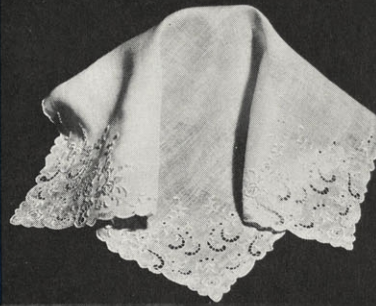
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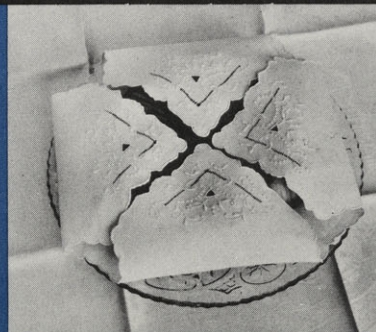
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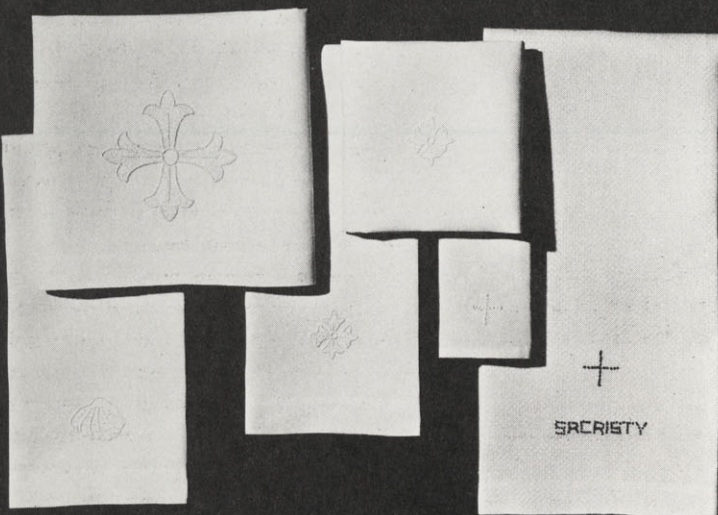
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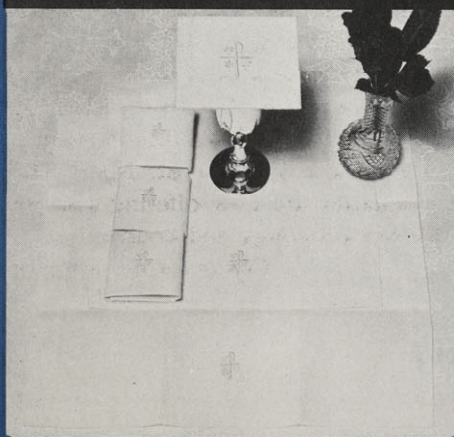
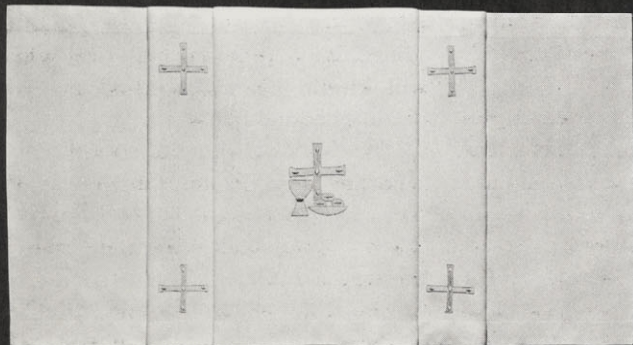


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? IS YOUR MINISTER A GOOD PREACHER

DO YOU WANT BETTER PREACHING in your church? Of course you do, and you can do something about it.

Few things have done more harm to worship than the docility with which church people endure incompetent and irrelevant preaching. And they are generally unaware of their responsibility to improve it. While God has called the minister to a unique function, the New Testament makes clear that the Church bears the responsibility for witnessing and teaching and healing. And the laity are the Church.

Laymen are sometimes reluctant to work for better preaching because they assume this would amount to betraying their pastor. Lay people seldom realize preaching is an exceedingly lonely job. A sense of failure in preaching dogs virtually every pastor at significant periods in his life. While some would perhaps be on the defensive, many pastors would be overjoyed to share insights and receive evaluations from those who listen to them week after week.

Lives can be changed in your church and a new sense of expectancy is likely to pervade your worship if you and other lay people in your church do these five things.

(1) **Genuinely desire good preaching.** Laymen frequently yearn for superior sermons, but at the same time they insist their clergy do a variety of other jobs which prevent them. Ministers, for example, are often en-

couraged to squander their time as ecclesiastical errand boys rather than spend the disciplined hours in the study which effective preaching requires.

Congregations sometimes unintentionally give their minister the impression they do not want to be challenged by outstanding sermons. Often without saying so directly they communicate the idea preaching should not be one of their pastor's top priorities.

If a church desires meaningful preaching it should make this clear to the minister. The vestry should consult with him about ways it can assist him in this important enterprise. A beginning step would be for the pastor and vestry to read and discuss Reuel Howe's *Partners in Preaching* (Seabury, 1967).

(2) **Provide your pastor with the tools needed to develop effective sermons.** Satisfactory office space is essential. Parishes frequently skim on this. They are willing to spend thousands of dollars on space used a few hours a week, but balk at providing adequate space for offices which are

used thirty or forty hours a week.

Every church should have secretarial assistance and a janitor. Many clergymen don't have time for preparing sermons or visiting their people because they spend too much time typing stencils, running duplicating machines, and dusting pews. In smaller churches volunteers can share many of these chores.

Sometimes ministers cannot afford to purchase the books and periodicals they should read. The local public library seldom has more than a small percentage of the volumes they ought to study. Besides, most preachers need to own their books so they can underline them, index them, and otherwise mark them.

A book allowance will enable your pastor to add to his own personal library each year the materials which will kindle his imagination and stir his intellectual growth.

The book allotment should be a separate item in the budget so the rectory family does not feel deprived when the minister uses the funds in the way intended.

The last General Council of Canada's United Church agreed that every minister should have three weeks' study leave a year, and at least once every four years he must use it for a formal course. The Board of Colleges may provide bursaries to cover most of the cost. Many U.S. seminaries are now offering such refresher programs and courses.

Continued on next page

Here's how you can help him to do better

Is Your Minister a Good Preacher?

(3) Develop the art of listening.

Thoreau said, "It takes two to speak the truth—one to speak and one to hear." The "final effectiveness of the sermon," says James Cleland, professor of preaching at Duke University, "depends more on the hearing than on the preaching."

The Bible makes it clear that the laity have often been poor listeners. Jesus said of those to whom he spoke, "hearing they do not hear, nor do they understand. . . . For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them" (Matt. 13: 13ff). The parable of the sower reminds us that when people get nothing out of a sermon, the fault may be theirs.

People's listening normally improves when their minds are actively at work digesting the material which is being presented. Harry B. Adams says worshippers often understand and apply a sermon when they try to restate its content using:

(i) The problem or need the sermon examines. Word it as a question.

(ii) The truth the sermon develops to answer the question. Word it as an assertion.

(iii) The response to the truth the sermon urges. Word it as an invitation.

(4) Give your minister constructive feedback. He needs your frank reactions to his sermons. Did his message make a difference in your life? Was it practical? Was it interesting? Did his mannerisms distract? Find loving ways to speak to him about these matters.

Some churches invite six to eight people from the congregation to meet after church and react to the service and sermon. The discussion is tape-recorded and the minister listens to the conversation later. Reuel Howe lists some of the questions a listening group might discuss:

"What did the preacher say to you? (Do you try to reproduce what the preacher said; this question asks for what you heard.)

"What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?

"In what ways were you challenged or drawn to greater devotion to your areas of responsibility?

"Did his style and method, language, manner of delivery, and illustrations help or hinder the hearing of his message? Explain.

"Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?"

Even when a feedback group or a vestry criticizes a man's preaching, it should find a way to do it supportively and helpfully. One church which had a succession of great preachers found itself with a minister who in his first year had not measured up to the quality of preaching the congregation expected. When a committee gave him its evaluation, he offered to resign.

The committee members refused to accept his resignation and told him that it was up to them to help him become the preacher they believed he could be. The calibre of preaching in our churches would soar if there were more pulpit committees with that kind of wisdom, honesty, and pastoral concern.

(5) Support a free pulpit. We often are strangely reluctant to permit a free pulpit. Isaiah said that the people of his time "will not hear the instruction of the Lord." They "say to the seers 'See not'; and to the prophets, 'Prophecy not to us what is right; speak to us of smooth things, prophesy illusions. . . .'" (Isa. 30:10). Because of their controversial messages, Amos was run out of the country, Jeremiah was imprisoned, and Jesus was crucified.

A free pulpit is a rarity in any age.

But it is there that truly exciting preaching occurs. If a man thinks there are certain subjects he must avoid in the pulpit, if he is expected to dodge relevant issues, his effectiveness will soon deteriorate. Congregations which normally hear exciting sermons are willing to be challenged and jarred by a prophetic message. Churches which want docile ministers to preach a bland message that arouses no controversy and opposition are bound to hear dreary discourses most Sundays.

Laymen commonly complain about the ineffectual sermons to which they are subjected each Sunday. Instead of fruitless grumbling about the declining power of the pulpit, they should use the many means at their disposal to improve the calibre of preaching in their church.

Laity and clergy are partners in the preaching enterprise. The proclamation of the Gospel can be improved markedly when they learn to work together on this crucial aspect of church life. You can do your part by getting this process started in your congregation. Why not discuss this article with your pastor and/or some vestry members? Your action may vitalize your pastor's ministry and, through him, transform lives. ◀

What Do You Think?

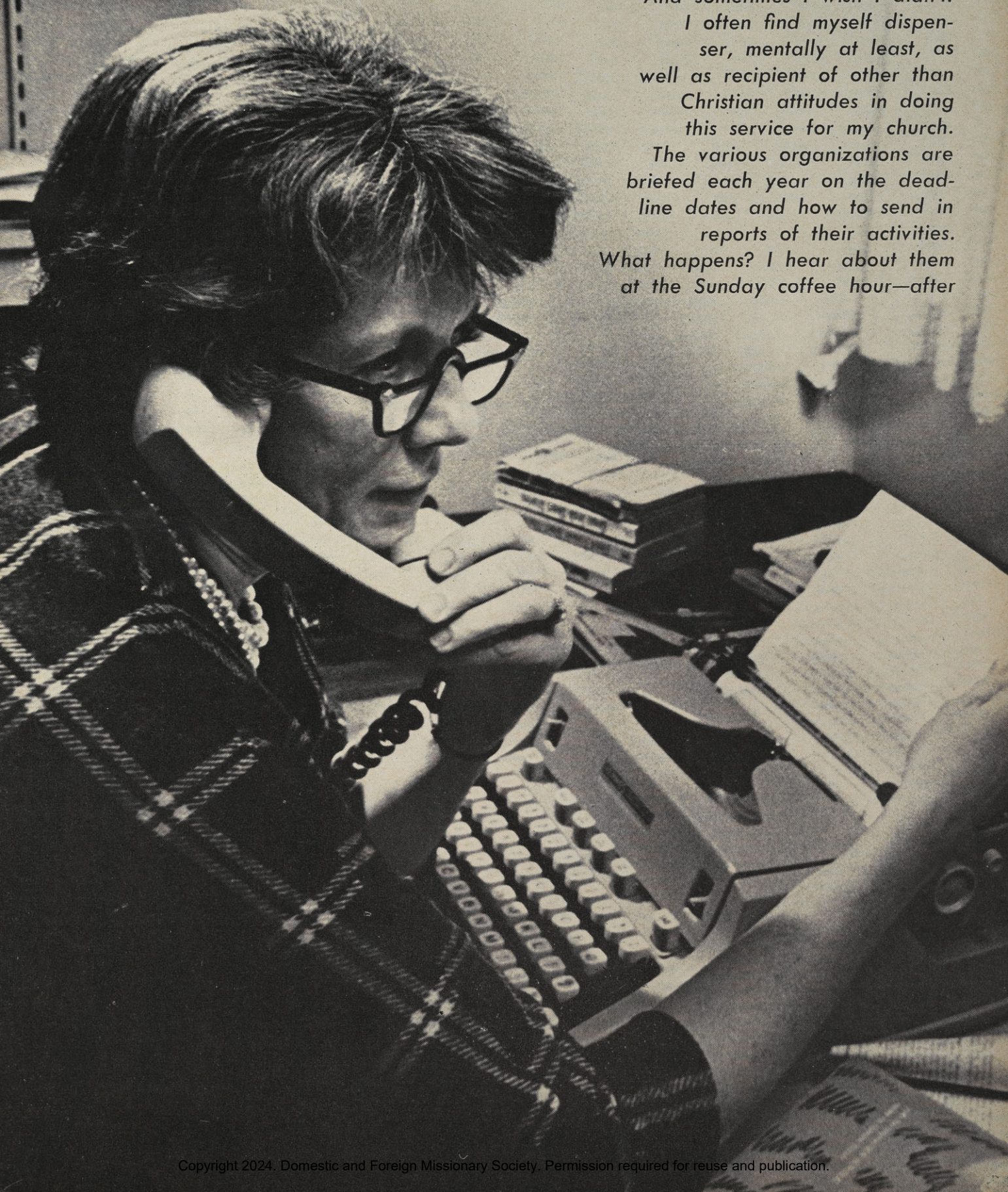
Should preaching be one of your clergyman's top priorities? How important? Does the lay person have an obligation to contribute to the quality of the sermon he hears on Sunday? Has the quality of preaching improved in your parish in the last year? Why?

We welcome your answers, suggestions, opinions, criticisms, or conclusions. Please send your letters to Preaching, c/o The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103

I edit my parish paper

*And sometimes I wish I didn't!
I often find myself dispenser,
mentally at least, as
well as recipient of other than
Christian attitudes in doing
this service for my church.*

*The various organizations are
briefed each year on the dead-
line dates and how to send in
reports of their activities.
What happens? I hear about them
at the Sunday coffee hour—after*



I Edit My Parish Paper

Continued from page 21

the paper has gone to press. "Why didn't you call me?" I ask. "Oh dear! Mrs. So-and-so was supposed to—by the way when is your deadline?"

Then there's the kindly soul, new in her job as recording secretary, who sends in a carefully composed, but far too lengthy article. It is almost a literary masterpiece if words—not content—are the criterion. Just the same, I feel like an executioner as I cut it down to six lines.

When I next see her, the gentle reproach—"It took me all one morning to write that piece"—is not eased when I tell her there's no need to go to all that trouble, just send me the facts. I know I'll have to call her in the future, perhaps several times, if any news of her organization is to appear in the paper.

The rector never misses the deadline. I open his monthly contribution with some trepidation.

While the sermons he delivers so

beautifully are models of organization and precision, his letters to the parish paper ramble like the proverbial brook. They are almost always too long for the space I can give him.

"Do what you have to, you're the editor," he says heartily, when I tell him his letter will have to be cut. It would be easier to re-write the whole thing myself, and I could say it all in one fourth the space. Instead, I spend an hour or so editing, striving to keep his language and style. I finish in knots of frustration, knowing he could have done the same thing in less time had he given his writing more thought. But he is too busy, I tell myself; this is one way you can help him. But at the same time I murmur, "Please God, forgive my impatience."

There's always at least one in every parish who will give advice on how to "liven up" the paper. "Get someone to draw cartoons—about Sunday School for instance—why not have a

column written by the Youth Group—put some jokes in too, and to save space have the events in calendar form." I thank the enthusiastic parishioner who probably is the one who told me that her organization could not possibly send in what they're doing next month. She simply told me: "We don't know ourselves!"

From experience I know that a monthly column from any organization falls by the wayside after the first one, which needed drastic editing. Either the appointed writer becomes ill, goes away, or misses the deadline. As for cartoons and jokes, we have too many people on our parish list who would frown on such things "... in a Church paper, my dear!"

Periodically I remind the readers that their paper should be a means of communication—two-way communication. And along comes a letter from a man with a very busy and angry bee in his bonnet.

I telephone him that I cannot publish it as it is, will he please tone it down. "That's how I feel," he says, "I'd tell it to anyone." I try to explain that's just the reason I can't accept it. He doesn't see that I'm trying to protect him as much as the tone of the paper. The printed word takes on an added dimension. I know he leaves the phone muttering, "Who does she think she is!"

There are satisfactions, however. This happens when by a stroke of luck I get just the right combination of news, uplift, human interest, a good letter to the editor, even a picture—and space for a gem (of course!) of my very own.

In any case, I have no intention of resigning, and I don't imagine the vestry will fire me. I would be of little use in the parish hall kitchen, or working for the bazaar. My fingers are coordinated and facile only on the typewriter.

If I'm to do my best for the Lord in my parish, I'm sure my place is with the parish paper.

—MARY WHITELAW



It's the computer-dating service—they've matched the vacant parishes with the list of priests you sent them.

*Yes, the Church is clutched by change, but it is also
being reborn in a new and hopeful shape
which is ecumenical, provisional, and mystical.*

THE PURPOSE OF CHRIST IANITY

BY BENNETT J. SIMS

MAN ALIVE FOR GOD

TOWARD THE END of Thornton Wilder's novel, *The Eighth Day*, there is a brief letter written by the major character as he prepares to go to his execution for a murder he did not commit. Without bitterness he states his innocence, commends his son to the oversight of friends, and concludes:

I go to Joliet with my grandmother's prayer in my mind. She asked that our lives be used in the unfolding of God's plan for the world. I must trust that I have not totally failed . . . John Ashley.

A time of crisis exposes a man's faith. But it can do more. Crisis can build faith. It can force the exposure of a man's unbelief and drive him to seek a deeper and more dependable trust.

Crisis can force a splendid struggle to discover God afresh. It can reveal a better reason to live and a finer hope in the face of death. And this can happen not just to men one by one, but to many men all at once. It can happen to a whole culture, maybe even to a whole world. Clearly it is happening to a whole Church just now—a Church clutched by the crisis of momentous change.

Crisis can do its useful work just because it forces men and movements to deal with the very meaning of their lives. Why is a man alive at all? What am I here for? These are the questions behind John Ashley's crisis-induced recollection of an old prayer. Tradition girded him to rise above a grim tomorrow. In the faith of a forbear he found the power to say "yes" to life—the confidence to affirm his own history as a participant in history advancing under God.

What is the purpose of the Christian movement? This is the question behind much of our struggle to respond to change in the Church. This is the question behind the conflicts produced by the variety of our Christian responses to a changing society.

To face great change is to face the new and unexpected. And always the new is dealt with in terms of the old. It cannot be otherwise. Each person is a history, a complex bundle of memories, instinctive and distinctive. We interpret the new and make our responses, in terror or in confidence, as memory shapes the response. Christians need their corporate recollection as John Ashley needed his private

Man Alive for God

memory. As a man under stress could face his life hopefully out of the resources of his past, so too the Church may claim the gift of hope out of its tradition grasped anew. And once we grasp, we can see our corporate purpose in much the same terms as Ashley understood his personal reason for being: to fit the unfoldment of God's plan for the world.

The Momentous Changes

The Christian movement must make its way in the world, not out of it. It must reach men here, not hereafter. Christ's commission is clear in this regard: "Go ye into all the world and make disciples . . ." (Matt. 28:10).

We are not confused about the location of our mission. Our confusion comes with a world that has radically altered under the impact of science in the past three hundred years. Science has vastly changed the character of our perceptions of the world in which the Christian movement must make its appeal. In three ways we see the world differently now than when the commission to win the world was delivered.

First, the pre-Copernican picture of things was constricted. Medieval man could get his mind around the universe. For more than a thousand years, up to the Renaissance, man saw earth as occupying center position in an arrangement of crystalline spheres.

Now we know that the earth is an off-center pinhead in the immensities of sidereal vastness. This is the first upheaval of man's world-view—from the manageable to the utterly unimaginable, from the constricted to the gigantic.

Second, man has moved from a mechanistic to an organic perception of the universe. Just as a machine is made up of a number of previously prepared components, so men used to imagine the heavens and the earth to be a huge mechanism in which a staggering variety of independent parts had been stuck together rather arbitrarily—an arrangement like the pieces of furniture in a living room.

Now we view the earth and the heavens as an intricate network of inter-related and interdependent parts. The natural sciences have disclosed the universe as an infinitely complex pattern of relationships. Things, the forms of life and historical events, are like knots in net, and cannot be arbitrarily transposed. Time and space are organically joined, weaving the fabric of the universe. This is the second major upheaval which science has wrought in our world view.

Third, we have moved from a static to a dynamic world view—from seeing things within a framework of universal fixity to a recognition that the present moment in time and space is part of a relentless mobility.

Now we perceive the universe as a history, an evolving process, an immense momentum. Teilhard de Chardin writes in *The Future of Man*: "Whether we consider the rocky layers enveloping the earth, the arrangement of

the forms of life that inhabit it, the variety of civilizations to which it has given birth, or the structure of languages spoken upon it, we are forced to the same conclusion: that everything is the sum of the past, and that nothing is comprehensible except through its history." This is the third upheaval—the world itself is moving. The universe is a "happening"!

The Reason for Hope

This is the changed world view that challenges Christians. Our hope lies in our tradition—a tradition that not only allows, but anticipates a new world. We have years of tension and contention to endure as we work to rethink our theology and locate our life-style within the only available frame of reference from which modern man may respond to Jesus Christ—a cosmos become gigantic, organic, and dynamic. But the fact is that we worship a God who has made history and the changing world the arena of his self-disclosure.

As for a universe become boundless, the opening chapter of Genesis sets no limits on the sovereignty of the Creator. He acts in terms of the heavens and earth, and in that order. There is no distance in space beyond the grasp of God, Creator of the heavens. No advance of human knowing can march outside a sovereignty conceived as infinite.

As for a universe become an intricate texture of organic relatedness, St. Paul's conception of a cosmic Christ anticipates the disclosure of unity and coherence in creation. "He is the image of the invisible God, the first-born of all creation . . . all things were created through Him and for Him. He is before all things and in Him all things hold together" (Col. 1:15-17).

As for a universe become dynamic, God is not related to events from behind, as if he were at pains to catch up. Nor is he primarily above them as Overseer. The most accurate placement of God in relation to the events of our encounter with him is in front.

In the capital moments of our past as a people in Exodus and Resurrection, God enters by attraction from ahead. His summons is expectation and his word is the language of promise. In Exodus he calls his people to a promised land. In Resurrection he calls the world to a promised life. Obedient response to both is engagement in pilgrimage. Response to God sets men in motion.

Jesus did not say "Take me with you." He challenged men to follow. Discipleship implies a forward mobility. Nothing in our tradition makes this so clear as Resurrection. Nothing can make the Resurrection a reconstruction of the past. It is not reunion or restoration. Had it been simply a return to a prior condition Jesus would have been recognized instantly by those who knew him best before his death.

As it was he had to establish his identity. Resurrection is entrance into history from ahead of history—a glimpse of the goal of history made at a point in the process. It is the linchpin of our hope, aiming faith into the future. Christians remember in order to expect.

In a universe become immense, organic, and mobile, our tradition is there ahead of us. This is the deep reason

for our hope. But we have more than tradition to encourage us. Something new is aborning in our time and in our midst. A new Church is here above ground and underground—and in the dreams of countless clergy and laity. In terms of visibility it is small, institutionally casual, often exuberant and clearly on the grow.

Modes of Participation

The major marks of the new Church seem to be three. **First, it is ecumenical.** Even that word has a new feel and a new focus. No longer is it an institutional word aimed primarily at interchurch reunion. We have moved beyond this to something deeper and more spontaneous.

Ecumenical has become a servant word, aimed at realizing a solidarity with the world of others. It has taken on its generic meaning as *oikumene*, and has caught up Christians across all the old lines in an eager caring for the renewal of the "whole inhabited earth."

Ecumenicity has become a missionary word.

► It perceives that God's transaction with the world precedes the Church in creation and reaches the Church through history.

► It sees the Church as a segment of the world, that part whose task is to celebrate God's dealing with the world in the person of Jesus Christ, in whom God reveals his cosmic design "to unite all things in him, things in heaven and things on earth" (Eph. 1:10).

► It sees Christian worship not as a routine of ecclesiastical self-preservation, but as a visible sign of something that happens between the world and God, the Church serving as the instrument.

This is the reason why worship in the new Church is deliberately earthy, in obedience to Christ who gave us the mystery of eating and drinking together at a meal that his promised presence makes holy.

This is the reason for deliberate Christian involvement in social change, in obedience to the prophetic thunder in Isaiah 58:

"Is not this the fast I choose: to loose the bonds of wickedness

to undo the thongs of the yoke

to let the oppressed go free . . .?"

In its engagement with the structures of society, the ecumenical Church seeks to fit the unfoldment of God's plan for the world.

Second, the new Church is provisional in character.

The emerging Church has a new modesty. It knows it is not an end in itself—that a reconciled humanity in a universe made new in Christ is the goal of creation—that God may be all in all. The new Church functions experimentally, in expectation that it will be continuously reshaped. It understands itself as a listening Church, catching the accents of God's design as he acts in history and leads the world by attraction from ahead.

As listener, the new Church encourages man in his role as listener—as one who is built for openness and trust, coming to every relationship and circumstance ready to learn and grow in discernment of God acting in every moment. In its deliberate adoption of a New Testament style of openness to the future and solidarity

with the Gentiles, the provisional Church seeks to fit the unfoldment of God's plan for the world.

Third, it is mystical—most of all in its commitment to the mystery of God in the face of Jesus Christ.

● It answers the absurdity of a good world broken by sin with the mystery of a Love unbroken by the sin that nailed it up to die.

● It answers the absurdity of life in the grip of incapable death with the mystery of a Life unconquered by death endured.

● It boldly embraces the world and all that is human in response to God's embrace of the world through the towering humanity of Jesus Christ.

● It rejoices in man as the point of the long arrow of evolution.

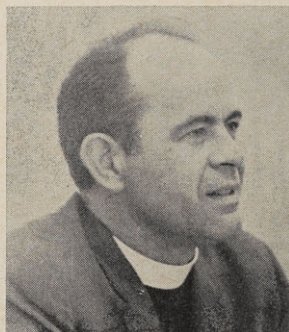
● It bows in adoration before the only mystery nobler than the spiritualization of matter in man—the materialization of Spirit in the Man for others. Incarnation ennobles man and matter, calling man to honor himself and the whole creation out of which his life evolved.

The new Church sees the world and human possibility become luminous in the light of Christ, and feels the rapture of being called of God to participate in God's own suffering to make all things new.

The mystical Church does not see the world growing cold to religion, but warm. At the leading edge of our common life, in education and politics and industry, youth and their elders dream new dreams in commitment to personal growth, social justice, and world peace. For all the tumult of our time, these are signs of hope.

Ages ago Irenaeus said, "The glory of God is man fully alive." In a society struggling to honor men as persons and groping for the structures of compassion, the Gospel has not been abandoned, but only undiscovered.

In its mission to free the energies of man for participation in God's plan and to bind the energies of men in love of the Man for others, the Church of Jesus Christ does not press the world's reluctance; it addresses a hungering readiness. As long as there is darkness to deter our dreams, men will long for a reason and a power to hope. ◀



The Rev. Bennett J. Sims is director of the School of Continuing Education at the Protestant Episcopal Theological Seminary in Virginia.

A graduate of Baker University and the Virginia Seminary, Mr. Sims has been rector of the Church of the Redeemer, Baltimore, Md., Christ Church, Corning N.Y., and priest-in-charge of St. Alban's, Tokyo, Japan.

He has been a Fellow at the College of Preachers, Washington, D.C., and at Harvard Divinity School, Cambridge, Mass., and has twice been a deputy to General Convention. He has served as chaplain to the Triennial of the Women of the Church.

I HAVE JUST COMPLETED a six months' leave of absence from my responsibilities in the Diocese of Bethlehem during which I have given full time to the work of the Board for Theological Education of the Episcopal Church.

I have traveled from the Atlantic to the Pacific, from Canada to the Gulf of Mexico. I have visited more than twenty-four schools, theological seminaries, and other institutions. I have been to all of our own seminaries, and I have also visited many of other communions, Roman and Protestant.

I could report many experiences. Of late nights in a pub near a seminary talking with students and of the generation gap I felt the next morning getting up for an early service. Of a group of attractive seminary wives sitting about on the floor and expressing their fears and hopes of the life that is before them. Of an afternoon with a black caucus and of their feelings pouring out bitterly concerning the Episcopal Church. Of the courtesy of deans and the openness of faculties.

In all of these experiences, I wish to record two impressions that remain strongly with me. The first is that of the isolation of theological education in the Episcopal Church.

We all realize that the seminaries are independent institutions that are in no way responsible to or controlled by the Church. But the word "independent" is not strong enough. Rather, they exist in isolation. They are isolated from each other. Faculties are isolated from other faculties. Those teaching a discipline seldom gather with their parallel numbers in other seminaries. There is a peculiar isolation of the trustees, which means that they have little perspective to judge the institution with which they are engaged. There is a sense of isolation and ghetto living by the seminarians themselves. This is frequently a ghetto within a ghetto, for some of our seminaries exist in the heart of our cities and yet seem to be unconcerned and unaware of the slums all about them.

There is also a reverse kind of isolation. The Church is largely ignorant of its seminaries. It is generally little concerned about them and acts irresponsibly towards them.

The result of this isolation is that each seminary attempts to live and plan by itself. This has dire results. I found a seminary excited about a proposed experiment which it did not know had been tried in another seminary and had failed. There is utter lack of coordination among our seminaries in their planning.

THIS CAN RESULT in inappropriate solutions of problems. I listened to a board of trustees propose to solve its economic problems of the seventies by doubling its enrollment. They seemed to be unaware that there is no projection of an increase in seminary enrollment in the coming years. Indeed, no need for such an increase exists in the Episcopal Church. They seemed to be unaware that this particular seminary was competing with all the other seminaries for a limited number of students.

In isolation each seminary attempts to be all in theological education. Each one feels that it must provide everything that is necessary for the entire Church in theological education. So we find tiny schools embarrassed by deficit financing and still proposing not only to provide the B.D. course but an S.T.M. course and also continuing education for ordained clergy and guided fellowship studies for sabbaticals.

The concept that a school might do one thing well seems to be forgotten in this isolation. Why not, indeed, a kind of university structure of our seminaries? One could emphasize work that leads to a B.D., another could emphasize graduate studies leading to advanced degrees. A third seminary might emphasize and work in the area of continuing education. All of these might be united in a university-type structure. They would not need to be in one physical location. But there could be a single administration, cooperative planning, and avoidance of unnecessary duplication.

EMPHASIZE the individual isolation and independence of the seminaries because of its larger implications as applied to the life of the Church. In all too many ways, isolation is a tragic characteristic of American church life today. Blacks are iso-

• Theological Education Today

VIEW FROM A VISITOR

Our seminaries are suffering from isolation, dullness, neglect, and need the attention of the whole Church, says a man who has just spent six months visiting all of them.

BY FREDERICK J. WARNECKE

This article is adapted from an address delivered before the Church Club in Philadelphia, the Diocese of Pennsylvania.

lated from whites and whites from blacks. The suburbs are isolated from the inner city and the inner city from the suburbs. There is a chasm between clergy and laity in many matters. There is a gap between the conservatives and the liberals. There is isolation between parishes and dioceses, and between dioceses and the national Church. We need to be aware of what this grievous individualism is doing to the Body of Christ.

The solution, in my estimation, is "interdependence and mutual responsibility in the Body of Christ," to coin a phrase. By which I mean not a financial campaign or even another movement under the mystic letters of MRI, but rather commitment to Christian principles. We believe in the Church catholic. We believe in the totality of the people of God. We believe that whenever a person or a group is isolated it is evil.

We obviously need new structures of understanding, communication, and mutual support in the life of the Church.

We certainly need these in the area of theological education and in the life of our seminaries. The Board for Theological Education considers this to be one of our most serious problems. We are presently addressing ourselves to it. We will propose a thorough revision of the canons of the Church relating to the ministry at the 1970 General Convention. One of these revisions will state that the care of candidates for the ministry is the responsibility of the *whole* Church and not of an individual bishop or of an individual seminary.

WE HOPE TO GAIN consent for many new arrangements. We would want to eliminate diocesan canonical examinations in favor of a national general ordination examination. On the other hand, we would like to see diocesan commissions on the ministry, composed of both clergy and laity, who would share the pastoral concern of a bishop for the men and the women studying for the ministry of our Church today.

Integrity demands that I add a footnote. Appropriate arrangements will be costly. We estimate that we will need \$52,000,000 in the next ten

years for the ministry of our Church.

But to think of these concerns only in terms of the ministry of the Church is, again, isolation. We must understand that these are needs of the total life of the Church. There is a deep need for understanding, communication, and support not simply within the Church but also in God's world. It is ultimately in the world, not in the Church, that we are dependent and mutually responsible for one another. Ultimately, this is the true Body of Christ. Whenever there is separation in God's world, this is sin.

MY SECOND IMPRESSION after these six months is that of the drab, drab sameness of all of our seminaries. At present, they are all teaching largely the same courses and programs, no matter how these are dressed up and titled in the catalogues. They are all teaching largely by the lecture method. When there are seminars, as one seminarian said to me, these are "sit down lectures."

Unfortunately, the lecture method of teaching conditions men to this as a future way of communication in their ministry. By example they are tempted to become prima donnas, authority figures, problem solvers, deliverers of monologues. This is not only a poor way to teach theology relevantly in the contemporary culture, but it is peculiarly ineffective in this age of Marshall McLuhan.

This sameness in the seminaries appears in other ways. There is the assumption that there is a uniform input of men who are so alike that they need be offered little individuality in course. Until very recently most of our seminaries had almost no electives. Even today the electives tend to be trivial sop. It seems to me symbolic that seminaries put men into cassocks or gowns, a custom that fortunately is breaking down under student rebellion against it.

The truth, of course, is that all seminarians are not alike. Like all of us, they vary widely in talents, in personalities, in maturity. One single track simply will not do. Indeed, why should men spend three years in a single seminary? If the seminaries were to specialize, then we might want to send a man to a seminary for a speciality

View from a Visitor

for a year. A second year might well be spent in a university. Or in the Wharton School of Business. Or in an urban training institute. Or in the Peace Corps or on a job in the slums.

WE HAVE ONLY about 400 entering seminarians a year. There is no practical reason why we could not design an appropriate course of study for each one individually.

There is a third way in which this sameness of the seminaries is bewildering. The assumption seems to be that all of these men have a uniform goal. Unexpressed, it is that they are all to be parish priests in stable, Victorian communities for middle and upper class white people. It is a traumatic experience for the young man after ordination to find out that the parish for which he was prepared doesn't exist. Or the man who wants to work in an urban ghetto church. This is consensus education in an age that calls for pluralism.

A dramatic proof of the failure of this type of consensus theological education is the black seminarian. He is treated in the seminary as though he were white and his goal were for service in a white parish which today—Lord have mercy upon us!—will not have him. Meanwhile, white homiletics ruins him to preach to black people. There is no black Church history. There is no black sociology. Incidentally, there are almost no black faculty members or trustees either.

Yet Christian faith is not based upon a community of consensus but of pluralism and diversity. Christians do not tolerate difference. Rather, they celebrate it, encourage it, enjoy it. Black is beautiful and white is fine, and yellow is wonderful and red is good. Christianity proposes that in faith and respect we are enriched by each other's differences.

I cannot personally accept black separatism as a solution of the present tensions because I personally need what the black man can give me.

Consensus theological education

denies Christian theology—the adoration of a God who made each man to be himself in freedom.

It is significant that in the seminaries today there are serious problems of corporate worship. Worship grows out of community and in turn feeds community. If there is no richness of community, worship dries up and dies. Community is no longer simply the geography of living together in neighboring apartments or buildings. Community is not static or monastic. Community is not a denominational ghetto. Community is acceptance of diversity in dynamic tension. Community is rich and pluralistic. So must the future of our seminaries be.

THESE TWO EMPHASES speak to me in terms of the Church rather than in terms of the seminaries.

The Church catholic must draw to itself with compassionate concern the alienated, the isolated, the individuals, the different ones. As Lady Barbara Ward said to the House of Bishops last fall in Augusta, Georgia, "The Church must be the champion of those who have no champion, the lobby of those who have no lobby."

Furthermore, the Church must encourage diversity and accept it in every part of its life. We must accept and place on the basis of their ability and talent black priests and long-haired priests and guitar-playing priests and crew cut priests and white priests and conservative priests. And

the same is true of the laity.

Ultimately, God's world and God's people must be our concern. The seminaries are only a means to that end. So is the Church itself. The Church does not exist for itself. It exists to serve and witness in God's world to the Gospel of our Lord and Savior, Jesus Christ.

The ministry ultimately can only be seen on Christ's terms. Jesus said, "Go into all the world, and lo, I am with you until the end of time." Can we claim the blessing if we do not obey that command?

I rejoice in the ferment in the seminaries today. I celebrate the travail of the Church today. I find hope in the revolution in the world today.

For these are signs of the renewal of life. God is working his purpose out as day succeeds day. These, therefore, are signs of hope and expectation.

The groaning of creation today is not the groaning of death but the travail of new birth. "I saw a new heaven and a new earth: for the first heaven and the first days were passed away . . . and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people . . . and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall their be any more pain, for the former things have passed away . . . I make all things new" (Rev. 21:1-5). ◀

Coming Next Month

● *Theological Education Today*

View from Harlem

by John B. Coburn



WORLDSCENE

Taxes: What Will Churches Pay?

The legal counsel for the Episcopal Diocese of Kentucky recently advised the diocese to maintain the legal position that only secular income-producing properties be subject to taxation. At the same time he urged a study of the desirability of making voluntary payments for services such as police and fire protection, water, sewage, and other civic services.

That opinion from Kentucky is a microcosm of the whole church taxation picture. The question "should churches be taxed?" is no longer paramount in legislative battles and vestry and diocesan discussions. The current questions seem to be "what kind of taxes should churches pay?" and "is the Church meeting its social obligations sufficiently to merit the historical tax-exemption it enjoys?"

Recent public opinion polls of the American people show that more than 80 percent favor paying income taxes on church-owned, profit-making businesses, and 60 percent approve voluntary contributions to local government such as the Kentucky counsel recommended. Only one American in five approves of taxing church buildings themselves.

Those opinions from the public at large generally agree with the conclusions of a study done by the Guild of St. Ives, a group of Episcopal New York lawyers who published their findings in May, 1967, in a booklet entitled "A Report on Churches and Taxation" (see *Worldscene*, May, 1967).

It has been estimated that there are 350,000 houses of worship in the United States. Churches are by far the largest non-governmental group owning tax-free property, but their holdings still represent only a fraction of all tax-exempt property in the country.

Churches do not enjoy blanket exemptions across the country. Many cities charge taxes on church-owned buildings which are not used for religious purposes. In some states non-profit institutions, including churches, are exempt from sales tax; in others they pay. In Maricopa County, Arizona, which includes Phoenix, the tax assessor has ordered all church rectories and parsonages returned to the tax rolls.

New York City, where about one-third of the real-estate is tax-exempt, is considering charging a fee in lieu of taxes for city services rendered.

For some parishes it has become a question of social obligation. Scattered parishes around the country have decided to make the voluntary payments before the government forces them to do it.

In Minnesota, where church taxation is before the legislature, a Universalist congregation in Minneapolis made an \$800 voluntary contribution to the city government for services, and voted to return the home it provides for its minister to the tax rolls.

"We are aware of the unequal burden thrust on the homeowner by the increasing number of tax-ex-

empt institutions in Minneapolis," officials said of the decision. They will press in the legislature for a constitutional amendment to enable communities to charge non-profit institutions at least a fee for those government services the institutions use.

An Episcopal priest, the Rev. Robert D. North, believes churches bear a special responsibility to support public services and has introduced a tax bill in the Minnesota House of Representatives, where he is a freshman legislator. The bill would place restrictions on categories of tax-exemption.

"If the Church is serious about its contention that its mission is aimed at all men," Mr. North says, "it should be willing to pay for those services it enjoys rather than impose a burden on the general populace."

The Minnesota Council of Churches has called for "massive commitment" for "justice for all Minnesotans," and suggested taxing church property as a potential source of additional state income. The Council took no official action on the proposal, but said that if all church bodies in Minnesota paid property taxes, some \$26,800,000 "could be released for such things as schools, jails, hospitals, and cleansing our lakes and rivers."

As taxation bills come up in legislatures around the country, discussion of separation of church and state is bound to escalate. Some Episcopalians have suggested the Episcopal Church should begin to formulate an official position on the subject of church taxation.

One observer thinks the basic issue will eventually boil down to the argument: Does the tax-free status of the Churches represent independence of the government or dependency on the government? That could well be the key question in establishing future policies.

World Relief Facts, 1968

Gifts by parishes and individuals to the Presiding Bishop's Fund for World Relief totaled \$691,620 in 1968, including \$256,640 in response to the Nigeria/Biafra appeal. The total compares to \$459,808 in 1967. By the end of February, 1969, an additional \$75,394 had come in for Nigeria/Biafra relief.



WORLDSCENE

Urban Crisis Report IFCO: ACU to UBA

The Interreligious Foundation for Community Organization (IFCO) now has twenty-three members. At its March meeting the Foundation, composed of Protestant, Roman Catholic, and Jewish agencies as well as community groups, approved membership for the American Church Union (ACU) and the Board of American Missions of the Lutheran Church in America.

Waiving the 21-day waiting period for membership, IFCO accepted the ACU application after hearing the Rev. Alfred T. K. Zadig call the application a "conscious effort to restore traditional Anglo-Catholic involvement in social action, dating from the turn of the century."

ACU's executive committee voted to apply for IFCO membership on March 4, a decision Father Zadig said represents a significant change in policy for the unofficial Anglo-Catholic organization within the Episcopal Church.

Father Zadig, who contributed half of the \$1,000 membership fee himself, and the Rev. John G. Murdock will represent ACU on IFCO's board of directors.

The Episcopal Church's Executive Council, a founding member of IFCO, currently has no IFCO Board representatives.

The Rev. Arnold L. Tiemeyer, director of the Lutheran Church in America's Division of Community Organization, said the decision to join IFCO was a sign the LCA agency was serious about community organization. The denomination is engaged in a \$6½ million fund-raising campaign, and he said some of that money might be channeled through IFCO. Dr. Frank Madsen, president of the Michigan synod, will join Pastor Tiemeyer on IFCO's board.

In other actions the IFCO board reaffirmed its support of the United Farm Workers Organizing Committee's national grape boycott; discussed, but did not adopt, guidelines for IFCO's funding procedures; heard a report on an American Indian Task Force which will meet

March 23, 24, in Chicago; and discussed establishing a regional IFCO office in Ohio or Michigan.

In a planning and strategy committee report, Mr. James Brewer, Foundation for Voluntary Services, said IFCO priorities were in four major areas: 1) support and funding of community organization; 2) training for community organization; 3) a United Black Appeal; and 4) economic development for community organization.

In an explanation of how the community organization process works, IFCO executive director Lucius Walker, Jr., said "every ethnic group in this country achieved a measure of success in society because they engaged in self-help, taxing themselves, some kind of fund drive."

He said he envisioned the United Black Appeal as a national, fund-raising process to gain resources and develop leadership.

Rabbi Marc H. Tannenbaum, IFCO president, said he thought it was an "extraordinary idea" and backed his assessment up with his experience with the United Jewish Appeal, which he called "positive" Jewish separatism. "There is a pride in creating something out of your own gut that is very real," he said. "There is no visible black presence at this moment. If white people want to contribute, they have nowhere to go."

Mr. Walter Bremond, California Center for Community Development, gave a progress report on the Brotherhood Crusade, a fund-raising effort in the Los Angeles black community which now has "\$100,000 in the bank."

He said the Crusade has attempted to involve everyone, blacks, whites, conservatives, radicals, businessmen, and welfare recipients. He predicted a \$12 to \$15 potential contribution from the 50,000 black people who live in Los Angeles, "but it will be three or four years before the campaign belongs to the total community," Mr. Bremond cautioned.

"The Crusade is nothing more than a mechanism to raise funds, it will not operate programs," Mr. Bremond explained. "We started the program about a year ago and as soon as we built an image all the Negro politicians were demanding

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THEY DARE TO HOPE: Student Protest and Christian Response—Fred Pearson.

Protestors, unable to match the power of combined institutions, are frustrated to the point of violence or complete withdrawal. Pearson feels the Christian Church is the *only* institution that can respond positively to such protest because the church is committed to a reality outside the social and economic system. He suggests Christians provide goals and direction for social change in America. Paper, \$1.65

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a part of the process. We're going to include them. We have to get 'established' leadership with status, prestige, and clout, and then begin to move so we can involve those folks at the nitty-gritty level."

The Crusade, he explained, was kicked off by large contributions and by free services of an advertising agency which will place ads in national magazines in April. "Many black clergymen have mobilized their constituency," he said.

The Crusade is now conducting a door-to-door campaign, "for nickels and dimes. It doesn't raise much money, but it does give us an image in the black community," Mr. Bremond said.

The IFCO board endorsed the work of the Brotherhood Crusade and suggested that it serve as a model for the proposed national United Black Appeal.

Sen. McGovern Chairs WCC Meeting on Race

The Rev. James E. Groppi, a leader of Milwaukee's open housing marches; the Rev. Channing Phillips, the first Negro to be presidential nominee at a national political convention, and Nathan Hare, a black activist from San Francisco State College, are among those participating in the World Council of Churches' Consultation on Racism in London, May 19-24.

U.S. Sen. George McGovern of South Dakota is chairing the meeting on the world-wide implications of various forms of racism. Forty churchmen including Dr. Michael Ramsey, Archbishop of Canterbury, and Dr. W. A. Visser 't Hooft, retired WCC general secretary, will draw up a program of study and action for the Council's 234 member Churches following the sessions.

Diocesan Executives Form New Group

The annual conference of archdeacons, canons to the ordinary, executive secretaries, and other planning, administrative, and program personnel, meeting in Kansas City, Mo., in March, completed the formation of a new organization.

The group will be known as the

Canterbury Home From Caribbean Tour



On a stop in Miami before visiting the West Indies and the Bahamas, Archbishop Michael Ramsey (*right*) met with Roman Catholic Archbishop Coleman F. Carroll of Miami (*left*), and Suffragan Bishop James

L. Duncan of South Florida.

After visiting nine countries, the Archbishop ended his 31-day tour of the Caribbean in the cathedral at Georgetown, Guyana, with a sermon on Christian unity.

Conference of Diocesan Executives (CODE) and will include in its membership executives on the diocesan level who serve the Church as directors of administration, planning, personnel, and program.

The recently concluded conference in Kansas City was the sixth such meeting. The first was held in Roanridge, Mo., in 1963. All six had been organized by an informal steering committee. CODE is the result of the members' feeling that a more permanent organization is needed. Its announced purpose will be "to provide an agency to serve the bishops and their dioceses in the development of effective organizational and executive procedures and to provide a primary vehicle of communications among the members and with the national Church. . . ."

► The Rev. Canon **Kenneth Nelson**, Diocese of Indianapolis, is chairman of the new organization. The secretary-treasurer will be the Rev. **Theodore Jones**, executive secretary of the Diocese of Pennsylvania.

Other members of the six-man steering committee are: the Rev. **Richard H. Ash**, Missouri; the Rev. Canon **Noble Owings**, Los Angeles;

Mr. **Jack Parsons**, Alabama; and the Rt. Rev. **Frederick Putnam**, Suffragan Bishop of Oklahoma.

Seminary Fund Drive Heartening Success

A challenge gift to the Episcopal Theological Seminary of the Southwest, Austin, Texas, has brought a remarkable response.

In September, 1968, Mrs. W. S. Farish of Houston, offered a \$300,000 gift to get a fund drive rolling. The gift was not only matched by subsequent contributions, but an additional \$183,000 was raised, bringing the total to \$783,000. The funds will enable the seminary, which has labored under heavy indebtedness for some years, to pay off a \$600,000 mortgage on campus buildings.

Bishop J. Milton Richardson of Texas, chairman of the seminary board, gave credit for the campaign's success to the Very Rev. T. Hudnall Harvey, who has been dean since September. Academic enrollment has increased from 18 to 67 students

Continued on page 34

Spadework for '70

Spring had not quite come to Atlanta during the week of March 16-20. A few unseasonal frosty nights had browned the edges of the dogwood blossoms which brighten Atlanta's springtime. The eighth annual session of the Consultation on Church Union held in the city that week might have put a brown-tinged edge on the first early buds from COCU's Plan of Union drafting committee, but didn't.

Though the weather was blustery outside, Consultation's weather inside was just fine all week.

Ten committees set to work discussing the 29 pages of rough outline of a plan to unite nine American denominations with some 25 million members. Next year when the Consultation meets in St. Louis, the 90 delegates and nearly that many official observers will have the full Plan (already partly written but under wraps) before them. Then they must decide whether the Plan is good enough to send out to the denominations for criticism and revision.

The Consultation did some other things in Atlanta, too:

► **Installed** the Rev. Dr. Paul A. Crow, Jr., as its general secretary. Before Summer's end it will have a new associate general secretary at work in new offices in Princeton, N. J., in the person of the Rev. W. Clyde Williams of the Christian Methodist Episcopal Church.

► **Voted** a \$122,000 1970 Consultation budget which includes a staff member for communications.

► **Welcomed** a tenth member—under 28 years of age—in each of the nine delegations.

► **Congratulated** the Evangelical United Brethren and the Methodists who came to the Consultation this year as the United Methodists.

► **Queried** Consultation members on their reactions to 17 suggested names for the new church body, ranging from *Evangelical Catholic Church* to *Church of Christ United*.

► **Visited** the grave of Martin Luther

King, Jr., for a short, moving service in the rain.

► **Welcomed** the new secretary of the Vatican Secretariat for Christian Unity, the Rt. Rev. J. G. M. Willebrands, as a fully participating visitor and the main speaker at their banquet.

► **Heard** Stephen Rose, a young, activist United Presbyterian observer to COCU and three black spokesmen from Atlanta in an extraordinary late night presentation sharply criticizing the white church establishment for its treatment of black churchmen. The three: the Rev. Lance Jackson of Atlanta's Interdenominational Theological Center; the Rev. Joseph Boone, pastor of Atlanta's Rush Memorial United Church of Christ; and Mr. Hosea Williams, a United Presbyterian who directs voter registration for the Southern Christian Leadership Conference.

The main work in the 1969 session was the 11½ hours the 10 working committees of some 20 peo-

ple each put in spading over the root-choked terrain of the proposed Plan of Union. The Plan of Union Commission had sprinkled their report with tough questions for the delegates to offer help on.

On Wednesday night the Consultation listened to 10 brief oral summaries of the written reports each group sent to the Plan of Union Commission.

From these it was clear:

1. That the proposed United Church will have to have some guarantees of racial inclusiveness in leadership, staff, and membership at all levels. The three black denominations in the Consultation, representing 3.5 million members, will probably have to have such assurances to stay in COCU at all.

2. That the basic structural unit of the new body will be called a parish, but will be re-defined and include several congregations. Local worshipping groups will be less congregational than they are now.



The Episcopal delegation to the Atlanta meeting of COCU includes (front row, left to right) Bishop Ned Cole, Jr., Bishop Stephen F. Bayne, Jr., Dr. Marianne Micks, the Rev. Warner R. Traynham, the Rev. Dr. William J. Wolf, and Bishop Robert A. Gibson, delegation chairman. The official observers at the rear table include (left to right) Presiding Bishop John E. Hines, Bishop Randolph R. Claiborne of Atlanta and Bishop Albert Rhett Stuart of Georgia. Bishop G. Francis Burrill and Prof. George S. Shipman (center, rear) are regular delegates to the Consultation.

The Atlanta session of the Consultation didn't vote on much. Most of the time the group avoids voting since it doesn't consider itself a legislative body. It did vote on two matters this time, however. It commended to the participating Churches "An Order of Worship for Proclamation of the Word of God and the Celebration of the Lord's Supper." The document is the work of the Consultation's 19-member Commission on Worship and is available from Forward Movement, 412 Sycamore Street, Cincinnati, Ohio, for 25¢.

It also sent out, rather gingerly, a set of guidelines for local ecumenical action put together by denominational executives. The document, available from the Consultation's new headquarters in Princeton, is a somewhat dry, systematic review of what is happening and how, rather than a blueprint for new groundbreaking.

A conference for 135 top-level officers of the nine denominations was announced for Sept. 30-Oct. 2 in Cincinnati, Ohio, to find ways to cooperate in present and future undertakings.

The Consultation's meeting in Atlanta was quiet and hardworking. The members obviously wanted to pave the way for the unveiling of the first draft of a Plan of Union at St. Louis, in 1970. Between then and now a dozen people will spend almost three months together working on the Plan.

Two Episcopalians will be giving sizeable chunks of time to the drafting committee. The Rev. Dr. William J. Wolf, professor of theology at Episcopal Theological School in Cambridge, will be spending a week out of each month at the task, and the Rt. Rev. Stephen F. Bayne, Executive Council's Deputy for Program, will give what time he can spare.

The Consultation's chairman, Methodist Bishop James K. Mathews of Boston, seemed cheered and hopeful at the Consultation's close. "I think by next year," he said, "we'll definitely be ready to send something to the Churches for a first reading." If he's right, that exercise in ecclesiastical portraiture should get discussion of COCU off speculation and into specifics.

—EDWARD T. DELL, JR.

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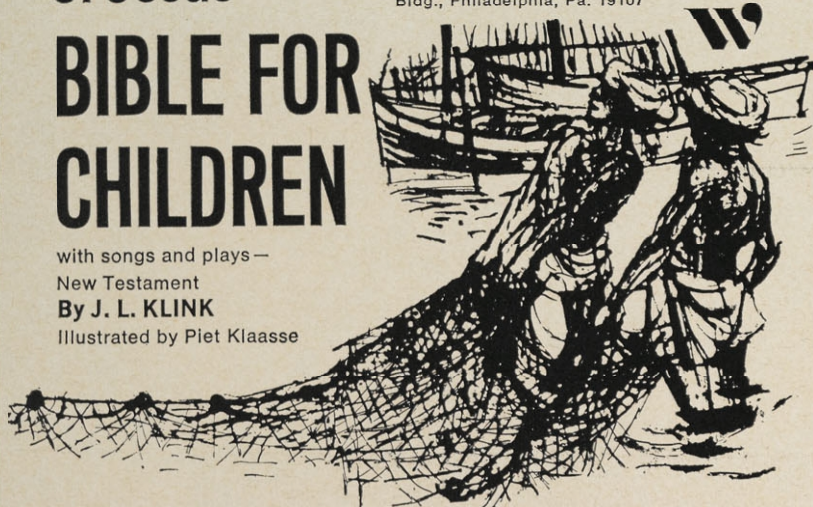
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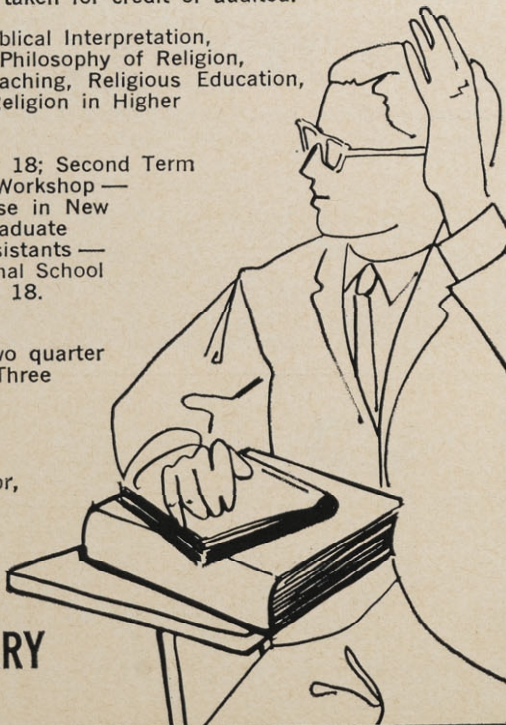
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For additional details, write to the Rev. Jules L. Morau, Associate Director, Summer Session, 600 Haven Street, Evanston, Ill. 60201.

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WORLDSCENE

Continued from page 31

under Dr. Harvey's leadership.

Contributions are still coming in, but it is too early to tell whether an additional debt of \$225,000 can be paid from this fund campaign.

Deaconess Edwards Appointed Vicar

Bishop C. Kilmer Myers of California, recently appointed Deaconess Phyllis Edwards acting vicar of St. Aidan's mission church in San Francisco. She is filling a temporary vacancy while St. Aidan's vicar, the Rev. Robert W. Cromey, is on leave as a resident fellow at the Esalen Institute in Big Sur.

Deaconess Edwards is performing all the functions of a vicar except the celebration of the Holy Communion. She is helping to distribute the elements, however, and will baptize, read the burial office, and officiate at, but not bless, marriages. In effect, said Suffragan Bishop Richard G. Millard, "Mrs. Edwards is functioning in this diocese as a deacon."

Bishop Myers added, "I do not feel that she is in any way contravening the existing practices in our Church. It would be my hope that, following the recommendations of the 1968 Lambeth Conference, this province of the Anglican Communion might clarify for all of us the status of women ordained to this office and function."

Overseas, Yes; At Home, No

Church people will respond spontaneously and generously to appeals to relieve the suffering of mankind anywhere, but are apparently losing interest in domestic mission, Christian education, social service, and other church work.

That was the view of W. Harold Rea, chairman of the United Church of Canada's board of finance at the board's annual meeting in Toronto, Canada.

He said that total funds raised for national purposes hit an all-time high of \$12,313,863 in 1968—an increase of 6.8 percent over 1967. Special appeals for overseas

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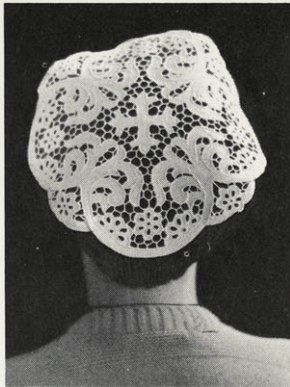
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development and relief produced \$1,115,689.

Funds for mission, Christian education, social service, and other ongoing church work at home were down 2.5 percent.

Mr. Rea, a prominent businessman, said he believed the situation "reflects a need for better communication with our members on the primacy of our work in these fields."

Church Women Will Study Latin Culture

Ten women from Latin America will be the guests of Church Women United next September as the interdenominational women's group begins a study of Latin American culture.

The venture, called **Christian Causeways: the Americas**, began last fall when a group of American women travelled to Latin American countries to work in community development programs there. Four Latin American women came here for the same purpose.

The Latin women have selected four locations in the United States for their studies—the Puerto Rican sections of New York City and Mexican sections of Texas, New Mexico, and California. The women will meet in universities, offices, factories, and on farms staffed by Mexican workers.

Other aspects of the educational program include forums on Spanish speaking Americans' problems in 21 states; a seminar on Latin America at the Church Center for the United Nations; and a study program at the Hispanic-American Institute of Austin, Texas.

Basic Black In Milwaukee

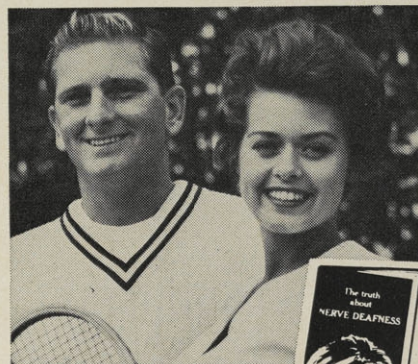
After 1967 racial strife in Milwaukee, Northcott Neighborhood House, a multi-service agency in the black community, began the job of reconstruction. Early this year Northcott [see THE EPISCOPALIAN, August, 1968] announced its first black-owned and operated business—a fashion design and manufacturing company, Basic Black, Inc.

Initial financing—a loan of \$15,000—came from a church industry

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fund at St. Christopher's Episcopal Church with contributions from parishioners and from members of the North Shore Congregational Church.

A young brother and sister team (pictured) run Basic Black, Inc., with James Kirksey, 21, designing the bold, brightly-colored fabrics, and Mrs. Donald (Gerri) Sykes, 30, pro-



ducing the late-day fashion line for retail sales. Mr. Kirksey and Mrs. Sykes were on Northcott's staff.

Incorporated as a for-profit enterprise, Basic Black has a board of black community people who receive ten shares for attending meetings, an incentive for active participation.

"We are convinced that the only way the black community is really going to develop itself is through gaining economic strength and experiencing the reality of ownership," says St. Christopher's Church industry fund chairman, William D. Van Dyle III.

Plans are under way for other businesses in Milwaukee's black community.

Anglican-Lutheran Studies Begin

Officials of the Lutheran Foundation for Inter-Confessional Research in Strasbourg, Germany, will begin

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a long-range comparative study of ancient church traditions between Lutheranism and Anglicanism. The suggestion for the research came from Archbishop-emeritus Gunnar Hultgren, former Primate of Sweden.

How Many Vestries Have Women Members?

The Committee for Women reports that at least one woman is serving on half of the Episcopal vestries and mission committees in the United States. The report is based on a 9.3 percent random sample (stratified by size of congregation and communicants) of U.S. congregations.

The 688 congregations that made up the sample were selected from the listing of vestry members in the some 7,400 congregations in the 50 states as enumerated in the 1967 Parochial Reports submitted to Executive Council. Of the 688 total, 339 congregations—or 49.3 percent—listed at least one female vestry member.

Of these, 138 reported just one woman serving on their vestry or mission committee. Numbers reported by the other 201 congregations varied from two women up to the seven listed by two churches.

In total there are 692 women serving on vestries or mission committees in the 339 congregations reporting at least one.

You Can Teach about Religion in Schools

The Pennsylvania State Department of Public Instruction has announced that an experimental course in religious literature will be available to public high schools throughout the state as soon as the necessary teaching materials are printed.

The course, authorized by the state legislature in 1965 after the U.S. Supreme Court ban on Bible reading in public schools, started last year in 31 schools with 751 pupils, and has expanded to include 1,300 pupils in 44 schools. It is an optional subject and parental consent is required.

The course includes studies of the Old Testament, the New Testament, field trips to attend services of rabbinic writings, the Koran, and various religious bodies.

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In Person

The Rev. **David Sheppard**, a former cricket star, will succeed **Dr. John Robinson**, Suffragan of Woolwich, and author of *Honest to God* . . . **Dr. Henry P. Van Dusen**, internationally known theologian, is a new consultant to the Chicago Association of North Side Seminaries, headed by Dean **Charles U. Harris** of Seabury-Western Theological Seminary . . . Preparations have begun for the 800th anniversary of the 1170 murder of **Thomas à Becket** at Canterbury, England . . . **Brennon Jones**, a 24-year-old Episcopalian, is doing alternative service with Vietnam Christian Service as a conscientious objector . . .

The Rev. **Dr. Robert E. Terwilliger**, director of Trinity Institute, N.Y., will lead a study conference on "The Actuality of Christ," June 22-25. . . . July 9-10 the Rev. **Otis Charles** of Montfort House, Litchfield, Conn., will conduct an experimental, ecumenical conference on "Celebration" for laity and clergy. Both conferences are at Adelynrood, South Byfield, Mass. . . . **Dr. William F. Albright**, one of the world's leading archeologists and Old Testament scholars, is the first non-Jew and non-resident to be named a "Worthy (nobleman) of Jerusalem" by the Israeli city. . . . The oldest member of the Order of the Holy Cross, the Rev. **Father Clark Whitall**, died on March 11 at Holy Cross Monastery, West Park, N.Y. . . . The Rt. Rev. **Kenneth Anand**, former Bishop of Amritsar in the Church of India, Pakistan, Burma, and Ceylon, recently ordained the Rev. **Bruce D. Griffith** to the priesthood in Mendham, N.J., on behalf of Bishop **Hamilton H. Kellogg** of Minnesota and at the request of Bishop **Leland Stark** of Newark. . . . A largely Arab congregation witnessed the installation of the Most Rev. **George Appleton**, new Anglican Archbishop in Jerusalem, in St. George's Anglican Cathedral there.

The Rev. **Donis Dean Patterson**, rector of St. Mark's, Venice, Fla., received a Freedom Foundation award for his sermon, "Let's Tell Them What's Right about America" . . . The Rev. **Dr. Theodore Hesburgh**, president of Notre Dame University, has accepted his appointment by **President Nixon** to head the U.S. Civil Rights Commission . . . Producers of the *One Reach One* television series of the **Episcopal Radio-TV Foundation** in Atlanta, Ga., have received the Ohio State Award for a program entitled *The Endless Thread* . . . The

Rev. **Norman E. Dewire** of the United Methodist Church is the first executive director of the Joint Strategy and Action Committee (JSAC), a cooperative urban arm of six denominations, including the Episcopal Church . . . The late Dean **James M. Mallock**, St. James Episcopal Cathedral, Fresno, Calif., was honored in that city by a piece of sculpture which depicts a priest, a minister, and a rabbi who conducted a well-known radio program, *Forum for Better Understanding*.

The Rev. **John F. Stevens**, associate director of the General Convention Special Program, is the new Assistant for Pro-



gram to Bishop **Stephen F. Bayne**, Deputy for Program of the Executive Council . . . Archbishop **Michael Ramsey** of Canterbury, participated in an ecumenical service at the Iglesia Santa Teresita, the largest Roman Catholic church in San Juan, Puerto Rico. It was the first time an English primate had visited the Caribbean Episcopal diocese . . . **Nathaniel W. Pierce**, a seminarian, and **Robert F. Haskell**, an economics doctoral candidate, were named co-secretaries of the Episcopal Peace Fellowship . . .

The Rev. **Dr. Frederick M. Winnie**, rector of St. Luke's Church, Rochester, N.Y., is the new president of a five-denominational ecumenical ministry for downtown Rochester . . . **Dr. Eugene Carson Blake**, general secretary of the World Council of Churches, ended a 12-day trip to the Middle East by meeting with church leaders in London in a private two-day conference . . . The Rev. **Elia Khader Khoury**, an Arab Anglican priest who is examining chaplain to **Bishop Cuba'in** of Jordan, Lebanon, and Syria, was among 40 persons picked up by Jerusalem police in connection with a supermarket bombing in Jerusalem. No formal charge had been brought against the priest when the Archbishop of Canterbury lodged a formal protest.

THE EPISCOPALIAN



Paul Newman (left) directs his wife, Joanne Woodward, in the award-winning film, *Rachel, Rachel*.

Churchmen Choose Their Winners

AT A JOINT MEETING in March the Broadcasting and Film Commission (BFC) of the National Council of Churches and the National Catholic Office for Motion Pictures (NCOMP) announced their annual motion picture awards for the year 1968.

The two groups presented joint awards in the form of illuminated parchment scrolls to *Rachel, Rachel* and *The Heart Is a Lonely Hunter*.

NCOMP and BFC also presented awards individually. NCOMP selected *Oliver!* as a film of outstanding quality for general audiences. *2001: A Space Odyssey* and *Nazarin* were also chosen for Roman Catholic awards. BFC singled out *Faces* and *Yellow Submarine* for awards of special merit.

The Most Rev. Christopher J. Welton, Bishop of Springfield, Massachusetts, and chairman of the United States Bishops Committee for Motion Pictures, and the Rev. Dr. David R. Hunter, deputy general secretary of the National Council of Churches, presented the award citations. The presentation, now in its third year, has become an annual cooperative

inter-faith venture of national prominence.

In their joint awards the Catholic film office and the Broadcasting and Film Commission singled out *Rachel, Rachel* "for its sensitive depiction of one woman's growing awareness that in choosing to make her own decisions, she finds hope for the future and escapes from the bondage of the past." *Rachel, Rachel* was produced and directed by Paul Newman and is distributed by Warner Brothers-Seven Arts.

A second joint award was presented to *The Heart Is a Lonely Hunter* "for its portrayal of the fragile quality of human communication and its insistence that each man shares responsibility for the loneliness of his neighbor." The Warner Brothers-Seven Arts release was produced by Thomas C. Ryan and Marc Merson and directed by Robert Ellis Miller.

The National Catholic Office for Motion Pictures chose as its best film for general audiences the Columbia release, *Oliver!*, and cited "the warm humanity of its characterizations, the joyous quality of its music and dance,

and the visual richness of its production." *Oliver!* was produced by John Woolf, directed by Carol Reed from the book, music and lyrics by Lionel Bart.

2001: A Space Odyssey received NCOMP's award for best film of educational value, which, the Catholic office noted, "by the scope of its imaginative vision of man—his origins, his creative encounter with the universe, and his unfathomed potential for the future—immerses the eye, the ear, and the intuitive responses of the viewer in a uniquely stimulating human experience." An MGM release, *2001: A Space Odyssey* was produced and directed by Stanley Kubrick from his own screenplay, written in collaboration with Arthur C. Clarke.

For best foreign language film, NCOMP selected Luis Bunuel's *Nazarin* "for the integrity with which it questions the proper place of religion in relation to the practical demands of the secular world, thereby presenting the experienced viewer with a challenge of special contemporary relevance." Produced by Manuel Barbachano Ponce, *Nazarin* is released

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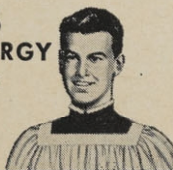
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BOOK REVIEW

Toward Livable Cities

WHEN YOU HAVE a long, bleak walk from your apartment or office parking area; or confront forbidding corridors in a hospital or municipal building; or find you have no privacy on your costly balcony, you are discovering how much your surroundings can affect your psyche. ARCHITECTURAL ENVIRONMENT AND OUR MENTAL HEALTH by Clifford B. Moller (Horizon Press, \$5.95) examines this part of urban life which so many planners and developers seem to overlook.

Before more planners multiply existing horrors, Moller might give them pause. He says, "Structured space has a profound effect upon individual emotional states . . . and an important and pervasive relationship to group psychology—to patterns of communication and interaction among individuals." A broadly-informed generalist,

he spans the disciplines of architecture, psychiatry, and sociology to support his contention.

Mr. Moller urges urban planners to mix class and color, high-rent and low-cost housing, to break out of the ghetto paralysis, and the subtler but depleting sameness of suburbia. He would use open public spaces as extension of building, creating natural community as the early Italian builders did in the piazzas of the smallest hill-towns. He would make even the pause at the mail-box in an apartment foyer, or the daily boredom of the wait at a bus-stop become settings for the happier encounter of those who now pass one another in wary isolation.

A successful businessman before he turned to architecture, this writer speaks from experience in factory design. He has ingenious suggestions for using rest areas, washrooms, dining areas, entrance and transitional spaces in such a way that a worker has a sense of the total enterprise, hence more commitment to it.

The part ugliness plays in producing the neuroses of the poor is by now a familiar theme. But all of us are diminished and rasped, when we must drive to work each day through hideous urban fringes, or spend much of our brief, precious gift of life in settings hostile to the spirit.

Although those involved in some form of social engineering would profit most from this wise book, every voter needs the reminder from William Morris who warned, back in 1880: "'tis we ourselves, each one of us, who must keep watch and ward over the fairness of the earth (and) . . . the comfort of our cities."

—ELISABETH D. DODDS

Churchmen Choose

Continued from page 41

by Altura Films International.

The Broadcasting and Film Commission of the National Council of Churches cited two films for awards of special merit. *Faces*, directed by John Cassavetes, was selected "for evoking the darkest moments in a human relationship when the need for love coincides with the discovery that surface banalities have eroded all communication." *Faces* was produced by Maurice McEndree and is released by the Walter Reade Organization.

The BFC's other award went to *Yellow Submarine*. The presentation described the film as one "which reaches new dimensions of creativity in the art of animation to proclaim a multi-level message that love overcomes evil and that man is at his best when he celebrates the joy of being alive." *Yellow Submarine*, a United Artists release, was produced by Al Brodax and directed by George Dunning with animation by Heinz Edelman.

PICTURE CREDITS—Edward T. Dell, Jr.: 32. Ed Eckstein: Cover, 13-15. Rev. Edward Morgan, III: 25. Religious News Service: 31. Jay Sachs: 2, 3. Y. Sakai: 14 (center, top). Diocese of Washington: 51. Robert Wood: 21.

BOUND IN HARLEM

Continued from page 3

want to use their imagination and incentive."

Since McKinsey consultants are worth several hundred dollars a day and about ten of them worked mostly on their own time on the project, that assessment is probably accurate. What they were developing was not pie-in-the-sky, but a hard-headed business approach.

In a paper stating the rationale for ghetto investment, David Hertz wrote: "A true democracy cannot survive if any of its citizens are prevented from enjoying all its rights and privileges and partaking fairly of its substance. . . . The blacks in our central cities—numbering over 12 million—are economically free in name only. Despite the changes made thus far, in reality they do not enjoy the rights and privileges guaranteed them by our basic laws. . . ."

That rhetoric was proven at an early meeting which Mr. Bound arranged with the black Harlem Commonwealth Council (HCC). His committee, including key people from both black and white communities, learned that small Harlem pharmacists were being pushed to desperation because Medicaid payments were up to six weeks late. The druggists, meanwhile, were forced to go to loan sharks and pay interest rates of up to 144 percent a year.

"We spent several months trying to decide what the Episcopal Church could do. We knew our money was limited and we knew that blacks had not been trained," Mr. Bound says. "And we also knew that profit was not a dirty word."

In May, 1968, Mr. Bound took the McKinsey model to Executive Council, asking for \$1 million from the Episcopal Church's general investment pool—undesignated trust funds that could be used to finance loans. The loans would be long-term (usually ten years) and low interest (4½ to 5 percent as compared to 8 percent on the market).

"If a guy needs a loan for ten years and the loan is for ninety days, it's

nothing," Mr. Bound told the Council. "A great idea can go phoot if it doesn't have adequate capital and sound management to back it up." The Council voted to use the \$1 million in this way.

By December \$970,000 of that first \$1 million was committed. Episcopal money was allocated to such projects as the Urban Coalition's funding pool, the HCC, and Freedom Industries in Roxbury, Massachusetts. The Council later voted to make an additional million available for further loans.

The Harlem Commonwealth Council is a good example of this program in action.

In December, 1968, HCC bought the Acme Foundry at 402 West 126th Street from its white owners. The price was \$45,000 plus about \$70,000 in cash on hand, accounts receivable, and inventory. Through the Coalition's efforts, an investment banking firm did a financial analysis; a manufacturing firm provided technical assistance and arranged for Mr. Rozendo Beasley, the new owner, to take a training course.

To make the purchase, Morgan Guaranty Trust Company lent HCC \$55,000. Coalition Venture Corporation, the economic development arm of the New York Urban Coalition, put in \$20,000 raised from private contributions, and the Episcopal Executive Council provided a \$20,000 loan.

The foundry is now black-owned and employs twenty-seven persons for a gross business of \$500,000 a year. When the \$95,000 debt is paid HCC will sell shares in the foundry to Harlem residents.

Both Mr. Bound and Dr. Hertz stress the sound business practices involved and the importance of the profit motive. Statistics show how realistic that approach is.

The spending power of the nation's 22 million Negroes runs at \$32 billion annually, or an average of about \$1,500 per capita. (The Department of Labor sets subsistence level at approximately \$1,600.) A recent study by the Urban Coalition and Urban America shows that 98 percent of Negro income is spent outside the black community.

"Blacks own and operate less than 1 percent of the nearly five million

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BOUND IN HARLEM

Continued from page 43

private businesses in this country," the study says further. It lists 1) difficulty in obtaining capital; 2) lack of technical know-how; and 3) uncertain markets as the reasons for the lack of black business ownership.

Uncertain markets do not discriminate, but the McKinsey model breaks through the first two barriers. In addition, private capital has the advantage of being applicable to higher risk projects than government money such as that channeled through the Small Business Administration. Also, the pooling of private capital incorporated in the model can stimulate other funds; one of the Coalition's first loans of \$15,000 to a consortium of black contractors brought additional loans totaling \$2,800,000.

Mr. Bound often laughs about bankers' reputations as "glassy-eyed and ice-blooded," but his own actions break down these stereotypes.

In November Mr. Bound spoke to a diocesan group in Harrisburg, Pennsylvania, as a representative of Executive Council. "Don't blacks resent what you're trying to do?" a man asked, voicing a current feeling about black and white relationships.

"There is no black resentment of the kind of help we've been giving," Mr. Bound explained. "We are not the slightest bit interested in control. Blacks would love to get help if they call the shots."

Mr. Bound's "sensitivity training" began early. A black activist who met the banker at a meeting tells how he and Mr. Bound had it out.

"We were talking about a cop picking up a kid for a traffic offense. Mr. Bound thought that was a fairly insignificant thing for people to get riled up over. Then we went at it! I told him he just didn't understand the whole history of police harassment in the ghetto that was behind that traffic ticket. I was ready to give up, but he's such a Boy Scout, he keeps coming back saying, 'I'm trying—don't cut me off.'"

The two men now enjoy mutual respect. "The symbols and language I use are not the same as the ones black guys use," Mr. Bound says, "and we

have to come up with a new scoreboard for judging things. It's not a game of sitting back—you have to go 90 percent of the way. You have to put everything out on the table and talk about it. If you don't understand,

About the Investment Program

The programs to which Mr. Bound gives his energy are part of a three-pronged attack on urban concerns by the Episcopal Church: 1) General Convention Special Program; 2) bank deposits; and 3) ghetto loans to black businesses. The ghetto bank deposits and the aid to black businessmen are not part of GCSP but rather other ways of getting at the same problem. GCSP and the investment program require the special skills of black leaders and white businessmen. The ghetto bank deposit program is something everyone can do.

The money for the investment program, made available by vote of Executive Council in May and December, 1968, comes primarily from the Mary Johnston Fund, the income from which may be used at the Presiding Bishop's discretion. No General Church Program funds are used for this purpose.

The investment committee Mr. Bound heads has commitments for some \$1 million of the \$2 million available, though only \$420,000 has actually been loaned. An additional \$150,000 is firmly committed to the New York Urban Coalition's investment pool.

The \$420,000 is now loaned as follows:

\$100,000 to the Black Economic Development Corporation (BEDCO), New York

\$200,000 to Freedom Industries, Roxbury, Massachusetts

\$100,000 to San Francisco Local Development Corporation

\$20,000 to the Harlem Commonwealth Council to purchase the Acme Foundry.

you say so. How else does mutual confidence develop?"

One of Mr. Bound's obvious assets is his self-confidence. "He can walk in any place and he's at home with people," his wife says, "and in no time flat, they're at home with him, too." She says it is a family joke that wherever they go someone comes up and asks, "Are you by any chance Charlie Bound's wife?"

He would like to pass along that trait. He says that aside from the economic power, the essence of the ghetto investment program is to "give people a chance to have a victory. There's nobody in this room," he told the Harrisburg group, "who could be given a shot by a doctor and wake up tomorrow with self-confidence. You have to have some victories of your own."

Mr. Archie Williams, president of Freedom Industries which operates four black businesses in Roxbury, Massachusetts, and received a \$200,000 loan from Episcopal funds, says, "Mr. Bound is one of the few people who has the necessary sensitivity and understanding of the problem to work effectively and move rapidly to do something about it."

Charles Bound thinks rapid movement is essential. "What is decided in the United States in the next few years will have a lot to say not only about this country, but others around the world. We hope reconciliation between the races can come after blacks develop independent economic power. I wish we could solve this so we could get on to the real crisis of food and overpopulation," says the man who can't attend a meeting, spend time with his family, or spend any two hours tacked together without someone calling with another project.

On the day last Fall when those two undefeated archrivals—Harvard and Yale—met on the gridiron, Mr. Bound, an active Harvard alumnus, attended a church meeting on world relief. A football fan who chose to miss that now-classic game has to be an unusual kind of churchman.

Bishop Scarlett once tried to persuade Charles Bound to enter the ministry. "I'm glad he didn't," Alva Bound says, "because, frankly I think Charles is much more effective this way."

Confirmation Forum

I heartily agree with Bishop Warnecke's article, "Let's Change Confirmation." In too many of our parishes confirmation, connected as it is with the bishop's visitation, has become the focal event of the Christian life. Parents struggle to push their children through classes as their last duty of Christian nurture. The service itself is filled with beautiful music, a large crowd, and relieved parents. All of this is frequently followed by a festive luncheon in honor of the bishop and the "new members of our parish." In ironic contrast, too many Baptisms are held after church services in an isolated corner with only the parents and a few close friends. Can we wonder why our congregations fail to grasp our sermons on the importance of Baptism?

THE EPISCOPALIAN is to be congratulated for carrying this timely article and I hope the Church will seriously consider the many excellent proposals made by Bishop Warnecke.

THE REV. JEFFREY W. MEADOWCROFT
East Lansing, Mich.

Here is my opinion regarding the articles "Confirmation: Sacrament or Graduation Rite?" [February issue] and "Let's Change Confirmation" [March issue].

Existence precedes essence, and God exists independently of any man's recognition or comprehension. A special occasion for "a serious act of personal commitment to Christ at maturity" . . . is superfluous and presumptuous. . . .

I disagree that the blessing of non-communicants is a "theological absurdity." . . . Surely if the blessing conveys an inward and spiritual grace, then it is not misused here; just as surely it cannot be God's will to deny our little children the comfort of an outward and visible sign.

I suspect that the inadequacies which Bishop Warnecke and others have encountered (and which I have not) are due to bad theology and bad manners. . . .

My thanks to the editors of THE EPISCOPALIAN for this opportunity to express my opinion.

MRS. HAROLD N. OLSEN
Indianapolis, Ind.

Bishop Warnecke is entirely right and his efforts to clear up the confusion in the Baptism-Confirmation illogical relationship are much to be praised. . . .

How long are we to hear: "He's not a member of the Church; he's not a communicant," when the Office of

Instruction reads:

Q. What is the Church?

A. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

QUINCY EWING
Liberty, Texas

. . . I became aware of First Communion as a memorable family occasion while in Italy, and I have come to feel that the impression made on the child must be considerable. I hope that the idea will take hold.

I am in complete accord that the Confirmation should be a diocesan service . . . [and] that pastoral visits by the bishops should be in depth. . . .

RALPH C. BUSSE, JR.
Philadelphia, Pa.

. . . . Are we on sound ground if we perpetuate the concept of "First Communion" or are we thereby establishing another "tradition"? Surely God feeds all his people and the benefits they receive therefrom are neither determined by nor limited to the communicant's "understanding" of them. . . .

The parallels are not very close, but . . . an infant is fed his pabulum and peaches and benefits from them even though he has no "knowledge" of the nutritional concepts and values involved. Later, of course, he will know more about the food he eats and . . . will come to appreciate the societal significance of meals. . . .

I would like to see the day when we talk of ordination in terms of four orders: lay, diaconate, priesthood, episcopate. Note that one corollary of this would be that some persons would be life-long free-loaders; i.e., they'd be baptized and therefore communicants, but might never become ordained (confirmed) laymen. . . . But, here again, we'd at least have no pretense. As it is now, people accept Confirmation ostensibly to labor for Christ in terms of the baptismal promises and the promise to follow him as their Lord and Saviour. If we'll allow a man to be baptized and to be fed in Communion without requiring him to accept ordination to the diaconate, why should we not accept the fact that many may never be moved to make a commitment to serve as a layman? . . .

THE REV. G. S. BURCHILL
Tampa, Fla.

. . . As a former member of the Russian Orthodox Church, I was baptized as a baby and the holy oil (chrism)

was administered, thus making me a Christian and a member of the One Holy Catholic Church.

It was customary for the little children to receive Holy Communion and, in my time, the faith was installed in every child and grew in each person with his or her growth.

Of course, the religious education was taken seriously and even as children we understood the meaning of each service, as well as the proper respectful behaviour in the church.

Should the Episcopal Church adopt the use of holy oil at the Baptism of babies, Confirmation may not be necessary.

MRS. NADINE ERMOLAEFF
Pittsfield, Mass.

I agree with much that Bishop Warnecke says in "Let's Change Confirmation." I always find myself questioning the lesson prescribed in the present service which implies that the Spirit is not given in Baptism. And I am certainly open to the idea of admitting children to the Holy Communion at an earlier age, after due instruction.

But I do have a couple of reservations about the bishop's recommendations. For example, I am not persuaded by the need of relating the bishop to Baptism through the use of episcopally blessed oil. . . .

I have never been convinced by arguments that Confirmation is a kind of ordination of the laity. The bishop recommends the age of 18 as perhaps an ideal one, but how many 18-year-olds know what career or calling they want to follow? . . .

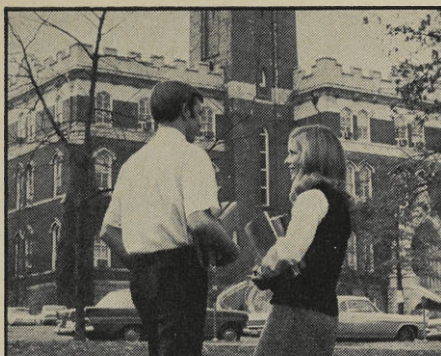
THE REV. BENJAMIN MINIFIE
New York, N.Y.

The article . . . by Frederick J. Warnecke is "confirmation" of convictions I have had all my adult life. Please add my small voice in the affirmative.

MRS. ISABELLE LOUONIE
Portland, Ore.

In regard to . . . articles on Confirmation in THE EPISCOPALIAN and the bishops' report from Lambeth, I am happy to comment: Yes, let's change Confirmation.

The Lutherans . . . demand a two- or three-year Confirmation course on Saturday mornings. . . . The Roman Catholics have years of Saturday catechism classes. The Mormons get up for special schools at . . . 6:00 A.M. Fridays. The Buddhists have special school after regular public school sessions, daily. . . .



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Confirmation Forum

Continued from page 45 . . .

I would hope for . . . a demanding type of education for 10- to 14-year-olds. . . . Confirmation or . . . self-commitment . . . anytime after 21 which seems as good a dividing line between maturity and non-maturity. . . .

MRS. SAMUEL H. BROWN
Tacoma, Wash.

In considering the revision of the Services of Baptism and Confirmation, I trust that the Church will recall and examine the proposed changes that were put forth in 1950 in *Prayer Book Studies I*. This work is not yet thirty years old, and therefore should not be considered totally untrustworthy by anyone.

It will be noted in this proposal that all references to the Gift of the indwelling of the Holy Spirit occur in the Order of Confirmation, whereas the expressions used in Baptism indicate that the intention of this service is the forgiveness of sins and incorporation into Christ's Body.

. . . I say, let's do change Confirmation and Baptism, too, so that they will give better expression to the Church's intention. But let's not make a complete about face from what was proposed less than thirty years ago by competent leaders in the field. . . .

THE REV. JAMES E. MARSHALL
New Orleans, La.

Yes! I wholeheartedly agree that our present series of services resulting in full-fledged membership in the Church needs re-examination and revision. Baptism is a pledge as it now stands, and should really be a reception into full membership in the Church. As the service is now worded, it almost seems tentative, dependent upon the child learning certain things for his soul's health.

I approve of admitting to Holy Communion, at the age of 9 or 10, those baptized children who have had thoughtful instruction in the meaning and significance of this sacrament. Then Confirmation after the age of 16 would be a real dedication, made voluntarily and with full realization of the consequences and responsibilities involved. . . .

MRS. ROBERT H. ROBINSON
Wallingford, Pa.

. . . . I would like to suggest that the Church separate the thoughts [in Bishop Warnecke's article] into two areas of concern. The first might be "What about the baptized child and Holy Communion?" The second might be "What about Confirmation?"

It seems to me these two areas are too big to mix together and deal with together. The question about Baptism is a valid one, and so is the question about Confirmation.

. . . We have had Communion services in my parish for young people before they are confirmed as a way of teaching about the Holy Communion. And we have occasional times when parents bring children with them to the altar for a blessing.

But I think the whole question of when to confirm needs to be wrestled with in a different way than we might wrestle with the question about baptized persons and Communion.

. . . The whole Church needs to be involved in an argument with itself over these things—serious argument—instead of arriving at some quick but not very thoughtful decision.

. . . I would hope that Bishop Warnecke's ideas would not be lost, but would be the beginning for a useful exploration. . . .

THE REV. WALTER C. RIGHTER
Nashua, N.H.

Bishop Warnecke concludes his article . . . by saying, "I would like to be a bishop involved in such an experiment." May I say I would like to be a lay person involved in such an experiment. . . .

VIRGINIA MAXWELL
Sumter, S.C.

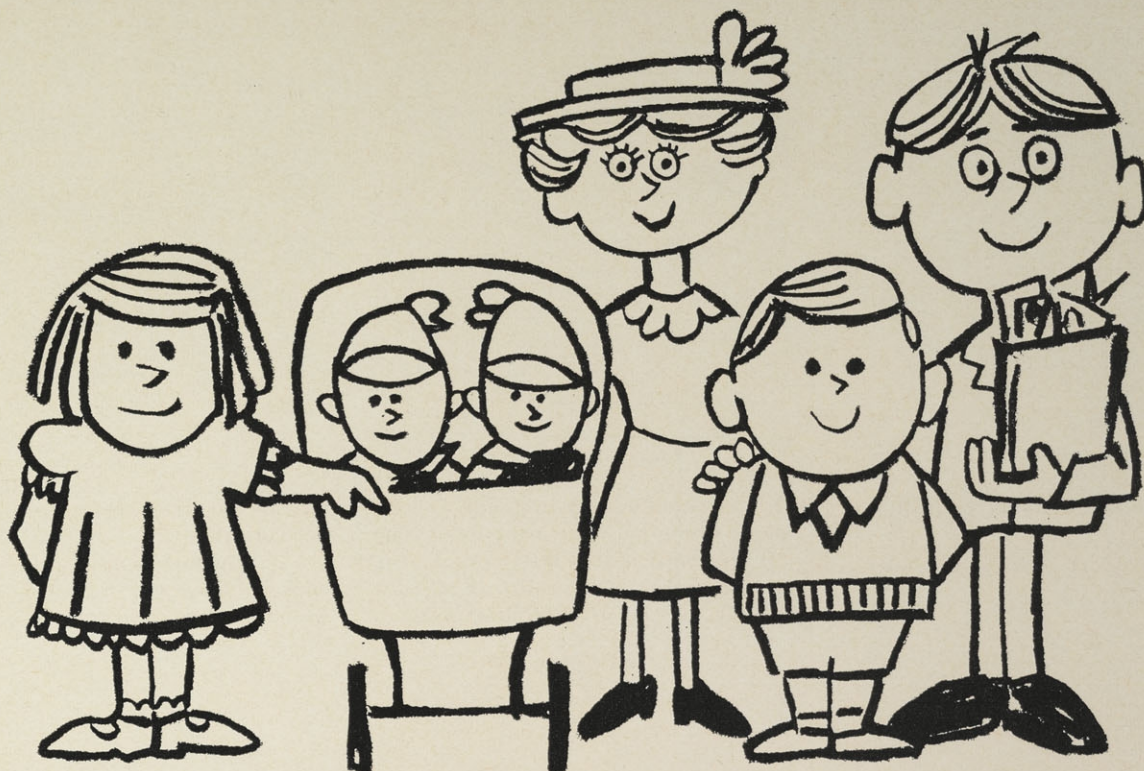
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On the following Sunday, another of our bishops, representing the same apostolic episcopate to us, comes to our parish church to be the . . . principal celebrant of the Eucharist at the main, sung service. Our newly-confirmed people then receive the Holy Communion with their families before the rest of the congregation. . . .

THE REV. LAWRENCE PRAST
New York, N.Y.

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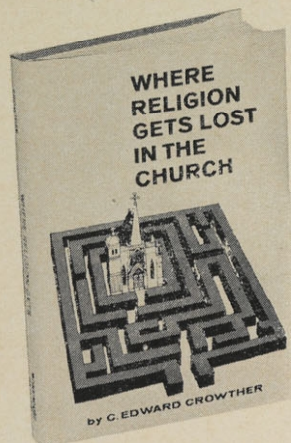
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MAY

- 1 ST. PHILIP AND ST. JAMES, APOSTLES
- 4 FOURTH SUNDAY AFTER EASTER
- 8 American Bible Society annual meeting, New York, N. Y.
- 9-12 Daughters of the King annual meeting, Seabury House, Greenwich, Conn.
- 11 ROGATION SUNDAY
- 12, 13, 14 ROGATION DAYS
- 15 ASCENSION DAY
- 16-18 Episcopal Church's Committee for Women meeting, Seabury House, Greenwich, Conn.
- 18 SUNDAY AFTER ASCENSION
- 20-22 Quarterly meeting, Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
- 21-24 First joint meeting, the Associated Church Press of North America and the Catholic Press Association, Atlanta, Ga.
- 25 PENTECOST (Whitsunday)
- 26 MONDAY IN WHITSUN WEEK
- 27 TUESDAY IN WHITSUN WEEK
- 28, 30, 31 EMBER DAYS

Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions between parishes, groups, and individuals.

How About Your Parish?

Have you found ideas that work in facing new demands? Will you share them with other parishes? THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. We will be glad, insofar as possible, to put baffled parishes in touch with victorious ones. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

CONNECTICUT CO-OP

The Church of the Good Shepherd, Hartford, opened a cooperative store in Dutch Point Colony last summer as part of its commitment to the community. Milk, bread, and eggs are sold at cost to co-op members and friends. The area is isolated and no other food stores are nearby.

The store was designed not only to lower food costs but also to establish an active community organization that would encourage residents to help one another and to solve community problems.

Financial aid came from other Episcopal churches and the diocese. The Hartford Housing Authority gave a rent-free apartment equipped with three refrigerators.

Members of the co-op pay annual dues of \$2 and are required to work two hours a month in the store stocking food, typing, waiting on customers, or delivering food to shut-ins or older citizens.

DIVIDENDS SPELL HOPE

Mrs. Verona Devney, a Minnesota farm wife with a husband and four children, listening to a missionary appeal for clothing in her Roman Catholic parish church three years ago, wondered what she could do. Why not, she thought, use dividends from stock bought before her marriage to buy remnants and sew for others?

She wrote to seven textile factories for remnants, explaining her purpose, and

enclosing \$5 in each letter. The result: in one day three cartons came with 600 yards of assorted fabrics. She was excited but thought that the women of her parish couldn't make a dent in that amount. Women from Lutheran, Methodist, Episcopal, and Congregational churches joined the Roman Catholic women and soon boxes of garments were leaving Northfield for poverty areas at home and overseas.

Word of Mrs. Devney's project spread and soon became known as Operation H.O.P.E. (help other people everywhere). Now 10,000 women are involved, with clothing going to Minnesota Indians, a student minister in the Mississippi Delta, southern Negro students attending high school in Northfield, and to Vietnam.

One New York fabric merchant was a friend of a Marine commander in Vietnam. He suggested Mrs. Devney write to the general and ask what might be needed there. A system was worked out whereby a community can "adopt" a Marine unit and then send whatever is needed to aid an orphanage or bomb-riddled village. Clothing and other supplies are now going by boxcar loads!

For details on starting a similar program, write to Mrs. Ray Devney, Rt. 2, Northfield, Minn. 55057.

FACING UP

One Colorado parish Bishop's Committee has passed a resolution to adjust the vicar's annual salary equal to the national cost-of-living increase. The committee also voted to pay their diocesan assessment and missionary quota first before parish expenses depleted available funds.

INSTANT COFFEE-HOUSE

Want to establish a coffee-house ministry in your church but lack the staff and know-how?

The Contemporary Drama Service, publisher of youth ministry resource materials, have a Coffee House Kit that comes complete with a ways and means booklet, a religious folk-music record album, a stand-up message playlet with scripts, a discussion-starter package, program suggestions, source information for free literature and films, and various other activity materials for decoration and general coffee house operation.

For further details and cost of the "C.D.S. Coffee House Kit," write to: Contemporary Drama Service, Box 68A, Downers Grove, Ill. 60515.

Know Your Diocese

The Diocese of Washington, organized in 1895, is comprised of the District of Columbia and four contiguous counties in Maryland: Montgomery, Prince George's, Charles, and St. Mary's. The diocese's Cathedral of St. Peter and St. Paul, best known as the National or Washington Cathedral, also serves as the official seat of the Episcopal Church's Presiding Bishop.

Two-hundred sixteen clergymen and 121 lay readers minister to the diocese's 68,951 baptized persons (43,137 communicants) in 100 parishes and missions.

As an urban-centered jurisdiction, the diocese sponsors two kinds of tutorial programs. One is on an interdenominational basis with the Community Club of Downtown Washington. Volunteer tutors work with potential dropouts in cooperating churches. The Community Club helps students find work during the summer and provides other educational and recreational programs.

The St. Thomas area tutoring program is conducted in homes of students on the theory that tutors can better help students when they are aware of home and community situations. VISTA volunteers work in this program and also canvass the neighborhood to learn other needs of the residents.

"The Place," a clinic which grew out of concern by parents of hippies, is conducted in a Georgetown church. Young people are given medical, psychiatric, and counselling services "with no strings attached." The parents' group helps families of hippies to help each other and their offspring.

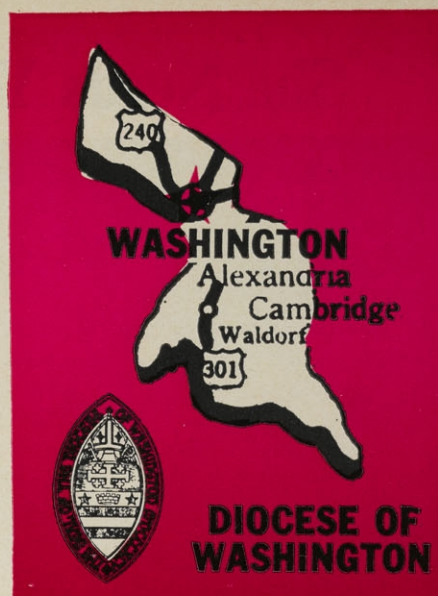
Washington is cooperating in the Episcopal Church's nation-wide effort to encourage loans to local businesses in ghetto areas by depositing \$30,000 of trust funds in inner-city banks.

Washington co-sponsors, with the Diocese of Maryland, a program of pre- and post-ordination training and parish internship. The project emphasizes continuing clergy education and includes placement help and career development.

The Diocesan Schools Association includes over twenty Church-operated and sponsored facilities from elementary through secondary school levels.

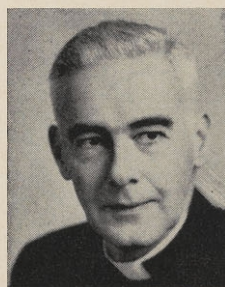
The Diocese of Washington and Tokyo have been MRI partners since 1964. Bishop and Mrs. William F. Creighton and Bishop and Mrs. David M. Goto have visited each other's jurisdictions. Students, clergy, and lay persons from the dioceses have also made exchange visits. Washington parishioners have helped build a youth center in an industrial area of Tokyo (see *THE EPISCOPALIAN*, March, 1967) and are sponsoring a chaplain to non-Christian universities in Tokyo.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop since 1964, helps keep diocesan programs on the move. He directs program activities including the Departments of College Work, Christian Education, Missions, Social Relations; and the Commissions on Planning, Armed Forces, and MRI.



To create a new sense of churchmanship, stimulate leadership and service, generate inter-parish fellowship, and promote a variety of work both inside and outside the diocese, a Missionary Development Fund drive will be conducted by the diocese over the next three years.

The MDF goal is to raise a minimum of \$3 million and involve every Church member in the diocese. The campaign is designed to help people reassert personal commitment and will include convocation rallies and MDF dinners in every parish. Some 6,000 Washington area Episcopalians will make personal calls on their fellow parishioners. The funds will go for such purposes as construction grants, loans, and MRI projects.



The Rt. Rev. William Forman Creighton, fifth Bishop of Washington, was born in Philadelphia, Pennsylvania, on July 23, 1909. His father, the late Rt. Rev. Frank W. Creighton, was Missionary Bishop of Mexico and Bishop of Michigan.

Bishop Creighton was graduated in 1927 from the American School in Mexico City. He holds degrees from the University of Pennsylvania, Philadelphia Divinity School, the Protestant Episcopal Theological Seminary in Virginia, and Rikkyo University, Tokyo, Japan.

Following his ordination to the priesthood in 1934, he served parishes in North Dakota, Minnesota, and Maryland. He spent three years as a U.S. Navy chaplain. He was consecrated to be Bishop Coadjutor of the Diocese of Washington on May 1, 1959, and was installed as diocesan on November 1, 1962. Bishop Creighton is a vice-president of the Church Pension Fund and a member of the Boards of Trustees of The Philadelphia Divinity School and the Protestant Episcopal Theological Seminary in Virginia.

Bishop Creighton and the former Marie-Louise Forrest were married on June 2, 1934. They have three sons, Wendell, Maxwell, and Michael who is curate at the Church of St. Mary the Virgin, San Francisco, California.

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She needs you to love her. Little Lin Tai has just been abandoned at our Pine Hill Babies Home in Hong Kong. Police doubt her parents or relatives will ever be found. So we must find an American sponsor for her.

How can you sponsor a child like Lin Tai? Your questions answered:

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children?
A. Since 1938.

Q. What help does the child receive from my support?
A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. What type of projects does CCF support overseas?
A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF co-operates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors?
A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

Children on our emergency list this month live in Brazil, Hong Kong, Taiwan (Formosa), India and Korea.



Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, Inc.

Box 511, Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in

(Country) _____

☐ Choose a child who needs me most. I will pay \$12 a month. I enclose first payment of \$_____

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$_____

☐ Please send me more information.

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U. S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7. E59