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FACING THE FIGURES...AFTER NOTRE DAME

THE Episcopalian

NOVEMBER, 1969

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STATE OF THE CHURCH ISSUE

Lord of the

Why South Bend? What's happening to us?

THE PURPOSE OF CHRISTIANITY is clear, remarkably clear. We are asked to change. The purpose of Christianity is to engage us in God's process of change.

The problem is not, of course, in the stating; it is in the doing.

This gap between Christian precepts and the reality of our lives on earth is what puts so many people off. And, if we insist on being known as Christians, it is what drives us to set up internal formulas—rationalizations—to enable us to cope with the gap. . . .

We need to rationalize because the challenge of being “new men” seems so incredible. We are forced to institutionalize our reactions into polite, bite-sizes rather than face the implications of the “Good News” of Christ's coming, especially as it can only be perceived in such a raw personal way. . . .

Knowing our nature better than we do, perhaps it is the Lord's design to accelerate slowly our confronting—or facing up to—His purpose. Not that His purpose has ever been obscure—the Psalms give eloquent testimony to that—but He knows so well how difficult it is for us to change. He knows that too much confrontation actually drives us back into the security of comfortable, well-known patterns. . . .

While I have noted a lack of urgency in the past, I do not mean to imply that individual Christians have not keenly felt the pressure of the Lord and personally responded with a strong sense of urgency to His process of change, quite often to the discomfort of the institutional Church. Yet today forces are gathering, with accelerating speed, to pressure the institutional Church into the same

sense of urgency felt by individual Christians.

These forces pressure not only the institution and individual Christians. They confront, as well, all our institutions—political, economic, and social—with the ultimatum: be transformed to meet the challenge or be destroyed. The urgency lies in the inevitability of the confrontation. The accustomed ways out are rapidly closing. We are up against the wall. “Stop the world, I want to get off” may well express the way we feel, but this is not an option open to Christians.

Since His process is central to the world, I assume it is the Lord who presents us with “the crunch.” I assume it is He who is rapidly closing off options (the “grey options”) that have eased our facing His purpose before. . . .

I strongly sense the reality of the picture because I see the crises in terms of confrontations between humans—confrontations that should give Christians the sense of immediate urgency we may have lacked in the past. The crises are important to all human beings, but the confrontations are the critical situations for Christians. . . .

In each institution the pattern of authority, the distribution of power, is being challenged and is being changed. . . .

Unfortunately, too many of us are so intensely engaged in the immediate exercise of power that we are missing the meaning of the confrontations. The Christian is not dealing with a set of issues that one can be for or against. That's too easy. He has to deal rather with the human confrontations, related to each other, which are centered in today's crisis. . . .

As Christians we must see these confrontations as God's way of closing off the “grey options” which often eased our lot in the past. Otherwise we shall inevitably block the pres-

crunch

ence of the Lord in the same way the Pharisees naturally did when His Son briefly joined our human ranks. Individual Christians have long seen the fallacy of exercising the grey option, but I think it would be quite unrealistic (as well as arrogant) to damn the Church and the multitude of its membership for avoiding confrontations in the past.

Now, however, the Lord is gradually leaving us little option but to engage ourselves in His process of change. For the Church this means that its institutional organizations will hopefully lead us, and facilitate our involvement, in His process of change. Otherwise, the structures we now call the Church will rapidly become irrelevant. . . .

Those who still believe this world is God's Earth will be able to respond to rapid change, recognizing it as His process (as it certainly cannot be anyone else's). For these people the confrontation arising out of this rapid change will have a special meaning.

This special meaning is not just intellectual insight. It is a demand that we respond in the only practical way—with love. Not with sentimentality, but with real love. . . .

The Lord's process is increasingly clear. As a result not only do aspiring saints engage in His change, but also even institutions. This is particularly visible in our institutional Church. Today there is a compelling urgency that His process is the only option that makes any sense. And once engaged, we see that this always has been His purpose. ◀

Mr. Roosevelt, a communicant at St. Luke's Chapel, Trinity Parish, New York City, wrote these prophetic words for THE EPISCOPALIAN'S series "What Is the Purpose of Christianity?" His full article, "We Are Being Asked to Change," appeared in the April, 1969, issue.

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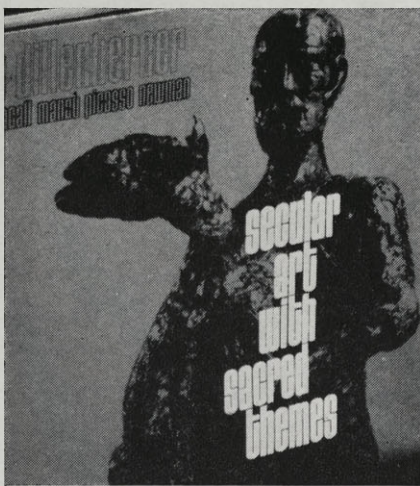
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Switchboard

SOUTH BEND REACTIONS

. . . Following General Convention's allocation of \$200,000 to the National Committee of Black Churchmen, with the understanding that these funds would later be given to the Black Economic Development Conference, our Church leaders have repeatedly assured us that these funds would be raised voluntarily, that they did not represent reparations, that the Church rejected the ideology of the Black Manifesto, that BEDC was coming under more responsible leadership, and, above all, that this allocation of funds was made in response, not to the threats of Kenyatta, but to the pleas of the black clergy, in whom General Convention asked us to display faith and trust.

This latter argument is plausible since it is reasonable to assume that the black clergy, being Christians, would be faithful to Christ's teachings of love, forgiveness, and reconciliation; and would, therefore, oppose and refuse to . . . support any organization which advocated hatred, violence, racism, and revolution.

Unfortunately, such is not the case. According to a news release from Executive Council . . . the Board of the NCBC on May 7, 1969, "endorsed the Black Manifesto, calling upon the Church to meet its demands." . . . When the Church pleads for trust in the black clergy, are we being asked to trust that they do not really mean what they say?

. . . Although the Church says that the funds allocated to NCBC will be raised by voluntary contributions, the actual resolution which passed also allows the money to be procured from funds "which may otherwise become available."

. . . The Episcopal Church, a branch of the Body of Christ, the Prince of Peace and Love, went to South Bend and made peace with hatred, violence, racism, and rebellion.

EARL R. JOHNSON, JR., M.D.
Roanoke, Va.

. . . The October issue of THE EPISCOPALIAN . . . [is] a magnificent job of reporting and exactly what the people of the Church need at this point. Thank heaven we subscribe to the magazine for the people of our parish; I'm indeed glad that they all have access to this issue.

This month Bishop Esquirol is having a series of four dinners to which the wardens, a lady, and a young person from each parish in each of four areas in the diocese are invited. At one of those dinner meetings last night, which I attended, there was considerable discussion of South Bend, with no displays of emotion or disapproval of giving the

. . . \$200,000. I was pleased, but not surprised, by Bishop Esquirol's saying at one point that only by being right there at the Convention is it possible for anyone to understand why the Convention made the decisions that it did. The current issue of THE EPISCOPALIAN does a great deal to make us readers feel that we were there and . . . to understand what happened. . . .

THE REV. HAROLD BASSAGE
Greenwich, Conn.

. . . [I] recently attended [my] tenth General Convention . . . a series . . . which started in . . . 1937. . . .

May I express the opinion that the Special Notre Dame Convention, despite the turmoil and confusion . . . was by all odds the best conducted Convention I have attended. . . . The new president, the Rev. John B. Coburn, presided over his first General Convention with all the coolness and authority one might expect from a veteran. . . . He never appeared ruffled . . . despite the many nerve wracking incidents that would have upset most neophytes on the platform.

His platform team . . . provided the smoothest working team within memory. As a result most deputies remained in their seats, were largely on time to most sessions, and few, if any speakers could complain of not being recognized by the chairman. . . .

D. HARVEY PHILLIPS
Bradford, Pa.

I think it's about time that someone speak out for the people who are neither racists nor in accord with the militants. . . .

Christ asked us to minister to those in need of *spiritual help*. He did not say that we were to be more concerned about those with few material goods than those with many material goods. Indeed, He said that those who had all the material things they needed were often the ones with the greatest spiritual needs. Also He did not say that people of a certain color had greater needs than others. . . . He also said that while people are equal in the sight of God they have differing abilities, and that each one should work to develop these abilities to the utmost. If we become so obsessed with one group of people that we hold back others, we are working against Christ's teaching — and today this is being done in His name.

. . . Please, let's become truly Christian and minister to spiritual needs wherever they may be, and not try to make people crawl because they may be concerned about people of all walks of life and not just those in the slums. . . .

MISS E. DOROTHY ASCH
Hamden, Conn.

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Switchboard

Continued from page 4

The news that the Episcopal Church is about to computerize the clergy comes as no surprise. Clearly something does need to be done with the problem of clergy placement.

I shall be very interested to discover the overt formulation as to the nature of the "perfect" Episcopal priest. . . . The process of evolving the criteria should be good for the Church.

The major problem . . . will probably center on salaries. . . . The whole placement idea is going to require some degree of standardization of salaries, perhaps in terms of the size of the congregation served, or perhaps in accord with family size, years of service, location The latter structure is in use by our own Church in overseas work, and is also used by several other branches of the Anglican Communion. . . .

THE REV. DAVID B. RIVERS
Dominican Republic

The October issue of *THE EPISCOPALIAN* is a masterpiece of modern interpretative reporting.

I felt, as I read, that I sat at the sessions of the Special Convention and could participate in the tensions and deliberations. This issue, especially, should be "must" reading by all thinking Episcopalians—and all those involved in adult Christian education.

ROBERT N. D. ARNDT
Cohasset, Mass.

ELECTING BISHOPS

The views of the Rev. Franklin E. Vilas, Jr. [*THE EPISCOPALIAN*, *Switchboard*, *September issue*], regarding the election of bishops are basically . . . mine and other persons of our Church who several years back set about to help inform the delegates to an electing convention. . . . [we] decided that a particular clergyman represented the kind of person most needed at that particular time and in that particular place. . . . After consultation with the "candidate" we agreed there were two needs which should guide us: (1) the people who would be voting at a later date ought to be given the opportunity to evaluate both the needs of the diocese and the style of episcopate most likely to meet those needs and (2) our man needed exposure to as many of the electing delegates as possible.

To accomplish this dual purpose we organized as many dinner meetings in the various deaneries as could be arranged [and] . . . invited the clergy and lay delegates from that deanery as well as the "candidate." . . . A great deal

of sharing of ideas ensued as to the role of the Episcopal Office in our day as well as the problems and opportunities facing that particular diocese.

Just as in the case of Father Vilas' experience our group was chided for falling into "politicking ways." . . . We were convinced that the man we supported was well qualified for the post; however, we were most eager for the delegates to decide in a free and informed manner who would occupy the Episcopal Chair of that diocese. While our "candidate" was not elected, we were satisfied that we had contributed in a positive manner to the process.

THE REV. JAMES H. BLUNDELL
Prescott, Ariz.

I certainly agree . . . that the election of a bishop is a political process as much as organizing support for or against motions and resolutions at Convention. I believe as presently constituted the system places an unfair amount of power in the hands of the clergy who are more apt to have "inside" knowledge of candidates' past performance and professional abilities and attitudes—knowledge which they may or may not pass on to delegates.

. . . I'd like to see a "campaign" brochure published by the diocese itself, in which candidates would be granted equal space to present a thorough exposition of their clerical histories and accomplishments as well as statements of what they considered the most pressing problems of the diocese along with their recommendations for solution.

BILL SCOTT
Tujunga, Calif.

I agree . . . that the political process should be an important feature in the election of our upper echelon clergy and of lay delegates to conventions.

. . . My rector . . . [says] the opportunities are available to all but that most parishioners are not willing to take advantage of these opportunities. . . . In order to take active part in extra-parish Church affairs one must be . . . wealthy or have unlimited . . . time for making necessary contacts just to get a reasonable accumulation of information for making intelligent decisions.

. . . Our diocesan paper . . . carries little factual information about issues of the day and nothing controversial, being devoted largely to patting the backs of rectors whose churches meet missionary quotas and pay diocesan assessments. . . .

Today's young people are being thoroughly indoctrinated in activism and . . . will not . . . be spoon fed the old religious clichés. We had better get ready to meet their challenges.

S. J. WAIMEY
New Suffolk, N.Y.
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Next in Line The Clergy

The Episcopal Church is likely to have another confrontation coming, this time from its clergy whose morale has nowhere to go but up. More than 70 clergymen in the Diocese of Pennsylvania met October 7 to organize into a group called PRIDE with starting annual dues of \$60. The members authorized their representatives to "tell the diocesan committee" they want a 12 percent across-the-board pay increase for all diocesan priests. PRIDE has sub-groups working on six problems the profession faces in: salaries; placement; structural changes in the Church; professional evaluation; training, including sensitivity and academic; and mutual aid in dealing with stress situations. The organization grew up spontaneously among a smaller group of Pennsylvania clergy during the summer. They heard the Rev. Claudius Miller from the two-year-old militant Association of Clergy in the Diocese of Missouri (ACID), and representatives of a four-month-old clergy group in the Diocese of Delaware. A pioneer association continues action, based in the Diocese of California.

Church-State Cases Fill Court Calendars

Federal and state courts will have busy sessions this year dealing with cases on various aspects of church-state relations. According to the American Jewish Congress, 41 cases are pending. The greatest number of these question state aid to church-related schools. Many are expected to go for final adjudication to the U.S. Supreme Court which already has several similar cases on its agenda. Probably the most important before the Supreme Court is a suit challenging the constitutionality of state laws granting tax exemptions to church properties.

Ecology Moves In Chicago

While individual Episcopalians and some diocesan groups are actively interested in the developing "science" of ecology, the Diocese of Chicago, through its Council, is taking formal action toward improving the quality of stewardship displayed in man's dominion over nature. Chicago's Diocesan Council recently requested its bishop, the Rt. Rev. Gerald Francis Burrill, to create a fund for and a committee on Population and Environment; voted to make the Diocese a patron of the First National Congress on Population and Environment; and agreed to release the Rev. Canon Don C. Shaw from his duties as executive director of Diocesan Episcopal Charities so that he can devote full time to the Congress chairmanship. The Congress, which will meet next June, seeks "to call national attention to the inter-relationship of ecology, conservation, and population and to the acute crisis facing the United States if the effort to plan population growth and halt environmental degradation is not begun immediately."

Sunday School Teacher Training on ETV

Sunday School teachers in Minnesota will find a new source of help in a television series of six half hour programs to be shown early in 1970 over the area's educational TV stations. The series, aimed at adults (leaders, teachers, and parents) responsible for religious education in the church and home, will be produced jointly by the Roman Catholic Archdiocesan Educational Center and the Minnesota Council of Churches' educational television committee.

New Members For New Era

The World Council of Churches' Central Committee has approved membership for two large national Churches with origins outside the traditional missionary patterns—one in Africa, the other in Brasil. If no more than one third of the mainly Eastern Orthodox and Western Protestant member Churches object within six months, the approval is final. Africa's addition is the 3-million-member Church of Christ on Earth by the Prophet Simon Kimbangu of Congo (Kinshasa) and the first African Christian body not founded by missionaries to be admitted. The Brazilian group is the Evangelical Pentecostal Church with 1.1 million members.

continuing

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When I was a graduate student flirting with Anglicanism, I encountered a phrase from the seventeenth century divine Simon Patrick, asserting that the Church of England steers half way between “the meretricious gaudiness of the Church of Rome and the squalid sluttiness of fanatic conventicles.” The sublime snobbishness of these words distills the damning foolishness of smug Anglicanism.

THE UNAVAILABLE SIN

This sin is, however, no longer available to us.

BY ROBERT E. TERWILLIGER

What has become of our half-way between? Anglicans along with everybody else are now suffering a crisis of identity. Who are we now? Anglicans have for centuries believed themselves securely suspended between two poles, but the poles have moved—suddenly moved, catastrophically moved.

The Roman pole has moved. Less than a decade ago, the basic positions of the Roman Church seemed fixed. The old Rome was solidly there and dependably wrong. Huge, monolithic, it was readily available to define ourselves against. It even exercised a sort of gravitational force on many in our communion.

Rome since Vatican Council II has become a new sort of problems. When rigid societies begin to break up, they become chaotic. For instance, in the Roman radical left it is common to find doubts expressed not only about transubstantiation, but about the possibility of prayer, the reality of the incarnation, and even the appropriateness of “God-talk.” The problem of Anglican orders seems

solved in the minds of some Roman writers by deciding that no special form of ordination at all is essential for ministry. Is it possible that this old issue between our churches shall be “renewed” right out of existence?

Vatican II created a new epoch, a new epoch in Rome, a new epoch in Christian history. It has created a new situation for Anglicans.

One of the excellencies of Anglicanism has been a liturgy in a language “understood of the people.” The quaintness of this phrase is a symbol of the quaintness of our position. The new Roman Catholic liturgies are not only in the vernacular, but in the vulgar vernacular. The Roman Mass in the United States is not in English; it is in American. This sudden change has inverted our relative positions. It is now we who do not speak in a language “understood of the people.” We do have—and we must take refuge in—the claim that at least our language is not vulgar.

Anglicans have an episcopal church. For centuries we

have prided ourselves on our primitive understanding of the governing and pastoral oversight of the Church by the whole body of bishops. We did not accept the lordship of one bishop over all. But we have understood episcopacy as continuity rather than corporateness. The Council's official sponsoring of the doctrine of the collegiality of the episcopate has gone beyond the ordinary Anglican understanding of episcopacy. This revival of the sense of togetherness in ministry, so vividly symbolized in concélébration of the Eucharist, we have had to relearn from Rome.

Of course the Roman Church, fortunately, still has misconceptions about the Pope officially. But in actuality, since the unfortunate papal pronouncement on contraception, the papal authority has been persistently eroded. Before long we may face the largest church in all Christendom as the greatest episcopal church with the strongest doctrine of the episcopate.

Some have claimed that Anglicanism was indeed catholic but also had a great place for the basically evangelical. Again the initiative has been seized by the Roman Church. Concerning the ministry of the word, the new common Bible of the English-speaking world may be *The Jerusalem Bible*. Young Roman Catholics also show a passion for preaching which seems positively Methodist.

The Roman pole has moved; the Protestant pole has also moved. For a period of twenty years or so in the 40's and 50's, there was an increasing consensus in non-Roman churches through the prevalence of neo-orthodox theology. It appeared that something much like an official ecumenical theology (without Rome) was developing in Europe and even in the United States, a sort of watered down version of Karl Barth.

But this was not to be the ground of faith for the coming great Church (without Rome). Forces of disintegration set in with the debate about God, the advent of Harvey Cox, the Death of God caper. We began to experience the phenomena of pop theology, of theology made by the media, of theological fads and fashions with a life span of two or three years. All of this set up powerful vibrations within Protestantism that began to shatter the theological consensus so that now there is a far-reaching crisis of faith.

In another dimension, however, there has been an amazing catholicizing of Protestantism liturgically. Many of the best works on worship and some of the best liturgies are coming from Protestant sources. Indeed, there is a higher eucharistic doctrine in the French Protestant theologian Max Thurian than can be found in some Roman views at present. A new interpretation of real presence called *transignification* was originally initiated by Professor F. J. Leenhardt, a Genevan Protestant. Taken up by Roman Catholic theologians, it has found its place in the Dutch catechism. Of course, it was denounced in a papal encyclical, *Corpus Christi*, but this simply proved its popularity.

The Roman pole has moved; the Protestant pole has moved. There is no suspension any more. There is no *between* any more. This does not, however, mean Anglicanism has ceased to have a reason for existence. The *via media* has not been the only apologetic nor the best for the Anglican way.

Of course, some think of this Church as a part of the Western Catholic Church, regrettably and temporarily disconnected from the main body. Others think of this Church as Protestant, but having experienced an inadequate reformation. They have devoted themselves to making that reformation more adequate. Still others have thought in terms of comprehension. The Anglican Communion has gathered together in one gentlemanly body the various major tendencies in Western Christendom. There is, however, a new and better way.

One of the problems of Anglicanism—perhaps the prime problem—is that our tradition has been too great for our members. It is rare indeed to find an Episcopalian who thinks of himself as belonging to the whole Episcopal Church. He is High Church, Low Church, Flat Church. Strangely, this kind of partisanship is not only the consequence of narrowness but also of half-remembered grandeur. The various elements of Anglicanism have surfaced as strong movements in the course of its history, movements with saints and prophets.

Catholic, Evangelical, Humanist—all in one place but not with one accord—we have not only been a Church of unfulfilled unity; we have been a Church of divisiveness. Prophets of unity have dwelt among us, but they have had a strangely difficult time.

The greatest of these was the nineteenth century theologian, Frederick Denison Maurice. Through a lifetime of unrelenting passion and unrewarded achievement, he strove for the unity of his church. "The desire for *Unity* has haunted me all my life through: I have never been able to substitute any desire for that, or to accept any of the different schemes for satisfying it which men have devised."

What Maurice saw so clearly was that each one of the schools of Anglicanism required the other for its completeness. He believed this was possible and necessary and the true destiny of our Church. But this destiny remains unfulfilled.

The time is now late for Anglicanism. We have had 400 years of the Anglican experience of living together in compromise, ambiguity, and ambivalence. One fact is terribly apparent: even though we may claim these 400 years of experience as ground for acting as a "bridge church," the Archbishop of Canterbury has remarked that people seem to be meeting each other without our bridge.

What then is an Anglican to become? Perhaps we can apprehend the answer personally rather than institutionally. The purpose of Anglicanism is not just that catholic, evangelical, and humanist elements in Christianity should be gathered together in one institution *but in one church*.

THE UNAVAILABLE SIN

man. The unity of the Church can exist in each of its members. Despair though we may of any final institutional unity, we need not despair of it within ourselves. Meeting an Anglican who has this unity within himself is the greatest witness to this vocation.

This may mean a reconception of Anglicanism. We learned long since that we are not a confessional church in the sense of peculiar doctrines of our own. In fact, we may need to reconceive ourselves as a place of meeting. We must face that we have produced almost no theology of importance within the past decade. We have been contributing some negative impulses, but we have not been creative and affirmative.

Committing yourself is a way of finding out who you are. A man finds his identity by identifying. A man's identity is not best thought of as the way in which he is separated from his fellows, but the way in which he is united with them. Anglican identity cannot now be found in Anglican uniqueness, but in Anglican affirmation of others' affirmations.

Anglicanism must say "yes" with enthusiasm. Perhaps

the time has now come for a new kind of Anglican, even an enthusiastic Anglican. It is only by enthusiastic acceptance that the great new Christian insights can be drawn in and drawn together in this, our place. This may be the particular vocation of American Anglicanism. It may be bad form Britishly to be enthusiastic, but it is not bad form Christianly.

Western Christendom at this moment has special need of strengthening in two areas in which Anglicanism has long been concerned: history and aesthetics. Our Church has been sought because of its historical tradition. It has boasted of its continuities. It has gloried in its ancient monuments. It has valued "tradition."

Too frequently its historical sense has been not realistic but nostalgic. Indeed, many people have sought the Episcopal Church in America because it was an easy way to escape their own century. The experience of our costume drama on Sunday morning can give some of the same satisfactions as reading a romantic historical novel. It is now too late for Neo-Gothic escapism. History is necessary to us. Memory is necessary to us. For a Christian, "Do this in memory of" is the very center of his being.

The memory, the history, must be true memory, true history. What matters in memory and history is the thrust of life sent forth from Christ by the power of the Spirit through the centuries to us and through us. Indeed, the process of this sending forth involves us too. Tradition is something we do, not something we have. It is obedience to the vocation of passing on life. It is generation; it is re-generation.

Our world seems to be in the midst of a revolt against the past, and yet we wish to speak of hope for the future. But hope is based on memory.

This is a time when Anglicans must affirm in a virile and vigorous way the importance of the great continuities, and particularly of the vitality of Christian history within history. An Anglican should be a messenger of hope.

An Anglican also has now a special vocation in aesthetics. This is a bad time for beauty in the Church. Christian art has almost passed out of existence. The Roman Church is developing an increasingly Puritan liturgical practice. Christian worship, sometimes weirdly in the name of the liturgical movement, is becoming not only vulgar but trivial. This condition is serious not because it offends sophisticated taste but because it subverts incarnational religion. When God comes in bread and wine, in body and blood, this is a moment for glory, and it must be made glorious.

We have come a long way from boasting about steering "half way between the meretricious gaudiness of the Church of Rome and the squalid sluttiness of fanatic conventicles." Now we have our great and maybe final opportunity to effect our true vocation and to give it to the whole Church. ◀

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Facing the Figures

ANY STATE OF THE CHURCH REPORT should include an analysis of trends and statistics for the year past. So often these are misinterpreted in one of two ways: either they are over-emphasized with great laments that the Church is shrinking, that we are indeed in a sorry state; or they are dismissed with the neat phrase "playing the numbers game."

Hopefully, our God-given intelligence should save us from either a naive acceptance or an embarrassed rejection of the figures. And for good reason.

Behind every figure is a person for whom Christ died on the Cross—so

when we hear that certain souls have come within His saving embrace we should rejoice. And when we hear that sheep have strayed from the fold, we should be at least as concerned as the Good Shepherd. And if we hear that each year Episcopalians represent a smaller percentage of our country's population, then we ought to ponder our strategy of evangelism—or should I say our "non-strategy?"

Figures can be misleading, as the man who drowned in a river that averaged only three feet in depth discovered too late. But the figures can also be indicators of our health or sickness. Many a churchman dismisses

statistics that indicate that the Episcopal Church is not keeping pace with the population growth. Would this churchman also dismiss the doctor's report that his child's blood count has dropped appreciably? Would he as readily dismiss the report that sales in the company that pays his salary have not increased and that many customers are approaching retirement? Of course not.

Current trends and statistics raise three key questions:

Why is the growth of population in the United States not equally reflected in the growth of the Episcopal Church?

Why, in an era when the public schools are crowded, does the number of children attending our Sunday church schools decline?

Why has church attendance in the United States dropped at least 1 percent each year since 1959?

What is 1 percent? Little in one year; but over a decade it begins to show. Episcopal Church attendance in 1968 dropped by several percent. What does this say about the nature of our worship, or the hours of our worship, or the quality of our worship? Statistics can help us to be honest and face up to our shortcomings. The Church of England claims nearly twenty-seven million members, but less than three million thought enough of that Church or their Lord to make their Communion on Easter day. Who is kidding whom?

Let us therefore read, mark, learn, and inwardly digest, avoiding not only uncritical acceptance but also casual rejection.

Baptized Membership declined for the second consecutive year. In a year when the United States population increased 2,018,000 the Episcopal

For the Episcopal Church in the fifty states and District of Columbia

Vital Statistics:

1967
1968

| | | |
|------------------------------------|-----------|-----------|
| Total parishes and missions | 7,485 | 7,448 |
| Baptized members | 3,420,297 | 3,373,890 |
| Communicants | 2,280,077 | 2,260,950 |
| Active priests and deacons | | 9,122 |
| Priests and deacons in parish work | | 7,421 |
| Total baptisms | 82,711 | 77,083 |
| Adult baptisms | 9,741 | 8,745 |
| Lay readers | 16,147 | 17,196 |
| Confirmations | 106,522 | 97,217 |
| Received | 5,870 | 5,343 |
| Church schools: | | |
| Sunday and released time | 6,521 | 6,719 |
| Officers and teachers | 110,034 | 94,917 |
| Pupils | 798,146 | 756,028 |
| Parish day schools | 842 | 855 |
| Staff | | 5,089 |
| Students | | 60,244 |

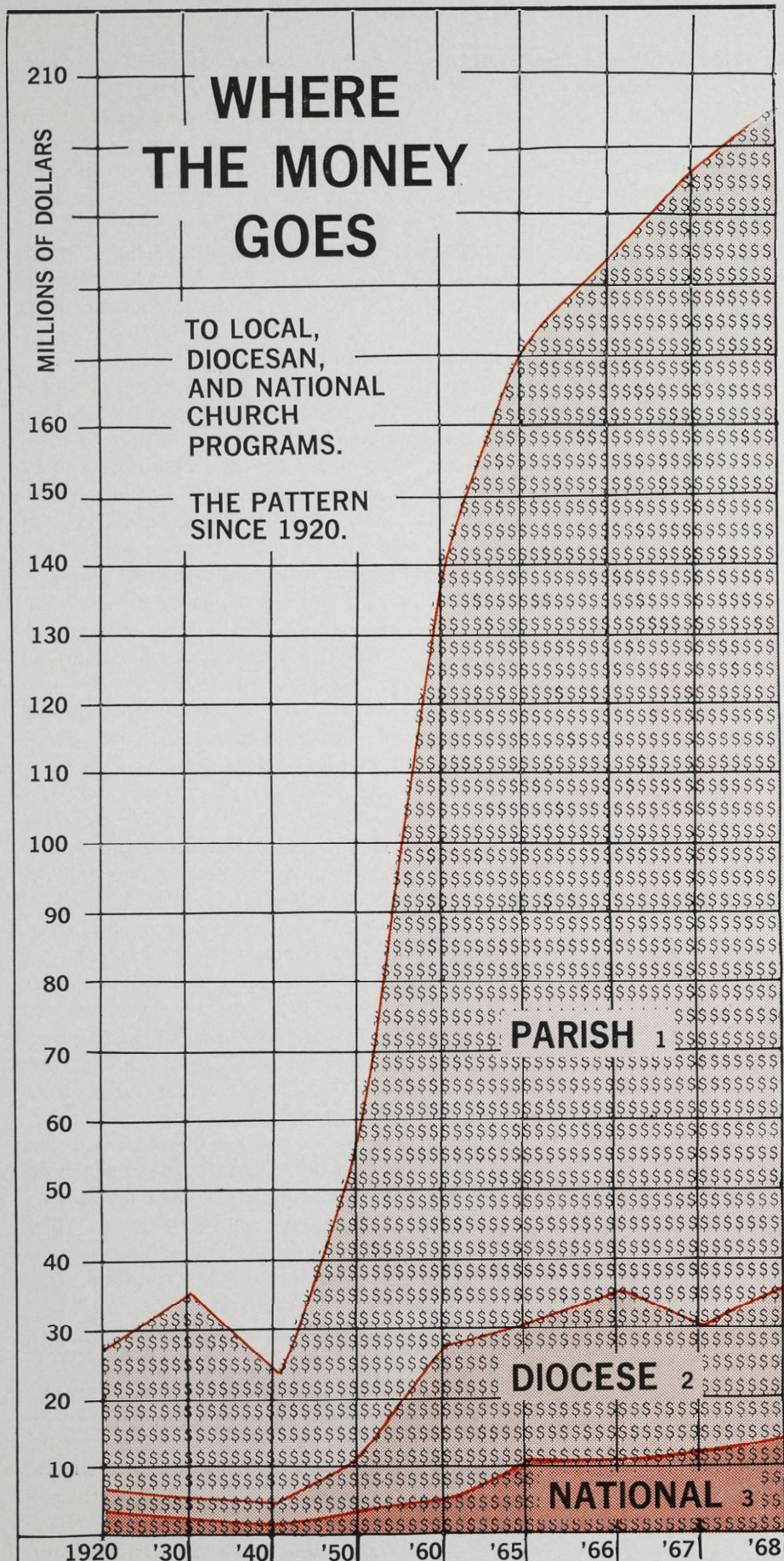
Parish and Mission Receipts:

| | | |
|-------------------------------|---------------|---------------|
| Total for noncapital purposes | \$226,549,303 | \$228,015,582 |
|-------------------------------|---------------|---------------|

Parish and Mission Expenditures:

| | | |
|------------------------------------|---------------|---------------|
| For parish and mission programs | \$164,337,405 | \$168,897,640 |
| For diocesan and district programs | 20,088,817 | 23,027,629 |
| For General Church Program | 14,246,941 | 13,553,695 |

All figures on charts and graphs and in text are from official General Convention and Executive Council sources.



1. Includes local current expenses, Church Pension Fund premiums, property repairs, taxes, rents, interest. 2. Includes diocesan assessments and other disbursements for work outside parishes and missions. 3. Includes quotas received from districts and dioceses, Church School Missionary Offering, Presiding Bishop's Fund for World Relief, Good Friday Offering.

Facing the Figures

Church reported 46,407 less numbers. How comforting to believe that this comes from "better record keeping," but how unrealistic.

Communicant Strength dropped 19,122. The crucial problem here is that the Episcopal Church has never been able to deal with the problem of mobility, where one out of five families moves each year.

Baptisms declined 6.5 percent, with recorded baptisms at 77,083, the lowest since 1942. Of this number 8,745 were adults; believe it or not, the lowest total since 1885. Contrast that with 16,584 adults baptized in the United States in 1960 or 20,625 in 1957.

Confirmations declined for the fourth consecutive year. The 8.8 percent decline to 97,217 represents the fewest confirmands since 1953. While one out of every two persons confirmed in the Episcopal Church becomes inactive within five years, even the 50 percent retention would be seriously hurt by this 8.8 percent decline in one year. Receptions (5,343) from other branches of the Church Catholic decreased 9 percent, in sharp contrast to the 6,712 received in 1960.

Church School Teachers went from 110,034 reported in 1967 to 94,917—a reduction of 13.8 percent. This might seem surprising until we realize that Sunday school enrollment has declined in four years from 946,324 in 1964 to 756,028 as of December 31, 1968. Can you imagine a public school system or a corporation experiencing such a decline and remaining unconcerned? While some may claim that, over a period of time, the Sunday school may be "on the way out," what is being done to establish a viable substitute? Can we share with each other approaches that seem to be helpful?

Personnel—Especially significant is the loss of 101 priests as "assisting clergymen." What are these men doing? We note that exactly 100 more priests are "in secular employment but supplying regularly" than in the previous year. And we see 162 additional priests now in the category of "in secular employment but not supplying." The lay reader total, however,

has reached an all-time high of 17,196.

Income—In a year when nearly any cost of living index indicated at least a 3 percent rise, parish and mission receipts for non-capital purposes increased only six-tenths of 1 percent. Here then is the crunch. The local parish is expected to pay higher costs for maintenance and services and higher share to diocese, but out of essentially the same income. The increased costs are usually met by deferring maintenance and foregoing a salary increase for the vicar or rector. The diocese, likewise, receives a higher quota for General Church Program as voted by General Convention, but has essentially the same funds with which to do its work. The consequence: no “seed money” is available on the local level for the very experimental and creative programs that could reverse the decline in membership, attendance, and income. For example: What percentage

of the budget in your parish or diocese is spent for promotion and publicity or stewardship? In most instances, an infinitesimal sum at the very time of decreasing attendance and income.

Yet **Expenditures** for parish and mission programs increased by \$4,570,235, or 2.7 percent. Some increase in costs could not be circumvented. Parishes had to pay more for heat, light, insurance, sextons, and secretaries, hence the parish had less to give proportionately to diocesan and national program. Such a decline has recently been interpreted as “resistance to the Church’s involvement in social issues and the urban crisis.” Analysis of trends over one decade would indicate, however, that this started in 1960 when attendance, giving, and membership began to show occasional one-year dips. At first recovery would occur the next year, but then the period between recoveries became longer and longer. Now the effect of attendance and membership

declines evident from the early 1960’s comes home to haunt us.

To attribute reduced quotas to the protest movement or to social action involvement may be comforting but naive. Any church with no plan for recruitment of new members, no strategy for follow-up of existing members who move, and no field assistance from headquarters to the staff in the local parish is bound to lose members and funds.

Many parishes are saying, in effect, to diocesan and national leaders: “We are in trouble. We need your help here in the field. Will you listen, or will you go on your way, ignoring our cry? We hurt and you don’t seem to care.”

There is a danger of confusing quantity and quality of discipleship. Rather than being independent, quality and quantity are interrelated. And, therefore, to disparage numbers is to disregard those whom He came to save. One can only hope that sooner or later all dedicated churchmen—bishops, priests, and laity—will face up to the fact of declining indices in manpower, membership, and money, and instead of finding excuses, will determine to act.

Will bishops and Church leaders heed the pleas from the parish?

Will lay persons heed the Great Commission, “Go ye into all the world and preach the Gospel to every creature”?

Will priests heed their ordination admonition, “to seek for Christ’s sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever”? ◀

| DEPLOYMENT OF CLERGYMEN * | | | | |
|---|------------|--------|---------|-----|
| | PRESBYTERS | | DEACONS | |
| | 1967 | '68 | 1967 | '68 |
| PARISHES | | | | |
| In charge of congregations | 5,766 | 5,790 | 71 | 66 |
| Assisting clergymen | 1,167 | 1,066 | 284 | 261 |
| Officiating in parishes in other | | | | |
| U.S. dioceses | 227 | 183 | 7 | 8 |
| Overseas missionaries | 45 | 45 | 2 | 2 |
| OTHER MINISTRIES | | | | |
| College and university | 148 | 150 | 3 | 2 |
| Armed Forces chaplains (including | | | | |
| Veterans Administration) | 142 | 141 | 0 | 0 |
| Hospital and institutional | 208 | 229 | 2 | 3 |
| Monastics | 54 | 53 | 0 | 0 |
| Educational (including administration): | | | | |
| Schools below college level | 237 | 245 | 1 | 2 |
| Colleges and universities | 113 | 146 | 4 | 4 |
| Seminaries | 168 | 162 | 1 | 2 |
| Postgraduate schools and programs | 39 | 30 | 0 | 1 |
| Engaged in full-time study | 144 | 160 | 7 | 6 |
| Diocesan, regional, provincial, and | | | | |
| national staff | 250 | 227 | 1 | 3 |
| Staff members, Councils of Churches | 15 | 28 | 1 | 1 |
| Staffs of Anglican or Inter- | | | | |
| Anglican bodies | 13 | 15 | 0 | 0 |
| In secular employment, but | | | | |
| “supplying” regularly | 222 | 322 | 77 | 172 |
| In secular employment, | | | | |
| not “supplying” | 235 | 397 | 19 | 12 |
| Fully retired | 1,197 | 1,219 | 15 | 17 |
| Other | 115 | 130 | 13 | 5 |
| TOTALS | 10,505 | 10,738 | 508 | 567 |

*Not including bishops

The Rev. *Alexander D. Stewart* speaks out of sixteen years as rector of St. Mark’s Church, Riverside, Rhode Island, as deputy to General Conventions in St. Louis, Seattle, and South Bend. Besides a B.D. from Union Seminary, Mr. Stewart holds the M.B.A. from Harvard University’s Graduate School of Business Administration and is author of three books.

Many voices - one

MISSION IS A WORD that used to make us think about broad oceans, primitive tribes, exotic islands, and strange customs. A mission was a place; a missionary, one who voyaged to some far-flung corner of the earth. It was a sturdy concept, but appropriate to another era when life was more leisurely and changes came slowly—when the future had the aura of eternity.

Changes came. Technology made the whole world into one neighborhood. Speed characterizes our common life. Bizarre contrasts litter the road of change: luxuriant affluence

for some, abject poverty for most; a few calculating the mathematics of space travel while millions cannot write their names.

Mission no longer conjures up picturesque adjectives in the imagination. It is drenched with urgency. It is response to need and misery grotesque in magnitude. It is dialogue with many new voices in society.

But the one Command is still the same: preach the Gospel to all the world. Perhaps the crux of the change lies in the increasing understanding that the Gospel must be practiced as well as preached.

Millions of people around the world are victims of malnutrition, illiteracy, unemployment, poverty. Yet every year the world's population increases by more than the total membership (forty-seven million) of the whole Anglican Communion.

In concert with other Christian communions and agencies, the Episcopal Church races against these tragedies. Through the Presiding Bishop's Fund for World Relief, clothing, medicine, and food reach victims of natural and man-made disasters. As of the end of August, you and your fellow Episcopalians—as individuals and through your parishes—have sent in \$667,000. Some half million is still needed to reach the goal for this year. The response to the Nigeria-Biafra appeal now totals \$400,000.

Nearly thirteen million refugees—the numbers increase yearly—need asylum and aid. The Episcopal Church has been able to resettle 2,448 in 1968 and 1,284 so far this year. Nearly all of the people relocated were Cubans, Rumanians, and Yugoslavians.

Ministering to the leadership of tomorrow is another mandate of mission overseas. Although the Volunteers for Mission program has had to be eliminated for lack of funds, our support or sponsorship of overseas students continues. Presently forty-three persons are in this country, doing graduate work or attending seminary.

The vision of Mutual Responsibility and Interdependence continues to expand our Christian horizons. Companion relationships now exist between forty-seven of our dioceses and overseas jurisdictions, twenty-eight of these renewed for a second three-year period. Seventeen Projects for Part-

Basic Support of Our Primary Responsibilities

| | 1968 | 1969 |
|---|-------------|-------------|
| Alaska | \$211,467 | \$217,467 |
| Central America: Total | 301,416 | 316,475 |
| Costa Rica (72,277) | | |
| El Salvador (14,505) | | |
| Guatemala (90,609) | | |
| Honduras (41,757) | | |
| Nicaragua (97,327) | | |
| Colombia and Ecuador | 151,509 | 172,531 |
| Dominican Republic | 123,000 | 138,163 |
| Episcopal Theological Seminary of the Caribbean | 130,000 | 130,000 |
| Guam | 13,000 | 10,000 |
| Haiti | 191,914 | 191,914 |
| Hawaii (Honolulu) | 113,020 | 121,628 |
| Liberia | 492,688 | 511,454 |
| Mexico | 264,148 | 274,714 |
| Okinawa | 60,707 | 55,467 |
| Panama & the Canal Zone | 191,876 | 195,051 |
| Philippines | 462,373 | 434,171 |
| Province IX | 12,237 | 21,440 |
| Puerto Rico | 320,000 | 320,000 |
| Spanish Publication Center | 35,825 | 17,535 |
| Taiwan | 106,438 | 111,083 |
| Virgin Islands | 130,000 | 152,242 |
| | \$3,333,722 | \$3,391,335 |

(Adapted from Executive Council reports and other sources)

THE EPISCOPALIAN

Command

nership from the new Directory (*see July issue*) have been "taken."

The Church's former Overseas Department became, in last year's reorganization of the Executive Council, the Office of the Deputy for Overseas Relations. The Rt. Rev. J. Brooke Mosley is the Presiding Bishop's Deputy for planning, maintaining and developing these relationships.

The Office is basically organized around four "area desks," each occupied by an officer experienced in

that part of the world. The Latin America desk is manned by the Rev. Roberto Morales-Alama; Africa and the Middle East, by the Rev. Samuel Van Culin; East Asia, by the Rev. William Heffner; South Asia by the Rev. Robert Seiler.

Episcopal missionaries now work in thirty-seven Anglican dioceses and other Churches linked with the Anglican Communion (*see list at right*). Our General Church Program also includes financial support for our own

OVERSEAS MISSIONARIES

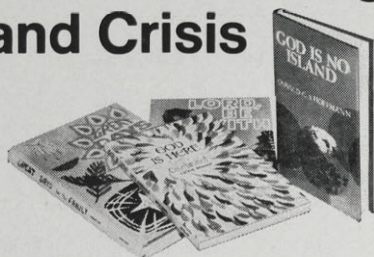
Appointed by the Executive Council of the Protestant Episcopal Church

| | Aug. 1968 | Aug. 1969 |
|-----------------------------|--------------|--------------|
| Accra, W. Africa | | 1 |
| Alaska | 27 | 22 |
| Argentina | 2 | 3 |
| Brasil | 12 | 11 |
| Central America | 17 | 14 |
| Colombia | 4 | 3 |
| Damaraland, S. Africa | | 3 |
| Dar-es-Salaam, E. Africa | | 1 |
| Dominican Republic | 6 | 6 |
| Ecuador | 3 | 3 |
| Ghana | 1 | |
| Guam | 2 | 2 |
| Guyana | 2 | |
| Haiti | 4 | 2 |
| Hawaii (Honolulu) | 33 | 31 |
| Hong Kong | 2 | 2 |
| India | 2 | |
| Iran | 2 | 2 |
| Japan | 13 | 12 |
| Jerusalem | 1 | 3 |
| Kenya | 3 | |
| Korea | 2 | |
| Liberia | 18 | 19 |
| Malawi | 2 | 2 |
| Mexico | 9 | 9 |
| Natal, S. Africa | | 1 |
| Nepal | 1 | 1 |
| New Guinea | 1 | |
| Okinawa | 2 | 2 |
| Panama & Canal Zone | 12 | 13 |
| Philippines | 30 | 28 |
| Polynesia | 4 | 3 |
| Portugal | 1 | 2 |
| Puerto Rico | 10 | 7 |
| Sabah | 1 | 1 |
| Saigon | 1 | |
| Seoul | | 2 |
| South Africa | 4 | |
| South India | | 1 |
| South-West Africa | 2 | |
| Sudan | | 1 |
| Taiwan | 6 | 5 |
| Tanzania | 2 | |
| Uganda | 5 | 6 |
| Uruguay | 1 | |
| Virgin Islands | 13 | 12 |
| Zambia | 4 | 1 |
| Zululand | | 3 |
| TOTALS | 267 | 240 |

THE CHURCH OVERSEAS From 1968 Parochial Reports and Annual Diocesan Reports

| | Total Clergy | Parish & Mission | Bapt. Persons | Communi- cants | Baptisms | Confirma- tions |
|-----------------------------|-----------------|---------------------|------------------|-------------------|--------------|--------------------|
| PROVINCE IX: | | | | | | |
| Colombia | 10 | 9 | 889 | 356 | 20 | 39 |
| Costa Rica | 10 | 15 | 1,772 | 1,108 | 115 | 95 |
| Dominican Republic | 8 | 13 | 2,809 | 1,400 | 120 | 65 |
| Ecuador | 4 | 5 | 394 | 153 | 19 | 10 |
| El Salvador | 2 | 1 | 206 | 56 | 6 | 5 |
| Guatemala | 8 | 10 | 761 | 547 | 51 | 136 |
| Honduras | 6 | 4 | 558 | 245 | 26 | 18 |
| Mexico | 46 | 78 | 7,580 | 4,563 | 209 | 195 |
| Nicaragua | 10 | 13 | 2,430 | 949 | 171 | 85 |
| Panama & Canal Zone | 26 | 20 | 9,725 | 4,875 | 279 | 244 |
| Puerto Rico | 53 | 32 | 8,876 | 3,945 | 437 | 180 |
| Virgin Islands | 18 | 9 | 10,886 | 4,259 | 550 | 205 |
| TOTALS | 201 | 209 | 46,886 | 22,456 | 2,003 | 1,277 |
| OTHER JURISDICTIONS: | | | | | | |
| Guam | 2 | 1 | 390 | 145 | 10 | 18 |
| Okinawa | 11 | 11 | 1,895 | 1,369 | 122 | 139 |
| Taiwan | 21 | 14 | 1,993 | 1,025 | 79 | 90 |
| Haiti | 39 | 83 | 38,134 | 14,755 | 976 | 827 |
| Liberia | 13 | 58 | 13,235 | 8,284 | 1,056 | 350 |
| Philippines | 96 | 41 | 57,069 | 11,826 | 2,079 | 724 |
| European Congregations | 7 | 7 | 2,607 | 2,101 | 67 | 68 |
| TOTALS | 189 | 215 | 115,323 | 39,505 | 4,389 | 2,216 |
| TOTAL OVERSEAS | 390 | 424 | 162,209 | 61,961 | 6,392 | 3,493 |

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B. God Is No Island—Vigorous messages show God is involved in our lives, providing victory over doubt and despair. Book of hope by Lutheran Hour Speaker Oswald Hoffmann, \$2.75

C. Chin Up!?—Applies 52 familiar Scripture texts in titles like "Live Better Electrically" (Eph. 5) and "\$\$\$\$" (Luke 16). Fresh preludes to praise, by Alton F. Wedel, \$1.95

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MANY VOICES—ONE COMMAND

eighteen overseas missionary dioceses (see chart, page 17). We are involved in agricultural development, teaching, helping to run hospitals, leadership training, and long-term planning.

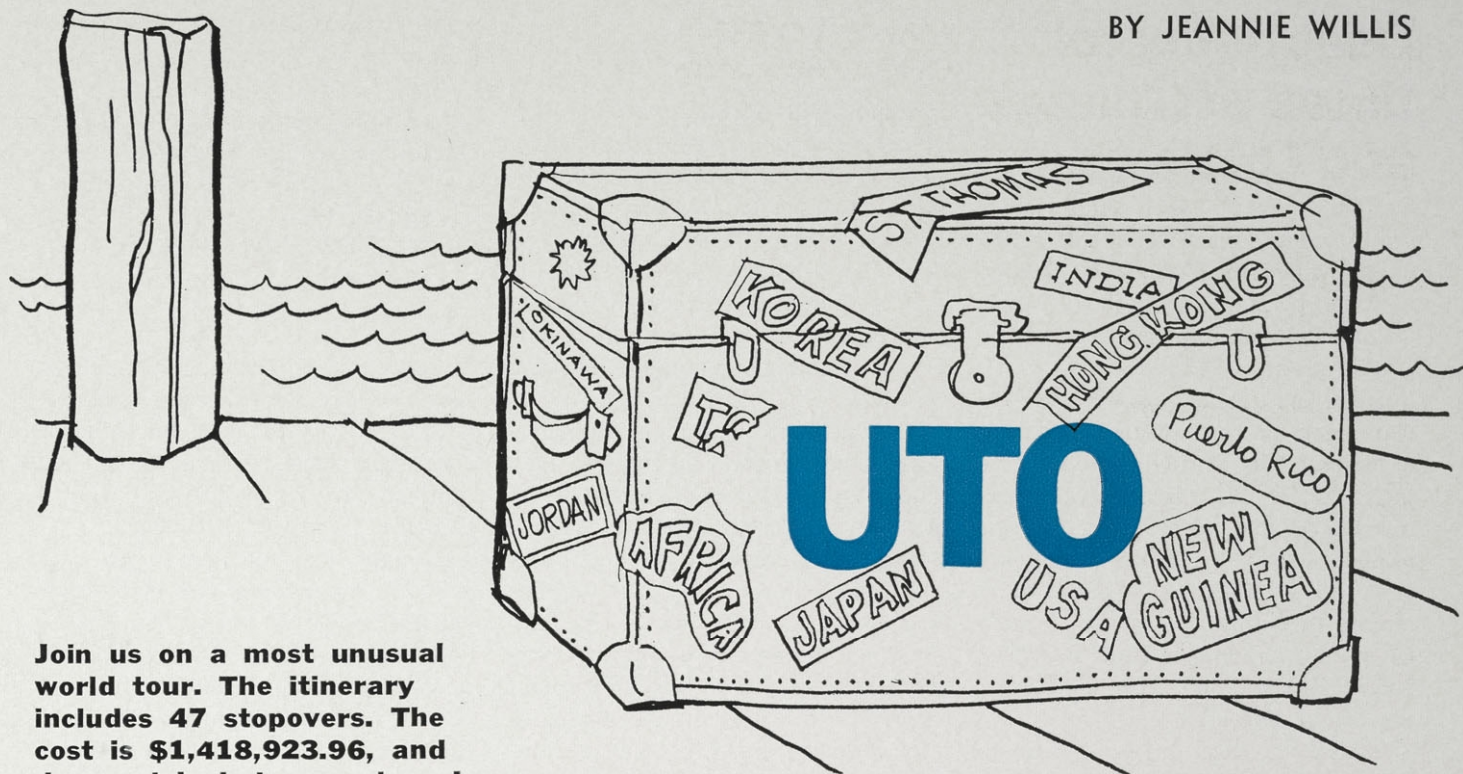
In Guatemala, for instance, our agricultural program at Lake Izabal is contributing to the development of a cooperative society among rural people. In Japan, our College Work Center at Hokkaido University provides an environment for study, discussion, and worship within the student world. In Liberia, at Cuttington College, we train young men from

many African countries for national leadership.

Honolulu, long one of our Church's great missionary outposts, became the Diocese of Hawaii early in September by action of Special Convention II. Three new overseas bishops have been elected and consecrated this past year. In Latin America, the Ven. George Haynsworth became Missionary Bishop of Nicaragua and the Rev. J. Antonio Ramos, Missionary Bishop of Costa Rica. A Philippine national became the second suffragan of that Church when the Rev. Constancio Manguramas was consecrated in January of this year.

OTHER ANGLICAN RESPONSIBILITIES

| | 1969 |
|--|------------------|
| Accra, W. Africa | \$ 480 |
| Anglican Executive Officer | 29,422 |
| Argentina | 7,320 |
| Church of the Province of Central Africa | 4,500 |
| Chile with Bolivia | 1,500 |
| Church of India, Pakistan, Burma, and Ceylon | 10,250 |
| Council of South-East Asia | 8,000 |
| Damaraland, S. Africa | 16,804 |
| Dar-es-Salaam, E. Africa | 4,320 |
| Church of the Province of East Africa | 5,500 |
| Guyana, West Indies | 7,488 |
| Hong Kong | 13,598 |
| Igreja Episcopal do Brasil | 393,527 |
| Iran | 15,204 |
| Malawi, Central Africa | 11,275 |
| Maseno, E. Africa | 568 |
| Nandyal | 500 |
| Natal, S. Africa | 5,950 |
| Nepal | 5,726 |
| New Guinea, Australia | 568 |
| Nippon Seikokai (Japan) | 194,690 |
| Polynesia, New Zealand | 17,766 |
| Sabah | 5,092 |
| Singapore | 14,408 |
| Seoul, Taejon, and Korea | 44,008 |
| South American Regional Officer | 5,822 |
| Uganda | 42,267 |
| Church in the Province of the West Indies | 5,000 |
| Zambia, Central Africa | 7,848 |
| Zululand, S. Africa | 17,701 |
| | \$897,102 |
| 1968 Total | \$941,606 |



Join us on a most unusual world tour. The itinerary includes 47 stopovers. The cost is \$1,418,923.96, and does not include your travel, accommodations, meals, or extras!

WITH THE LEAVES TURNING psychedelic and the weather turning snappish, it's a good time to start this particular journey.

We leave Philadelphia bound for **North Carolina**, location of three of eight possible tours to Day Care Centers included on our trip. First is Bryan Memorial Center for Retarded Children in **Lumberton**. Here children are taught self-care, language development, and given physical training. Adjustment counseling is provided for parents. (UTO grant, \$8,000.)

Our guide tells us about two others. One is the Sandy Grove Day Care Association, Inc., in **South Lumberton**. This non-profit corporation, formed by the Baptist Church, will build and operate a center for children of working mothers as well as provide cultural advantages for the underprivileged children of the community. (UTO grant, \$18,000 over a three year period.)

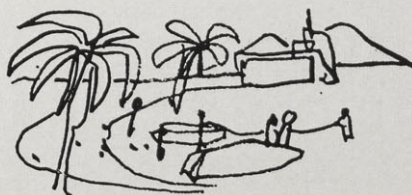
The second is to be built in **Warsaw**, to the east of Lumberton. In addition to caring for children of working mothers, this center will also provide a place for children of unemployed and under-employed mothers

who are being trained for jobs. (UTO grant, \$6,500.)

Crossing the Smoky Mountains to the west, we tour south to **Huntsville, Alabama**. Here we visit a home where girls between 13 and 19, ready for release from over-crowded state correctional training schools, can have a place to stay. The residential treatment program includes guidance and training and may help break the repetitive cycle and the high failure rate of state training school graduates. (UTO grant, \$20,000.)

A side trip available to our travelers goes to the **Okolona, Mississippi**, Day Care Center for children from 2 to 4 years. The National Council of Negro Women provides staff and housing. Present enrollment of thirty will be increased via a new bus, purchased and maintained by a UTO grant of \$5,000.

Zigging somewhat south and zagging somewhat east, we take a quick tour of Okefenokee Swamp, then



coast, literally, to famous **Dade County, Florida**.

Our first stop on Sunday morning is at a garage. This converted building is the home of *Todos Los Santos*, the totally inadequate church for the large numbers of Cubans attending services. The local Cuban community has raised \$60,000 towards the purchase and remodeling of a building for worship and parochial purposes, and has made a significant beginning on missionary work among the many Cuban residents in Dade County. (UTO grant, \$30,000.)

The **West Indies** call us and we head for **Puerto Rico**. As we sightsee in beguiling old **San Juan** and see sights in that bedazzling behemoth, new San Juan, we realize the need for agile Christian mission if it is to keep up with such rapid transitions. The Social Renewal and Research Program for Training in Christian Mission (PRISA) is just such a project. It works with individuals and with congregations; chief goal is to train laity and clergy for creative participation in their society, in response to their Christian commitment. (UTO grant, \$30,000.)

It's a mere hop, skip, and hydrofoil jaunt to **St. Thomas**, in the **Virgin Islands**. In **Charlotte Amalie**, we once

UNITED THANK OFFERING

again see that most unusual sight—an over-crowded church. St. Andrew's has had such rapid growth that the building now in use is entirely too small, and no longer well located. The parish will furnish the new church, built half by money from the diocese's Capital Funds Campaign, and half by a UTO grant of \$45,000.

Steadying our sea legs we cross the Caribbean, and go through the canal to **Panama City**. Here too, we learn of the need for Day Care Centers, this one particularly for infants. When mothers, many of whom are house-workers, earn between \$25-\$40 a month, they must have some place to leave their children at little or no expense. (UTO grant, \$19,000 over a three year period.)

Next we go north by west, to **Costa Rica**. (It's always a shock to realize how far east the Panama Canal is!) We've come here to see missions along the railroad tracks, particularly the one in **Estrada**. Our Church is the only one ministering to impoverished West Indians who live here without medical, cultural, or recreational facilities of any kind. When the new multi-purpose building is completed, doctors from nearby communities will be willing to visit. The resident priest's wife, a nurse, is also ready to help out. (UTO grant, \$4,500.)

Again north by west, and feeling a bit like Balboa surveying the Pacific, we come to **El Salvador**. We visit an old friend, CREFAC, a project UTO helped start in 1967. *Centro de Rehabilitacion Familiar Cristiana* is basically a lay, highly skilled, no-nonsense team intent on leading Salvadoran welfare agencies toward resolution of their deep social problems. Primary targets at this time are the many displaced rural people who have not been able to cope with the urban situations they face. (UTO grant, \$7,200.)

You'll remember that this is "an unusual tour"—and you'll know that the "in" thing in travel these days is Adventure. You will, therefore, not be surprised to step aboard Kon-Tiki II, ready to drift across the Pacific to **New Guinea**.

Papua will be our exact landfall, where we visit the in-service training program of the Ecumenical Publishing Center started by the Christian Literature Fund. The UTO grant of \$3,000 has bought tools, art and office equipment so that New Guineans can learn to run their own professional, self-sustaining Christian publishing business.

Our next destination is **Shimabukuro** in **Okinawa**—and another Day Care Center. This one is operated by All Saints' parish, assisted by the sisters of St. George's convent, and is primarily for youngsters from families where both parents work. The land on which the present building is located is far too small for playground space for the present enrollment of fifty children, much less the seventy-five to one hundred who need care. A member of the congregation has given a piece of land and a UTO grant of \$48,000 will make possible an adequate building.

Next stop, **Japan**. Possible sight-seeing here includes — among other things — ninety-seven churches, schools, and kindergartens, all of which were built in the last decade because of the Revolving Loan Fund. Started in 1959 by the Lenten Offering of \$91,000 from our Church, and supplemented by \$42,000 from the Canadian Church, this no-interest Loan Fund now needs to be increased. At present there is a waiting list of seventeen applicants. (UTO grant, \$30,000.)

The recent division of the Anglican Diocese of **Korea** — into **Seoul** and **Taejon** — left the latter with no program beyond the running of parish churches. Korean Episcopalians feel it essential for the balance of their life and witness to be involved and com-



mitted to some form of community service. They plan, therefore, to start a modest hospital in **Pyeongch'on**, a rural area where medical services are minimal, to be called St. Mary's Clinic. (UTO grant, \$20,000.)

Hong Kong is our next port of call. We visit **Kweichung**, one of the new satellite industrial cities. The diocese and the local government have in hand some \$40,000 toward the cost of a social, recreational, and educational center for young factory workers here. A UTO grant of \$20,000 will enable them to complete the project.

India has been described by one traveler as the land that wins your heart but breaks it. We get two opportunities to test this view. One is at the **Ludhiana** Christian Medical College, where a UTO grant of \$15,100 provides an urgently needed artificial kidney unit.

Another is in **Madras**, at the Vellore Christian Medical College and Hospital. An ecumenical organization of Protestant churches in West Germany has given 75 percent of the total cost of a cardio-vascular diagnostic X-ray unit. A UTO grant of \$16,250 pays the balance, the packing, insurance, freight, and installation.

Our next stop is on a mountain in **Amman**, capital of **Jordan**. Ashraffya is one of the poorest sections in Amman, where many refugees from the West Bank have settled. Over forty Anglican families live on this mountain, worshipping together in private homes. They are keen to have a church and Sunday school and a place for youth activities. (UTO grant, \$14,000.)

Down the Red Sea by dhow, and a short flight from Djibouti into **Addis Ababa**, home of Haile Selassie and—for two more years — Dr. Luther Fisher. After six months extensive



training in reconstructive surgery, Dr. Fisher has become head of the All-Africa Leprosy and Rehabilitation Center. This work is one of the most exciting new fields dealing with the rebuilding of bodies and lives. (UTO grant, \$21,300.)

Some 2,000 miles further south in **Africa**, we visit the new University of **Botswana, Lesotho, and Swaziland**, with its ecumenically organized Theology Department. Previously, ordinands from this area attended theological colleges in the Republic of South Africa. South Africa now refuses to permit this. Unless, therefore, the Church can train its own men at this University, it cannot provide priests for the future. To do this, a dormitory is needed. Canada has funded part of it; the balance of



\$8,590 is taken care of by a UTO grant.

Travel weary by now, torn between the magnificence of the world's sights and the magnitude of its problems, we turn back to the U.S. of A. We find more of both awaiting us. First we encounter the Crusade Against Hunger and Malnutrition in America, and learn that twenty cities have already committed themselves to this Crusade, and that more and more local community groups have volunteered to monitor food distribution programs.

The Crusade is an ecumenical, three-year program. The UTO grant of \$105,000 is to support the necessary central staff for the full thirty-six months.

We take a tour of the Cook Christian Training School in **Tempe, Arizona**, (UTO grant, \$10,000) and hie on to **Tucson**. Here we meet the Yaqui people, refugees from persecution in Mexico. They immigrated to Arizona, where they found a niche for

their ancient farming tradition. But agriculture requires fewer people each year. Dealing with this problem is the Pascua Development Project. This is a three-phase program to: 1) replace crowded shanty towns with basic housing; 2) train Yaqui men in construction skills via the housing project; 3) help them use new skills as full-time employees in Tucson's building trades. The local Building Trade Council has agreed to accept men trained on this project. (UTO grant, \$60,000.)

North to **Missoula**, where we find that we have no campus ministry at the University of **Montana**. The diocese hopes to have a full-time chaplain in 1971, but in the meantime, needs a grant which will provide a part-time ministry from Holy Spirit Parish in Missoula and St. Paul's, **Hamilton**. Help is also needed in **Billings**, where a well-planned, ecumenical campus ministry is getting underway at Eastern Montana College. (UTO grant, \$3,000.)

We go to **Missouri**, demanding "show me"—and they do. Inner-city clergymen are constantly asked for emergency housing, food, clothing, employment. Grace Hill Settlement House in **North St. Louis** has shown, through several programs, that churchwomen and low-income neighborhood residents can be trained to handle many of these emergencies such as: eviction, no food, no job, no money, child out of school or in trouble with police.

This project is to recruit, train, and supervise women parishioners from any neighborhood and any level of education to be just such "parish case aides," thus relieving clergymen of this work, and to construct a system whereby this same recruiting and training can be done in other communities. (UTO grant, \$10,000.)

In **Chicago**, we go to St. Leonard's House. In addition to outstanding work as a halfway house for ex-offenders' re-entry into the community, St. Leonard's is also the center for the diocesan prison chaplaincy program. Their experience indicates an urgent need for expansion and re-design of prison chaplaincies. This three-year project will emphasize two new aspects: relationship to resources in the

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UNITED THANK OFFERING

free community, and an ecumenical team ministry which will include laymen. (UTO grant, \$68,000.)

Eastward to **Ohio**, with the first stop **Akron**. Here we meet some of the volunteer professional counselors working on a suicide prevention program, one part of Inpost's activities. (UTO grant, \$15,000.)

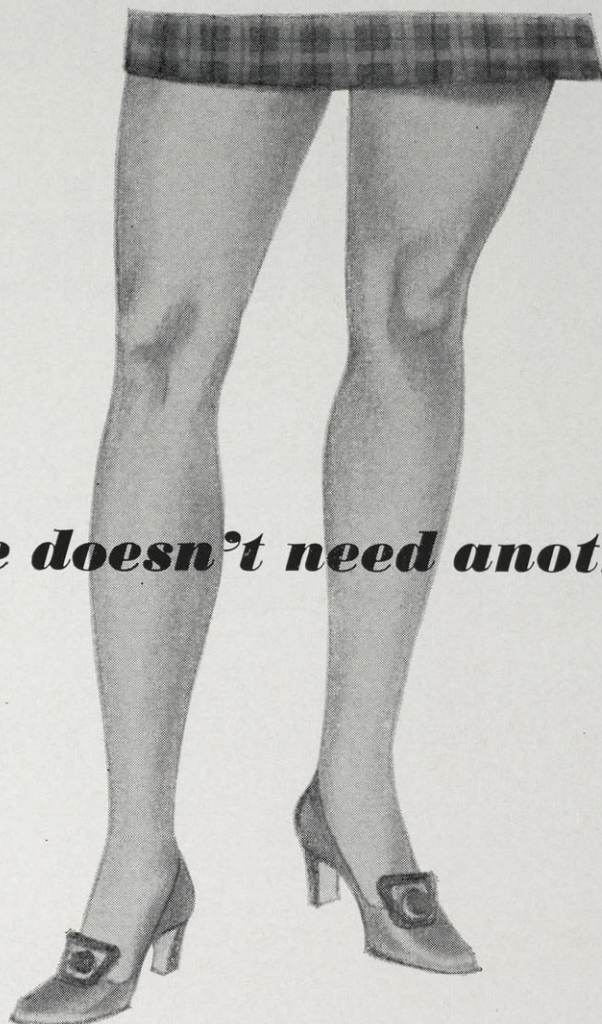
Next is **Cincinnati**, to visit the East End Community Health Center. In an area where some 14,000 low income people live, there is no resident physician and no Health Department clinic. The residents of the area began their own Health Center, administered entirely by them, in consultation with professionals. A UTO grant of \$23,020 will help them expand and operate it.

UNITED THANK OFFERING, 1969

| | |
|---|-----------------------|
| Total Offering through 8/31/69 | \$1,344,323.96 |
| Grants returned and reallocated | 74,600.00 |
| | <u>\$1,418,923.96</u> |
| 29 Grants—USA | \$720,184.00 |
| 17 Grants—Overseas | 341,940.00 |
| Balance due General Convention Special Program (This completes the \$3 million) | 329,599.75 |
| 2 percent for promotional material | 26,886.47 |
| Secretary's Discretionary Fund | 313.74 |
| | <u>\$1,418,923.96</u> |

Space and time prevent our detailing our itinerary to eighteen other points of interest. **The complete list is available from Mrs. E. E. Rucker, UTO Secretary, 815 Second Avenue, New York, N.Y. 10017.** Just ask for the new grant list.

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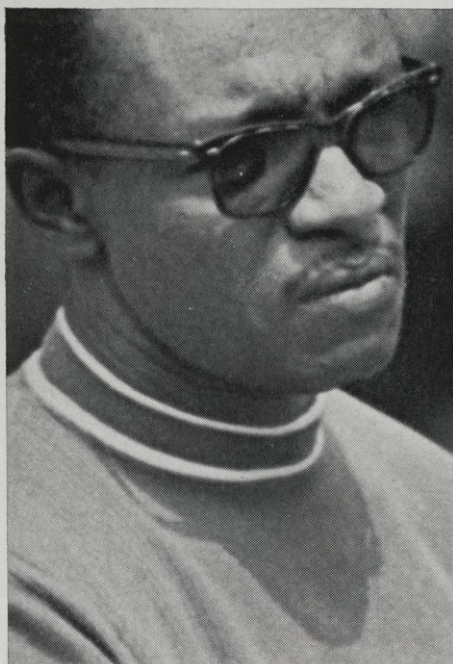
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*Another innovation from Church Life

NOVEMBER, 1969



Modeste in motion

What is he like, this man who heads the team administering an annual \$1.75 million for minority self help?

DOING A BLACK THING in a white place" is one way Leon E. Modeste looks at his job as Director of the General Convention Special Program (GCSP). Given the tenor of the times and the basic whiteness of the Episcopal Church, this is no casual observation.

The complexion of the Episcopal Church has changed slightly since 1943 when the only Negro deputy to attend a General Convention was the "archdeacon for colored work" from the Diocese of South Florida. This year's South Bend Convention, with fifteen black deputies, was a slight improvement over Seattle, where eight took part, but the problems have not gone away, just intensified.

At the Seattle Convention in 1967 the Episcopal Church approved a \$9 million, three-year program that affirmed the principle of self-determination for its some 85,000 black members and for the poor and oppressed outside its ranks. Leon Modeste became the first black man to head an Executive Council section—the team established to carry out that task.

In actuality, of the \$9 million the Convention Special Program section administers only \$1.75 million a year. Only \$750,000 is from the General Church Program budget and is 5 percent of it. The other \$1 million

is from the United Thank Offering. That 5 percent, however is a "black thing in a white place" and highly visible.

Perhaps Mr. Modeste's co-workers put his job in the proper perspective when, jokingly, they taped a magazine picture of the Lunar Excursion Module to their boss's door. "The fiery and gentle first step," the sign says. "How an idea no one wanted grew up to be . . . the daring contraption called LEM."

For the Episcopal Church this mission is as new as the one on which the astronauts' LEM embarked, and even more controversial. But for Leon E. Modeste, the man, there is no controversy. Just reality.

During the summer of 1967, Mr. Modeste led Presiding Bishop John E. Hines through a tour of his native Bedford-Stuyvesant section of Brooklyn, New York. In December of that year Mr. Modeste took over the directorship of GCSP and has been guiding the Church through unfamiliar territory ever since. Many are unwilling to follow his readings of the landmarks, but this does not stop him from pointing them out.

"The Kerner report is out of date," Mr. Modeste observes. "We are not 'becoming'; we are, in fact, two societies, one black and one white. Thus

whites are incapable of defining what a black person has experienced in racist America. In fact, that whites should be so presumptuous as to think their definition is the ONLY definition, is the epitome of white racism."

"My biggest job is to get this white Church to face reality." Mr. Modeste pauses, and then says quietly, "Boy, that's a hard job."

Though he has the "white" credentials to carry out that job, they have not blurred his black past and his black agenda.

Mr. Modeste grew up in Bedford-Stuyvesant and attended Boys' High there. He also was an active member of St. Philip's Episcopal Church, McDonough Street, Brooklyn, where at one time he was a star basketball player.

He earned his B.A. degree at Long Island University, working part-time as a subway conductor. In his spare time he coached sports teams at a Brooklyn settlement house. ("I felt that seeing a kid on a one-to-one basis was not seeing the whole environment. For teenagers, groups are the thing, so I got involved in team sports.")

A friend suggested he go on for another degree. ("He thought I had some feel for folks, I guess, because he found out I always kept notes on

the kids I worked with.”)

Mr. Modeste had never considered another degree: “My father was a whiz with numbers and he worked in a bank. But they let him know he could never be up front. Pop saw guys going past him because they were white. He got a job in the post office, but he was unhappy and bitter. I didn’t have any idea of moving up the ladder. At that time I thought if you got a Civil Service job you had security and that’s all you could hope for.”

A recommendation from fellow workers got him a scholarship from the Executive Council of the Episcopal Church. The money got him through Columbia University and in 1953 he graduated with a master of social work degree.

Mr. Modeste worked with teenagers on parole from the New York City Magistrate Court. (“You can do social work any place. You don’t need a plush office”.) Later, from 1958 until 1964, he was a supervisor at the Youth Consultation Service of the Diocese of Long Island in Jamaica, New York, with responsibility for graduate students from Fordham University. Later he became assistant director and worked with emotionally disturbed children and unwed mothers between the ages of 16 and 21. It was the first time a male had done the latter work.

“The girls usually had bad experiences with their own fathers,” explains Mrs. Myron Hulse, executive director of the center, “and a warm, male figure was a good corrective measure.”

Though he had been dissuaded from going into community work, which at that time was Community Chest oriented (“There were few black guys in that kind of thing”) Mr. Modeste went to work for Youth in Action, an Office of Economic Opportunity agency in Brooklyn. The job lasted about a year and left him disillusioned.

“I had a dream of really organizing, really pushing,” the lean, rangy 42-year-old GCSP Director explains. “Then (John) Kennedy was killed and the whole program turned around. (Former President) Johnson switched

and started putting the program through the local political network. City Hall was not about to fund to anything that would embarrass them.

“I got caught up in a political fight . . . A minister friend of mine told me I should have been a preacher because I was so idealistic. He said, ‘You’re gonna butt your head against a wall and poor people aren’t going to get anywhere here.’ My wife was getting threatening phone calls and guys were coming around saying, ‘You better watch out, you’ve got four kids to support, you know.’”

Mrs. Hulse, who is a close friend of the Modestes, says: “He was protected here and didn’t know about politics, pressure groups, and the snide things. The job with OEO began to change him and his personal views.”

At about the time Mr. Modeste’s contract—and his stamina—were running out, the Rev. Reinhart Guttman, Executive Council Coordinator for Social Ministries, called and offered him a job.

Mr. Modeste came on Executive Council’s staff as Associate Secretary for Community Organization, with primary responsibility in the field of Indian work.

His city perspective gave him trouble. By his own admission, “I was not at home on the reservation . . . but it was good for me. It helped me see folks that were worse off than black folks.”

Fellow staff members at that time kidded him about getting lost on field trips. “He couldn’t get around without the subways,” one says.

The territory of the GCSP job was more familiar. “I guess there is some idealism left in me. As racist as the Church is, I figure, well, maybe some of them will understand. I’m sincere in trying to interpret, and I’m sincere in trying to get these grants through. I identify because I live with this kind of stuff. It isn’t a ‘we, them, those’ kind of thing. I’m talking about myself.”

Because “himself” is “them” and

not “us” to most white Episcopalians Mr. Modeste often speaks a different language and acts according to unfamiliar life styles.

In a March, 1969, progress report, Mr. Modeste tried to explain the cultural differences between words and actions. “Orderly disciplined process, for example, is a prized value among the middle and upper class white leaders of our nation. To ghetto activist groups, however, the emphasis is . . . on getting the job done.”

Executive Council members seemed to accept his “rhetoric” in that case, making no comment when the report was presented, but in practical terms they often find that hard to deal with. For example, Mr. Modeste’s refusal to play what Church people call “polite rules”—and what he calls “politics”—regularly confounds his white constituency.

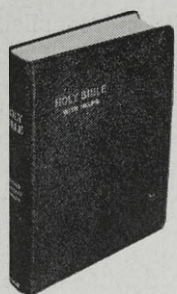
At one Council meeting the GCSP staff was being pounded for having turned down a grant in one Council member’s diocese. During the course of debate, the Council member turned to Mr. Modeste, and seeing him angry, said, “Smile, Leon. I’m not criticizing you personally.”

Back in his office after the meeting, Mr. Modeste blew off steam: “Smile, he says. I can’t go out there and smile and pretend I’m not mad when I am. Why didn’t they say something about the Poor People’s Corporation (another GCSP grant)? Now there’s a place where something really exciting is happening. But all they care about are their procedures. People out there are hurtin’, but they don’t understand that. We have to go through all this sweating, and it really doesn’t seem worth it sometimes.”

Part of the sweating comes from having to walk the delicate middle ground between his varied constituents. One side of the aisle is represented by a woman from a cooperative in Missouri, who writes a letter in long-hand on yellow-lined stationery:

“Have you ever been poor, Mr. Modeste? I don’t feel like you have, so it would be hard for you or your fellow councilmen to know that some poor people are proud and independent, and it is very hard for them to

BY JUDY MATHE FOLEY



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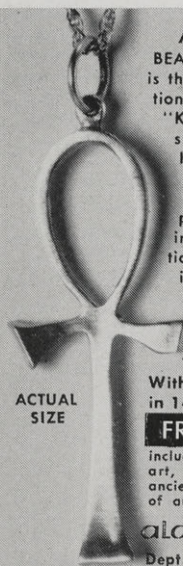
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Modeste in Motion

ask for something without earning it. We need this grant right now so we can get our land irrigated, so please don't make us beg."

Across the aisle, an Episcopal mayor of a mid-western city, writes: "I have seen the film *Huey* (which is about the Black Panthers and to which GCSP gave a distribution grant) and was somewhat shocked by it. The theme throughout the film is a much repeated litany of 'Off the Pig,' which the FBI agents who showed the film to me explained means 'Kill the Police'. . . . Would you kindly write and advise me why the Church elected to support the distribution of the film?"

The range of that constituency is as wide as the country itself.

"If we're ever going to deal with any of the problems in this country, they're going to have to come to the surface and be identified," Mr. Modeste says of the situation. "Unless we deal with these things we're never going to lick them. My concern is what can we do to get whites to recognize the depth of the feeling — the daily indignities — that blacks go through, so they honestly want to make some changes."

Mr. Modeste begins that task just by being a black man. If General Convention Special Program has become Leon Modeste in many people's

minds, probably it is because it is impossible to separate the man from the job. ("This isn't really a job, you know, it's something I'd be doing in Timbuctoo if that's where I was.") Or maybe it is because Christians, after all, have been taught to understand their theology through men.

If pushed, Mr. Modeste will talk about the pressures of his job. But he rarely does. "In Bed-Stuy it was all black, I knew my troops and I knew I could always fall back to them. They were my strength. Here it's different. I'm really under the Man's hammer. Executive Council is primarily a white board and there's an emotional strain about doing a black thing in a white place that I haven't felt other places.

"A lot of the time I feel pretty alone. . . . I'm out there exposed. . . . Before I could always identify friend and enemy; here I've got to interpret. I have to figure how much a white board can take and not jeopardize my own integrity. It's hard to keep the lid on. Sometimes it blows.

"But I've got a good wife, that helps," he says. "She's in my corner. She knows what I'm trying to do."

Mr. Modeste married the former Daisy Williams in 1950 while he was in graduate school. Mrs. Modeste rivals her husband for energy and activity. The parents of four children—



Mrs. and Mr. Leon Modeste get a rare chance to talk at Special Convention.

Wendi, 16; Leon, III, 14; Keith, 11; and Rhea, 7—the Modestes are active in their neighborhood. When they first were married they lived in public housing where they set up a tenants' association and led a successful boycott against a supermarket with marked-up prices, unsanitary conditions, and inferior products.

"We've always been active, and we try to keep the children part of what we're doing," says Daisy Modeste, who was one of the first black employees in the accounting department at the New York Telephone Company when she went there to work in 1944. She is now an educational assistant at Rhea's school and goes to school herself two nights a week at New York City Community College.

She is active in parent-teacher associations and with the League of Women Voters. She was instrumental in setting up libraries in one of her children's former schools and also one at St. Philip's Episcopal Church where she used to teach church school.

Daisy Modeste, who shares her husband's quiet wit, says, "Some guys drink; Leon goes to meetings," of her husband's obsession to be involved. He is on the Board of Directors of the YMCA and was a representative on New York's Council Against Poverty before the family recently moved to another section of Brooklyn.

The Modestes' children have borne the brunt of being black in a white world, but "they've gotten pretty strong as they came along," Daisy Modeste says with a proud smile.

Rhea has been wearing an Afro-style haircut since April. Recently one of the other children in her class asked her, "Why did you do that funny thing to your hair?"

Rhea's answer: "I think your hair is kind of funny too!"

When Keith Modeste was in grade school each child was asked to recite their weekend experiences in Monday's class. At that time Mr. Modeste was working for Executive Council and was in Colombia, South America. Keith told the class so. The teacher corrected him saying, "Don't you mean Columbus, Ohio, or Columbia, South Carolina?"

"The teacher later wrote me a letter," Daisy Modeste remembers, "ask-

ing if Keith's father really was in South America. I had to write back and explain that Keith was telling the truth."

The two older children feel racial discrimination in a "more hurting manner," she says.

Wendi, the oldest, was in the third grade in 1961 when busing school children first began. "Leon and I were instrumental in getting people to go along with the busing," Daisy Modeste explains because their school was overcrowded and a school in another part of Brooklyn was half empty. The neighborhood to which Wendi was bused had not been prepared for the move, however, "and it was a hostile section of Brooklyn. Wendi speaks freely and knows that her parents will back her up if she's right. It was difficult, but she is seemingly able to cope with it," Mrs. Modeste says.

When he was about six, Leon, III, suddenly refused to watch television. "How come I never see any black faces?" he asked his parents.

Mrs. Hulse, then working with Leon, says, "His son put it to him point blank and it took Leon, Sr., off his feet."

"We just told him that it was not a case of black people being bad," Daisy Modeste explains. "But that society does not accept black people for their worth. We didn't want the kids to think that just getting an education would do it. We explained that a black person would probably have to have a college degree to get the same job a white person could get with a high school diploma. But we told them it was still mandatory that they prepare themselves."

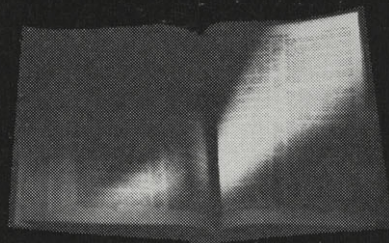
One of the frustrations of a "desk job" is that Mr. Modeste does not get out "among the folks" as much as he would like. He does, however, average about two trips a month to dioceses and parish groups, explaining Special Program. Though some of these groups are hostile, he feels the trips are worthwhile. In July and August, foregoing his vacation, Mr. Modeste appeared on radio and television in nine major cities across the country. In addition, he met with some of the GCSP-funded groups.

Continued on page 54

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WHEN ARE WE GOING TO



IN A WORLD challenging Episcopalians to ride a very fast track, the diocese must be the keystone to an effectively organized church. My argument is with those who keep changing for the sake of change, restructuring rather than attacking the problem.

I have a nagging suspicion that far too many efforts to study and reorganize are really evasions and escape hatches. For my sins I would rather not record the man hours I have devoted to reorganizing both the diocese and the national Church!

I submit we must clear the impedimenta from the Church, streamline and free the machinery, or perish as a viable force in the world. But let us state quite pragmatically that "saving the Church" is not our mission: making it a viable instrument of Christ's Gospel is.

One step toward streamlining every diocese is, with minor modifications to suit local situations, a death to old forms and rebirth in a simple and flexible reincarnation. Specifically, the diocesan bishop must grasp the magnitude and ambiguity of his position (not to mention the schizophrenia of his office) and demand the assistants he needs.

Until someone comes along with a better definition of the office of suffragan bishop, I favor Bishop John S. Higgins' (Rhode Island) suggestion that we have "assistant bishops." This is an adaptation of the practice of Roman Catholics who create an office of "auxiliary bishop" with the mystical episcopal privileges and responsibilities, but leave the man in a parish rather than put him in a diocesan office as an administrative appendage.

Let's be honest, we do not elect our suffragan bishops with any clear idea of the administrative needs of any

given diocese. Yet too often, after he is elected, he must be assigned administrative duties to keep busy—even if this imperils the man and the diocesan organization itself.

I haven't a doubt we will see an ever decreasing emphasis on the rite of Confirmation, so the duty of laying on of hands may become even less demanding. Even so, we are often shockingly poor stewards in many dioceses where healthy and vigorous retired bishops languish, waiting for someone to ask them to help out.

The load must be honestly weighed by the diocesan, but if he really needs episcopal assistance, let's elect and consecrate a senior rector and pastor as "assistant bishop" who can continue in the parochial ministry, but assist the bishop with the purely sacerdotal duties of the episcopate.

Once a factual and pragmatic decision has been made about "assistant bishops," the diocesan bishop must face squarely the diverse aspects of his office. His primary charge is "Father-in-God" and principal pastor to his flock. As pastor his first and most consuming task is to be pastor to the pastors themselves.

Surely part of the reason behind increasing defections from the parochial ministry must have some relation to frustration and fatigue. What we fail to appreciate, however, is our rectors carry the crushing burden of always listening and never being able to talk. This is literally destroying some of our best clergy.

Whether they admit it or not, rectors of adjoining parishes are peers and fellow-priests, but they are also competitors. They are also, again inarticulately in many cases, reluctant to discuss their problems with their "clients." These lonely men, swim-

ming against or across the mainstream of life, need a pastor.

To fill this need, the bishop must free himself from his administrative and organizational chores. Nothing is worse than having a pressing problem and being told by a bishop's secretary that the first open appointment is in eight weeks!

The key to becoming a successful "modern bishop" is, I therefore submit, freedom. Freedom from those institutional chores most good pastors rejected years ago when they entered seminary. These chores conveniently divide themselves into two clear categories: ecclesiastical and corporate.

It hasn't been too long since most bishops freed themselves from ecclesiastical chores by establishing autonomous and effective "departments" to meet the problems and questions facing the Church with expertise: Christian education, stewardship, evangelism, youth work, and social relations are only the more prominent ones.

Suddenly these tags don't work. Government has usurped, as it should, the vast majority of the Church's historic social functions. Action has replaced theory in many situations. Unanimity is a distant nostalgic memory. "Referral" is now the name of the game. A separate thesis could be written on the Church's sinful reluctance to utilize the talents and expertise which are so eager to be commandeered.

I believe a modern diocesan bishop, in this or any other church, needs a right-hand ecclesiastical assistant with managerial talents to "refer" and coordinate the endless and everchanging needs and demands of the Church. Such a man, undoubtedly a priest, must have the full confidence and support of his bishop and be indeed a

In our episcopal system, the bishop is the key man in any diocese. A veteran diocesan ex

ALL OUR DIOCESES?

"suffering servant." In larger dioceses this office needs greater back-up than in a smaller one, even to the point of an assistant in some cases. With this must go competent, well-paid, secretarial services.

Such a man will report directly to the bishop but maintain the trust and confidence of his fellow-clergy. He must learn the resources of the community, be a generalist, and avoid becoming an expert in every problem. The best resources for the specific problems often rest in society and academia, not in the Church; but the need is desperate for a traffic cop to direct the resources to the needs.

This man must also have the prestige to commandeer the untapped volunteer talents in the Church itself. He must, by definition of office, be a member of all key governing bodies such as the diocesan convention, the council, and the standing committee.

At the same time he must guard against being engulfed by committee "memberships" which can easily destroy his basic effectiveness. Such a man might also serve as supervisor/pastor to the growing number of non-parochial clergy. I doubt if the Church creates any lonesomeness to compare with a college chaplain launched and forgotten.

If a modern bishop needs an effective "right hand" to manage the ecclesiastical affairs of his diocese, he has equal need for a "left hand" to carry out his responsibilities as president of a multi-million dollar secular corporation. This person should be a competent layman to whom the Church is willing to pay a competitive wage and demand excellence.

The endless details of budgets, real estate, taxation, investment, and personnel management are not the forte

of a modern bishop, but they are his responsibility. We need have no hang-ups over this secular aspect of the Church's life, but we must acknowledge it and effectively deal with it.

This man too must have the full confidence and the total delegated authority of the bishop. He too must sit on governing boards where business matters are decided, such as the diocesan council and investment committees. He too must be a generalist provided with a competent staff.

There is no way to establish numbers of back-up clerical employees such as secretaries and bookkeepers, but the volume will soon dictate the needs. In passing, however, I would plead for the minimum number of competent and well-paid technicians, rather than a stable of faithful but incompetent drones.

Finally a word must be added on behalf of any modern bishop's need for a competent and devoted private secretary—again one of his own choosing.

No position is more needed nor more valuable in this hectic modern society than the "private secretary." This office strives for the neat balance between total loyalty to the individual ("the boss") and the needs of the institution for the well-paced services of the leader. No man can survive the stresses of a competent modern bishop without the protection and "management" of a devoted private secretary to handle routine calls, plan his schedule, protect him from unnecessary intrusion on his time, and to channel endless requests, letters, and appeals.

This proposed "structure" is simple enough to be frightening, but it has the essential "looseness" we must create for today's world. It establishes a

bishop with freedom to be selective in the performance of his ministry, rather than fragmented to the point of destruction.

It is perhaps revolutionary in that it eliminates many positions now held by men and women too old to be discharged, but it must be what we aim for. It eliminates the classic links in the chain—endless staff persons all reporting to the bishop—that has been draped for so long around the episcopal neck. The plan should result in proper and streamlined functioning of all parts of a modern diocese, headed by a "chief pastor" who is free to be just that.

The luxury of muddling through is no longer a tolerable methodology for any church. ◀

Author John B. Tillson, secretary-treasurer of the Diocese of Massachusetts from 1961 until early this year, continues now as treasurer and gives his time to two major diocesan undertakings. One of these includes four new Church-sponsored, government-aided apartment homes for the elderly. The other is serving as project director for Sherrill House in Boston, a 160-bed, privately financed medical facility to replace two outmoded church homes. Opening early next year, Sherrill House honors former Presiding Bishop Henry Knox Sherrill.

Next year Mr. Tillson will become director of development for the Retina Foundation, devoted to research on the human eye. He will continue as a member of the Church's Executive Council.

executive here suggests ways to help the bishop in his calling as Father in God.

Summer is a place TO FIND YOURSELF

**Seventy-four young Episcopalians,
Quakers, Methodists, Lutherans, agnostics,
Jews, Presbyterians, and Roman Catholics
learn to live and work as a community.**

PENNSPORT IS A LONG WAY from the Smith Playground in Philadelphia's Fairmount Park. The kids piled into the buses, eager to begin the day's trip. As we rode along the Expressway, one youngster grabbed my hand. "Why are we going to this playground, Lila? We got our own playstreets at home." "We're going to visit another part of Philadelphia to see other boys and girls and where they play," I answered. This trip was one of several attempts to show Pennsport children there was more to Philadelphia than their own neighborhood.

Pennsport is a white, working-class area located on the Delaware River in South Philadelphia. The people, principally Irish and Polish, are a protective and closely-knit community. The kids on Second Street go to school, will work, and will probably eventually die there.

The playstreet I supervised was the sole summer recreation for these children. I was accepted by Pennsport to run the playstreet, but we all knew I could never be a member of the community.

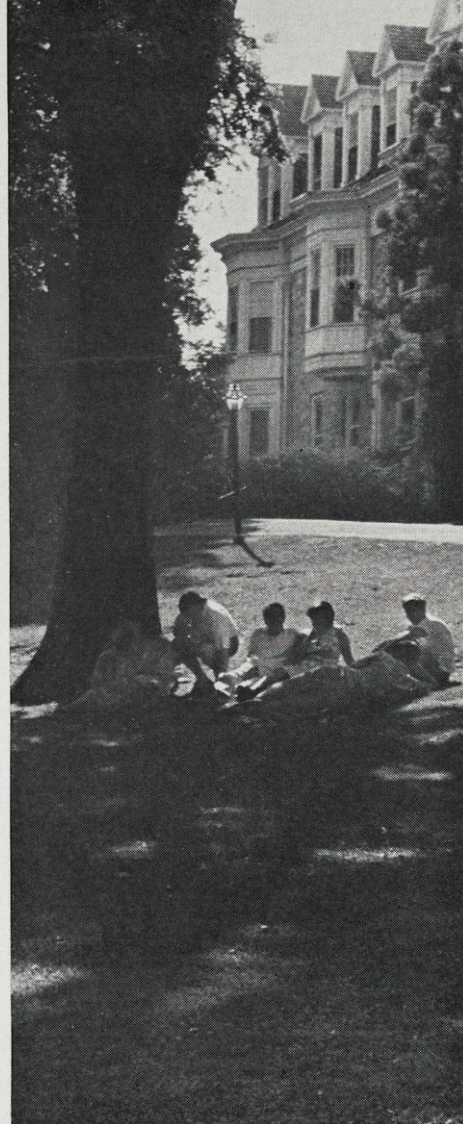
We reached the park and got out of the buses. The kids disappeared in every direction. Lunchtime arrived and one little boy came running up

with the news that his lunch had been stolen. I asked him if he hadn't lost it, but he replied, "No, it was stolen. The colored musta' done it!"

My white liberal instincts stirred, and I began to explain to him why it was not necessarily a black boy who had taken his lunch. But the roots of his prejudice were too deep; I realized a five-minute sermon on brotherhood was totally inadequate. A closer look at the environment which had given birth to his attitudes explained the inevitability of the boy's reaction. I was concerned not merely with one child's attitude, but with the problem of an entire community and its relation to society as a whole.

The Denbigh Ecumenical Summer Community, of which I was a part, existed to give us practical insight into how a community relates to the outside world. Seventy-four of us had gathered for the summer at the Denbigh Episcopal Conference Center, a fifty-five acre estate on Philadelphia's Main Line. Our goal: build an open Christian community, proceeding from the integrity of each individual.

The Denbigh community was conceived as a pilot project during the



previous summer, when twenty-five young people came together under the direction of the Rev. W Christian Koch. The success of 1968 led Father Koch and the Diocese of Pennsylvania to expand the program in 1969.

The group arriving at Denbigh in June was ecumenical with a vengeance: Episcopalians, Quakers, Methodists, Lutherans, agnostics, Presbyterians, Jews, and Roman Catholics. We represented all income levels from North Philadelphia ghettos to Main Line mansions. Each of the seventy-four members of the core group came to Denbigh with a different perspective and a different reason.

Some were totally committed to social change and sought a supportive environment. Others were sufficiently insecure so that Denbigh became a place to find and accept themselves. All these views had to be laced together by the single idea of integrity of self before Denbigh could begin to

By Lila Gault

exist as a constructive community.

We held community meetings every Sunday evening, given over to business matters. They inevitably sparked heated discussions on the nature of Denbigh. For those to whom Denbigh presented an identity crisis, these meetings however, were times of soul searching and vehement outbursts. To those ready to move beyond Denbigh into the larger society, they were unbearable.

Great divisions grew between these factions serving their own "internal" and "external" priorities. The two groups were ultimately reconciled in mid-summer as each realized their division denied the goal of a Denbigh community.

The community idea was part of daily life. The core group ate meals and maintained the house together. Each individual did several household tasks each week. In addition, we undertook several group projects to improve the grounds. We converted root cellar to the "Soul Hole," a gathering place for songfests, plays, and liturgy. When an island in the stream which runs through the grounds washed away in a rainstorm, we rebuilt it.

Father Koch and a group of from ten to forty people celebrated Holy Communion each afternoon in a natural apse formed by a grove of trees. Some members of the core group participated every day, some occasionally, and others not at all. The celebration of the liturgy provided an expression of faith for those who took part, and an expression of individual freedom for those who did not.

We spent evenings in formal and informal reflection on the problems of both Denbigh and the greater society. The community council planned the fairly structured evening activities for the week. We organized discussion groups, and presented the opportunity to act out and "art out" our feelings. As the summer progressed, the formal structure dissolved. Activity flourished, but as a spontaneous outpouring.

The Denbigh Summer Community served nineteen different work projects throughout metropolitan Philadelphia. Some projects were strictly social service, such as day camps and

playstreets. Others, like work with the Philadelphia Resistance, aimed directly at social change.

Community organizations initiated most of the projects, and core group members served as volunteer staff for them. Each volunteer selected his own project at the beginning of the summer in accordance with his own goals and expectations. Those who found their projects unsatisfactory could select another.

Molly McCarty, a freshman at the University of New Mexico, served as an assistant case worker in the psychiatric ward of Philadelphia General Hospital. She was told to spend as much time as possible with the patients. Often these people were unable to get help elsewhere and had been sick for twenty or thirty years.

Molly commented on her summer:

"Talking to withdrawn or hostile people is like talking to a brick wall. The withdrawn patient sits on his chair and ignores me; the hostile patient tells me to get lost and leave him alone. When I come back to Denbigh at night I am often depressed. When I cannot see any positive results, it's hard to feel good."

Molly was also responsible for helping her patients to readjust outside the hospital. Most of them need a place to live; many need some form of public assistance. Despite the depressing atmosphere of the hospital, Molly felt "no other project would have given me so much opportunity to learn and grow."

Anthony Gardner, an English student at Cambridge, chose to work in a North Philadelphia ghetto. The Spring Garden area, as it is known, is

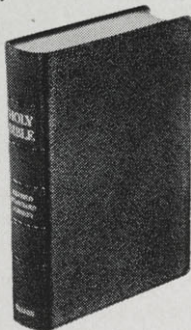


Counselor Donald Owens, 24, and two Denbigh day campers from North Light Boys' Club in Philadelphia's Manayunk area, take a break during a basketball game.

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Summer Is a Place

one of the most debilitated in the city. Smith, Kline, and French, a Philadelphia-based drug firm located in the community, has fostered several neighborhood projects.

The Spring Garden Community Betterment League was organized to help clean up and beautify the area. Another SKF project offered teenage boys an alternative to gang membership through opportunities to earn money.

Anthony, working with these two established groups, organized a block party to raise money to buy a nearby vacant lot. People donated food and clothing to be sold at the party. Area residents helped with the planning and publicity. Once the land had been bought, Tony directed some of the neighborhood boys in developing the lot as a park.

The Main Line stands as the bastion of conservatism in Philadelphia. Mary Beth Leymaster and Henry Alexander, both local residents, set up a newspaper to disseminate information about social issues to the residents of the Main Line. The format was moderate, the articles thoughtful but radical. *Main Line Perspectives*, with its offices at Denbigh, was received by most with vague disinterest. Some, however, gave the paper open support. Some heard young ideas in terms they could understand for the first time.

The Denbigh Community reached out in other ways. Each week a group of high school students came to Denbigh to share in community activities and participate in work projects. For these students from throughout the Diocese of Pennsylvania, Denbigh was a unique experience. The chance to be accepted as individuals is not often available to people of this age to whom conformity is so important.

Various diocesan groups visited Denbigh throughout the summer to enjoy the recreational facilities. As core group, we were the hosts to all visitors. These people had many questions about the summer community which were difficult to answer. To some, Denbigh seemed an isolated situation, unrealistic at best and undesirable at worst. Some, however, gave us a qualified acceptance which spurred us to greater efforts to spread our "gospel."

Whether or not Denbigh will have any continuing impact depends upon each member of the core group. If he is able to internalize his summer experience and use this increased knowledge in his own way and in his own situation, the concept of the Denbigh community will remain intact.

Our common experience did give us the realization that one cannot fully recognize his own potential without first affirming the integrity of himself and others. Denbigh has tried to show seventy-four people how they can relate to themselves, and how a community can relate to the world.

Now we must take it from there. ◀



High school students, spending a week at Denbigh, "sock it to" a friend at the swimming pool on the Pennsylvania conference center grounds.

After South Bend

a sampling of comments on the main issue

HALLOWE'EN is almost here. In parishes and missions across the land committees and callers are counting cards and noses for Every Member Canvass. Other busy Episcopalians are tucking the aprons for Fall bazaars and planning rehearsals for Christmas pageants. The Rector mutters about Sunday attendance ("... all these football games and long weekends ...") and the Accounting Warden hopes all those back pledges roll in before Thanksgiving. Life is back to pattern in the Episcopal Church. Or is it?

Parishes on the East Coast, West Coast, and Mid West announce they are cutting off funds for diocesan and General Church programs. More than seventy-five of the Episcopal Church's eighty-nine domestic bishops issue pastoral letters or similar communiques to their people in September or early October. Hundreds of special diocesan and parish meetings are hastily scheduled. Diocesan and national church publications add extra pages and push deadlines. The shock waves of South Bend '69 had rumbled from Maine to Texas, from Michigan to California.

To the some 1,500 persons—lay and ordained, male and female, black and white, young and old, elected and appointed—who lived through the Special General Convention at Notre Dame, the events must seem unreal at times, even with the countless retellings almost all of them have found time to schedule.

Did a group of blacks take over one of their meetings? Did they debate issues connected with black self-determination through three soggy days and three sultry nights? Did they approve the raising of an extra-budgetary fund of \$200,000 to be raised voluntarily by Episcopalians for black economic development "seed money"? Did they approve the raising of a similar \$100,000 fund for Indians and Eskimos? Did they hear and under-

stand part of the problems and anguish of white southerners, black clergymen, college students, Latin bishops?

Yes, of course. But the real questions after South Bend are: What about all the other Episcopalians? Do they understand—even partially—what really happened in Northern Indiana the first week in September? The health and future of the Episcopal Church in the U.S.A. could depend on the answers that develop in coming months to these questions.

Hear some of the witnesses.

► "We, members of the Executive Council of the Episcopal Diocese of Harrisburg, affirm, with confidence and trust, the actions taken by our deputies, and the representatives of the ... other dioceses ... at the recent Special General Convention. ...

"We concur with their assessment of the cultural crisis and needs in our nation reflected by the requests of black clergy and laity. We believe that such action was necessary in order for our Church to remain a relevant institution in our society and continue to exert leadership in helping to mold a unified nation.

"The amount we are asked to raise for this purpose is a mere token. The hour is late. We have a long way to go."

► "What is it that I have heard and seen? For it is that which I hope to tell the Roman Catholic community. I have heard the people of God, committed to His service and loyal to His Word, deliberate concerning His will for them. I have seen concerned Christians reading the signs of the times and wrestling with their consciences to find an adequate response to the movements of the Spirit in our grace-filled world.

"I have seen and heard loyal churchmen in a humble Church listen and reply, a trusting Church openly and prayerfully examine its mission, not in

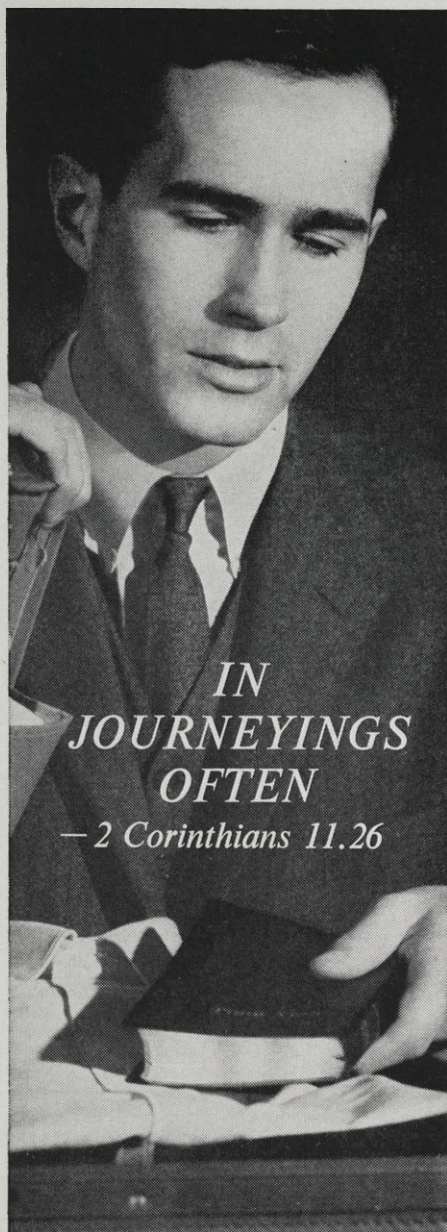
the darkness under a bushel basket, but in the glare of klieg lights like a city on a mountain top flood lit for all the world to see. This is the service that you have done for the whole Church, a service that prophets and kings would have thrilled to have seen and heard and did not. ..."—**The Rev. Herbert Ryan, S.J.**, Roman Catholic observer at Lambeth and South Bend.

► "The response to this confrontation and the resolutions adopted were not ones that I or any of our delegation from Upper South Carolina voted for or would have hoped for. ... I am under no illusion ... that a major part of this money [will not] go to the Black Economic Development Conference. ... Be that as it may, the Church has met and the Church responded and the response was that these persons should have the opportunity for self-determination. ...

"This program that we have adopted may not work, but if it does—and I would remind you that with God all things are possible—then the fruits of the Spirit that we talk about may become reality. ..."—**The Rev. Thomas H. Carson, Jr.**, Convention deputy and rector, Christ Church, Greenville, South Carolina.

► "The twentieth century crashed through the roof of the Episcopal Church in South Bend ... and the Church responded with a resiliency—a quickness of thinking and reaction—that was extraordinary. ... What the Convention did marked a major gain in the Church's comprehension of black problems and attitudes. ... Clearly ... the Convention acted as it did, not out of intimidation, but at the prompting of conscience. ..."—**Baltimore Sun** correspondent **Weldon Wallace**, reporting in the Roman Catholic magazine, *Commonweal*.

► "Perhaps the most important in-

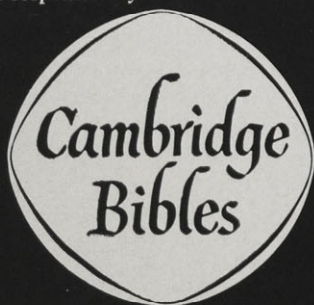


IN JOURNEYINGS OFTEN

— 2 Corinthians 11.26

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AT ALL BOOKSTORES

AFTER SOUTH BEND

fluence upon our voting was the information we received from our own black clergy and laity. Their plea was for us to trust them and to respond to 'how they saw the scene.' So, there we were! Practically an all-white legislative body trying to listen to and understand persons whose experiences with 'opportunity,' 'dignity,' 'respect' and 'brotherhood' made me feel ashamed. It was the will of the Convention to do something tangible about this.

"The black persons there affirmed that we were on the right track with our Special Program initiated in 1967, underlining self-determination. They wanted support in particular areas and we responded as best we could at that time and place. I believe we responded with action which very well could be the kind of trust which will begin to bring the races back together. I did not vote for the Black Manifesto—I voted for some black Episcopalians who believe that if the Church supports them, and others like them, they can save this country from violence and serious division. . . ."—**The Rev. Rustin R. Kimsey**, Convention deputy and rector, St. Stephen's Church, Baker, Oregon, reporting in the *Oregon Trail Churchman*.

► "Every single action General Convention took was by vote of . . . Convention's own traditionally-elected bishops, priests, and laymen. Our two Houses get the credit—or the blame. To quote the famous sign on President Truman's desk in the White House: "The buck stops here." At the 1964 General Convention in St. Louis, our Church shilly-shallied when confronted with questions of race and social change. It passed the buck. At the 1967 General Convention in Seattle, both the Bishops and the Deputies took rather resolute action in these troubled fields. But the world has moved so far so fast since 1967 that this General Convention faced much greater challenges. This time we did not pass the buck. . . .

"All this was done in law and in order. . . . All of it is, of course, controversial. But [as] the Church's elected representatives at South Bend [we] knew precisely what we were doing. . . . The key word in our thinking was not 'repa-

rations' but 'trust.' . . . I have never been prouder of my beloved Church, nor happier at a Convention, than when we showed our trust in our fellow men by how we voted at South Bend."—**Sam Welles**, lay deputy, Diocese of New York.

► "What was it like to be a priest or lay deputy at Notre Dame? It was sheer agony—the most painful five days of my whole priesthood. The House of Deputies was threatened, insulted, scorned, and (figuratively) spit on by hurt, angry blacks, by self-righteous pacifists, and by the most extreme hippies. On several occasions, had not the deputies practiced extraordinary restraint and humility, there would have been the scandal of open fighting at the Convocation Center. The especially chosen priests and laymen . . . listened *beyond* the insults, angry denunciations, rude language, and desperate pleading of a group of deeply disturbed people. And at whatever cost in humiliation to the deputies, they were heard. . . ."—**The Rev. W. C. R. Sheridan**, Convention deputy and rector, St. Thomas' Church, Plymouth, Indiana, reporting in the *Plymouth Pilot-News*.

► "We . . . look back on Special General Convention II as one of the most frightening, yet exciting experiences of our lives. . . . That we acted daringly, not under duress from outside, but in response to our own black members who asked us to trust them, was a significant accomplishment. The process by which we made our decisions was of great consequence. Despite the complexities of rules of order and limitations of time, everyone wrestled seriously with the question of Christian response in a troubled world. Most everyone cast aside his preconceived notions and listened with an open mind and heart and with deep concern. We may have been wrong. Certainly there was no unanimity. We are convinced that the way we decided was healing."—Letter from nine lay deputies in nine different dioceses to House of Deputies President John B. Coburn.

► "Let's be a little realistic in this matter: \$200,000 isn't going to do much of anything in the whole economic chaos of our black fellow citizens. What General Convention is endeavoring to say by this gift is that in the BEDC program there is the possibility of the development of an effective program for black people. Two hundred thousand dollars

will enable them to get started. A year from now in Houston at the General Convention, we will have a clearer idea as to the ways in which they are moving and of what they intend to do.

"I do not believe anyone who voted for this program was completely happy with it. But, I believe that we are going to be able to live with ourselves much more comfortably having at least given a chance to this movement than we would had we not done so."—**Bishop William H. Brady**, in a letter to his people carried in *The Diocese of Fond du Lac*.

► "If you weren't there, vitally involved in all the give and take, you just can't appreciate what the Deputies and later the Bishops went through, a kind of death and resurrection experience, highly charged emotionally, but finally deeply satisfying to almost everybody. The Church had come through. It had faced itself, wrestled in anguish and finally come through honestly. . . . Did we give in to 'demands'? Yes, we did, to the demands that we should listen to our own Executive Council's 'Coburn Report' about our response to the Black Manifesto. And that we proceeded to do, although the final result was something less than the report proposed. And who made the demands? Not James Forman. . . . Our own clergy and laymen of color, they made the demands. They asked us to express our trust in them and to a degree, that we did. Perhaps we will do better at Houston in 1970."—**Bishop Donald H. V. Hallock**, from his Convention report in *The Milwaukee Churchman*.

► "... The once staid General Convention had been given a new look and new life and hope. . . . It was good to know that the young people and the "ethnic minorities" still care enough about the Church to want to help it meet the needs and issues of today. It was good to hear some fresh, new voices. It was good to be made to place housekeeping chores in their secondary position while we dealt with the "gut" issues of living. And it was good to learn that differences of opinion need not separate us as brothers in Christ."—**The Rev. Canon Frederick J. Bush**, Convention deputy, Jackson, Mississippi, in *The Church News of Mississippi*.

► "Will the actions of General Convention bring about any measure of

reconciliation? Will there be any healing of the divisions in our Church and society at large? The immediate response seems to indicate an even greater division and polarization. Feelings and attitudes on some of the volatile questions are strong and deep and will continue to be so. These are matters of the utmost importance and we must be concerned about our unhappy divisions regardless of how painful and agonizing they may be.

"It seems to me that the immediate results of the actions of General Convention are not nearly as important as the long range results . . . it is in these times and in these circumstances that we must quietly listen to the Word of God as a way of reconciliation. . . . May God give us the grace to respond in thought, word, and deed according to what our Lord shows us so clearly as He answered the question: Who is my neighbor? . . ."—**Bishop Russell T. Rauscher**, in a Bishop's Message in *The Nebraska Churchman*.

► "While I disagreed with the action of Convention in channeling the \$200,000 towards the Black Economic Development Conference, even through agency and with attached criteria (and not from regular giving); nevertheless, I sincerely hope I am proven wrong. I hope the money is used constructively to help solve some of the special problems with which black people are still faced in this nation. And I do call on our people to help work on such constructive steps in racial and poverty problems as may hopefully prevent our having to be faced with the kind of extreme demand and confrontation which faced us in South Bend.

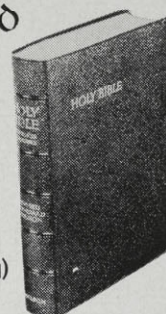
"I think we need also remember that General Convention is a representative—indeed a conservative—body in its make-up. The laymen alone can block any action which they finally oppose. And these laymen are professional men or heads of businesses who can arrange to be away from their work to attend such a convention. Finally, the Convention prayed earnestly for the guidance of the Holy Spirit, and I am not prepared to say He did not respond. We may be in disagreement, but we must pray and work for the unity of the Church even when we lack unanimity."

—**Bishop George M. Murray**, in the *Alabama Churchman*. —H.L.M.

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A Position Paper of the House of Bishops

DRUG DEPENDENCY, addiction, and abuse have now become a problem of urgent, explosive importance in our society. It is dramatically visible among young people where, as one perceptive advocate of youth has put it, a "drug sub-culture" has become as characteristic as the alcoholic equivalent is of their parents' generation.

But the problem cannot be measured or understood merely in terms of youth delinquency, and it cannot be solved merely by more rigorous enforcement of present laws. It invades our whole society; it plays a central part in organized crime and in the increase of personal violence in the streets; it increasingly infects our whole fabric of interpersonal relationships; it erodes the self-understanding and self-discipline on which a civilized society depends.

Our concern—the concern of Christians—must, of course, include the social, legal, and medical aspects of the problem, but also go beyond them to the basic perspective of Christian faith. We must acknowledge at the outset that the growth of knowledge through research has made, and will continue to make, the discovery of new drugs inevitable, both blessing and cursing mankind. Drugs, in fact, reveal man's glory and his tragedy—his ability to intrude his will into nature for good or evil, in obedience or disobedience.

1. Man's basic necessity as he makes new discoveries is reverence, a profound respect for the laws of nature which he did not make, and from which he cannot escape. Thomas Huxley put it well:

"The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance."

In other words, reverence for the given structure of things means awe, wonder, respect, and fear. When we



inject a drug, however innocent seeming, into the body, effect will follow cause, and no good intentions, or ignorance, or tears will change that result. And our caution and care should be the more increased when we remember that some effects may not be seen for years.

The second principle which applies to drugs is responsibility, the teaching that the world, and our bodies and minds, are given to us for a short time in trust, and that we are responsible to our Maker for the use of them. To corrupt the body and mind is, therefore, not simply an offense against ourselves and those who love us and depend upon us; it is an offense against the God who gave us life. Our growing knowledge leads us to conclude that the dependence upon tobacco and alcohol must, in this regard be taken most seriously.

3. Since the work with those misusing some drugs is a specialized field

with its own knowledge and skills, we must exercise not only pastoral concern ourselves, but learn also to support those rehabilitative agencies and groups dealing with the problem, working through others and growing in intelligence ourselves. Those who abuse drugs have often rejected the society in which we live; and since they will not come to us, specially trained people must go to them.

4. If we understand at the deepest level the growth of the dependence upon drugs, we can appreciate the hunger of the soul and the meaning of serious and profound religious disciplines. The abuse of drugs reveals, on the one hand, a positive desire for a new quality of life—for contentment, happiness, a greater awareness, ecstasy, a sense of well-being and self-confidence. On the other hand, viewed negatively, the turning to drugs reveals a rebellion against a quality of life in our society which many find to be barren and oppressive.

At the deepest level we must understand the misuse of drugs as a rebellion against emptiness, futility, pessimism, anxiety, disappointment, insecurity, and a poor opinion of the self, whether in the ghetto or the affluent suburb. It is not easy to be a man; and, in contrast to the animal world, men fight unseen battles in their own souls and have spiritual needs. Denied the peace, power, joy, and even ecstasy that are given to the soul by communion with God and man, they will attempt to fill the void.

"It is interesting that in this, the first period in which people have cut themselves off from religion and socially acceptable mystical experiences, drug-taking has become a major problem . . . It seems likely that many young people use LSD, marijuana, amphetamines—to fill the void twentieth century living leaves inside the mind" (from *Drugs*, by Peter Laurie, a Penguin Special).

We commend to you for your study, the handbook "On Pills and Needles, a Christian Look at Drug Dependence," by Kenneth W. Mann. ◀

HELPLESS ANGER is a familiar sensation today. We all feel that way at times about government or about the manufacturer whose product lets us down. This helplessness is a daily part of life on many levels. Americans who pride themselves on their ability to get things done are bound to feel a deeper sense of frustration in the face of events they cannot control.

Most especially is this true of the Church. If it is bad for inflation to spiral on up out of control or for the plastic shelves of a freezer you just bought to collapse, it may seem even more outrageous for your church to give money to militant blacks.

Helpless anger needs some action to make it feel better. Some of us explode. Some fume. Some write letters. When it comes to the Church, though, the impulse for many is to hit the moneybelt.

Most people caught in such a rage feel like David hunting Goliath with a slingshot. In the case of the Church, a cut in pledge—whether a family does it, a vestry does it, or a diocesan council does it—is likely to feel like a well-aimed stone at “the enemy.” The only trouble is—that enemy may not be a giant. It may be ourselves.

Let’s be honest. Pledge cutting is being considered this Fall. Perhaps not by you, but by your neighbors. And the cutting is helping to fulfill the predictions of those who prophesy doom for the Church.

The monetary facts are saddest of all. Helpless anger is hardly the ideal frame of mind for fiscal realism but those who want to cut pledges might do well to take a brief look at the nature of the organism before they make any decisions. The Episcopal gift dollar has in it just one nickel for all national and worldwide purposes, and about eight pennies to run the diocese. The other eighty-seven cents, on the average, stay right at home in the parish.

Our nickel-per-dollar General Church Program—44 percent of which is for overseas mission—is not something that can be cut with an axe. The quality of our past performance as givers to diocesan and general programs in the Episcopal Church should call for the sharpest scalpel available. There is a real risk to all of us that if we indulge in any axe-wielding, we are likely to end up chopping off our own noses.

Pledge Cutter’s Guide

A PROSPECTIVE PLEDGE CUTTER in the Episcopal Church is in something of a dilemma. If he is to cut his pledge accurately, eliminating his support for those programs he dislikes, mistrusts, or doesn’t understand, the satisfactions are going to be small.

This is not to say that pledge cutting is impossible. Not at all, but it does require a radical shift of perspective in today’s atmosphere of multi-billion dollar programs. One must move from a telescope to a microscope to cut our micro-financed corporate efforts through the General Church Program.

Those who do wish to cut their pledges, or to designate more particularly where they want their gifts for the work of the whole Church to go, can use the following guide with confidence.

EDITORIAL

As one of 2,260,950 communicants in the Episcopal Church here in the United States, you give on the average—for all purposes—about \$2 a week—or \$104 per year (\$208 average per husband and wife unit). Of that, about 5 percent goes for national and world-wide purposes. Thus, out of a \$2 per week gift, 10 cents is for the General Church Program.

Therefore to cut or reallocate your support accurately without hurting programs you believe are worthy, multiply the figures below by the number of dollars in your present weekly pledge.

Take Poverty and Race, for example: If you and your spouse pledge \$10 per week to your parish church and you are convinced this item ought not to be part of your personal church budget, then deduct ten times three-tenths of one cent per week—or three cents. Your pledge should then be cut to \$9.97 per week, or a deduction of \$1.56 per year from an annual pledge of \$520.

Here is the listing of all items in the current General Church Program. The total adds up to that nickel of each gift dollar.

| | |
|---|---------------|
| Overseas Mission | 2.2¢ |
| World Relief | 1/10th of 1¢ |
| Poverty & Race | 3/10ths of 1¢ |
| Work among: American Indians | 1/20th of 1¢ |
| Work among refugees, service to deaf and blind | 1/20th of 1¢ |
| Research in new forms of ministry | 3/20ths of 1¢ |
| Helping determine the Church’s position on today’s key issues | 1/20th of 1¢ |
| Studies and surveys for Dioceses | 1/10th of 1¢ |
| Direct financial aid to Dioceses and Districts who need aid | 3/10ths of 1¢ |
| Special grants to Dioceses to do special projects | 1/20th of 1¢ |
| Christian education | 1/20th of 1¢ |
| Campus work | ¼th of 1¢ |
| Education & training of lay adults | 1/20th of 1¢ |
| Improving theological training | 1/20th of 1¢ |
| Education & deployment of clergymen | 1/20th of 1¢ |
| Recruiting & training professional men and women for work in the Church | 1/20th of 1¢ |
| Ecumenical activities | 1/10th of 1¢ |
| National Council of Churches programs ... | 1/10th of 1¢ |
| Ministry to Armed Forces | 1/10th of 1¢ |
| Communication | 3/20ths of 1¢ |
| General Convention Commissions and Committees (including making this magazine possible) | 1/10th of 1¢ |
| Administration of Episcopal Church Center, N.Y. | 3/5ths of 1¢ |

Confused? Maybe we should add another figure. All Church programs—parish, diocesan, and general—need an increase of at least 5 percent in 1970 just to keep even with costs. Perhaps this is the year the parish, diocese, and the whole Church need our trust and support more than ever before.



WORLDSCENE

Executive Council: Notre Dame, RSVP

At its September 23-25 meeting the Executive Council took over where Special General Convention left off. The Council certified the National Committee of Black Churchmen as the recipient of the \$200,000 for black community development authorized by the Special Convention; set up two funds for blacks and Indians; and established a fund-raising committee for both.

After an hour and a half presentation and question/answer session with the Rev. J. Metz Rollins, NCBC executive director, the Council determined that "The National Committee of Black Churchmen meets the criteria established in 1967 for programs of self-determination and economic development." In so doing, the Council carried out Convention's directive and resolved that it will transmit the \$200,000 to NCBC.

In addition, the Council reasserted the Convention position that no parish, diocese, or General Church Program money will be used for the NCBC fund which now totals, according to Council Treasurer Lindley M. Franklin, \$11,709 in cash as of October 10.

The Council also established two separate funds for the extra-budgetary offering—at least \$200,000 to NCBC and at least \$100,000 to the National Committee on Indian Work for Indians and Eskimos. The latter fund now contains \$759 in cash as of October 10.

The Council authorized an immediate Church-wide appeal for funds for both the NCBC and the National Committee on Indian Work. It voted to expand the present bishop's committee, headed by Bishop Charles F. Hall of New Hampshire, to include five presbyters and ten laymen.

Designated money and pledges now being received by Mr. Franklin will go to the two funds as requested by donors. Undesignated contributions will be allocated on the basis of two-thirds for NCBC and one-third for Indian and Eskimo work.

Council also elected six additional Council members, another Convention directive. The new members, representing youth, Indians, Spanish-speaking people, and the Union of Black Clergy and Laity, will serve until the 1970 General Convention next October in Houston, Texas.

The new Council members are:

- Miss **Jodie Heinmuller**, currently a student at Episcopal Theological School, Cambridge, Mass., and a resident of Easton, Md.;
- Mr. **Michael Simson**, secretary of the National Episcopal Students Committee, from Ohio. These two will represent youth between the ages of 18 and 25.
- Mr. **Roger Campbell** from Sisseton, N. D., chairman of the Niobrara Convocation, will represent Indians.
- Mr. **Leonardo Molina**, a teacher from San Antonio, Texas, will represent a Spanish-speaking constituency.
- Miss **Barbara C. Harris**, a community relations consultant for the Philadelphia-based Sun Oil Company and the Rev. **W. G. H. Jacobs**, rector of St. Augustine's Church, Brooklyn, N.Y., will represent the Union of Black Clergy and Laity of the Episcopal Church.

The Council also passed 16 General Convention Special Program grants totalling \$283,900 (*see separate story*) and turned one down.

Treasurer Lindley Franklin reported that as of August 31, collections of pledges from dioceses were one month behind, a situation he termed normal for the time of the

year, but 5 percent ahead of last year.

In other action, the Council:

- ▶ Voted to pay the expenses of its members to future General Conventions so they can be present "to participate where possible."
- ▶ Firmed up 39 visits by Council members to dioceses, beginning immediately.
- ▶ Heard and accepted reports on the National Committee on Indian Work, the Special Committee on Lay Ministries, the United Thank Offering (*see page 19*), world hunger, and ghetto investments.

Council Rejects GCSP Grant

One of the most important actions at the September Executive Council meeting was one it did not take.

In an unprecedented move, Council members turned down a request by the General Convention Special Program's Screening and Review Committee to make a \$6,780 grant to *El Teatro Campesino*, a Mexican-American, bilingual folk theatre company in Del Rey, Calif.

Citing the pressures of controversy surrounding the theatre company which grew out of the Delano, Calif., grape strike headed by Mr. Cesar Chavez, Council voted against the grant, thus acceding to the wishes of Bishop Victor M. Rivera of San Joaquin, who opposed it.

"As you are aware the Delano Grape Strike and the involvement of the Episcopal Church through the General Convention Special Program to the Chavez-Migrant Ministry has caused great pain, anxiety, and anguish in the Diocese of San Joaquin," Bishop Rivera said in a

letter to GCSP Grants Administrator Howard Quander.

Though this letter was written April 22, soon after the original contacts were made by GCSP, it did not come to the attention of the Council until a vote had been taken to defer action on the grant and contact Bishop Rivera by phone.

The previous GCSP grant (\$35,000) to which Bishop Rivera refers in his letter was given in July, 1968, through the Interreligious Foundation for Community Organization (IFCO) to support the interdenominational migrant ministry among grape workers in California.

Responding to what Bishop Gerald F. Burrill of Chicago, called the "most crucial" issue of this program—support for a bishop in a controversial situation—the Council listened to a taped phone conversation between Bishop Rivera and Canon Gordon E. Gillett, a member of Council and of the GCSP Screening and Review Committee.

On the phone Bishop Rivera objected to GCSP procedures, saying he had not been contacted, though his April 22 letter states that he met with members of *El Teatro Campesino*. In addition, he said, "here are two men who want to develop a project to benefit themselves . . . I don't know for sure, but I've heard this film is already made. If so, why are we funding it?"

GCSP staff answered that the film was indeed, in process, but that the makers of it had been receiving marginal incomes and that costs to continue production were high. The GCSP write-up describing the theatre company says it has a 13-member board of directors.

Several Council members spoke in favor of the grant. Bishop David E. Richards, Coral Gables, Fla., said he was "upset that a rumor has been introduced into the discussion. It's just opinion that is being filtered through," not fact.

Bishop George M. Murray of Alabama, objected to GCSP procedures saying he often got calls the day before the GCSP field evaluator was due and did not have time to meet with him.

The Rev. Edward E. Tate, Atlanta, Ga., said, "I can understand a diocese with small resources worrying about this."

Other Council members cited Bishop Rivera's need for support in



Guatemala: World Neighbors' President and Founder, Dr. John L. Peters, congratulates Pedro (center) on his fine chickens. This is part of the Chimaltenango Project, in an area containing 645,000 persons, much of which is open only to foot travel or horseback most of the year.

Will Chickens Save the World?

Well, not exactly. But for Pedro, a few chickens saved *his* world. Pedro has three children, no education, a few acres of ground to farm, barely survives.

Here is what chickens did for Pedro: as a part of our Chimaltenango project, we loaned him the money to buy a flock of chickens, and our field worker patiently taught him how to tend his baby chicks, and later prepare them for marketing.

Soon Pedro will be able to increase his flock. Then with a little money to buy fertilizer and better seed, he will double his crops and try raising rabbits and apples on his once primitive farm.

And—vital to his family—his children are now eating meat and eggs, receiving precious protein . . . and Pedro has *confidence* that he can help himself, thanks to the help of World Neighbors.

In the little community where he lives in Guatemala corn is the main crop—has been for centuries. But the soil is worn out and corn has little protein. So 50% of the children die

before reaching the age of ten, and nearly everyone suffers from protein deficiency.

World Neighbors has been working in such less developed areas since 1952, implanting the self-help desire, not passing out free soup.

Our job is to help a man like Pedro *want* to better himself, and then show him how it can be done through rotating loans, disease control, proper use of fertilizers, diet, sanitation, vaccinations, animal care . . .

Your \$10 or \$100 "invested" in World Neighbors multiplies, works hard . . . as a hand up, not a handout, *implanting the self help incentive*.

Won't you join with a small, but thoughtful number of concerned individuals, who support our work, and receive special reports of projects in 21 countries of Asia, Africa and Latin America?

We probably won't save the world from hunger and poverty, but here and there our workers are turning on lights in dark corners of the globe.

☐ Yes, I want to "invest" in your self-help program.

Here is my contribution of \$_____.

☐ Please send information about your color, sound film, A HAND UP, for an international relations program.

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WORLDSCENE

a diocese where he only recently (August, 1968) became diocesan.

Mrs. Harold Sorg reminded Council that a bishop's approval was not necessary for a grant. "In re-establishing rapport with the bishops of the Church," she said, "let's not lose it with the groups this program was set up to fund."

The Rev. John H. M. Yamazaki, though voicing concern for Bishop Rivera, confirmed that the program was a good one and that "the work of the staff did meet the criteria."

The pro and con statements at Council paralleled, in many ways, an earlier, June meeting of the GCSP Screening and Review Committee where the same questions were raised. At that time many members worried about the grant's effect on both the diocese and the future of GCSP. They voted, however, to recommend the grant because, in the words of Mrs. Wilmette Wilson, "If the Church can't handle this, then the good Lord ought to know it."

Such was not the decision of the Council, however, and the grant was lost.

In another controversial grant—\$5,000 to the Kansas Legal Defense Fund for legal help for black leaders arrested in Kansas City—Bishop Edward C. Turner of Kansas, objected. Bishop Turner was also contacted by Canon Gillett. In his taped conversation Bishop Turner said the grant was controversial and would upset the diocese. But despite the bishop's objections, the grant passed.

Basically the discussion on both grants boiled down to a dissatisfaction with GCSP procedures, particularly the criteria that says a bishop's approval is not necessary for funding. Several Council members expressed continuing uneasiness with that stipulation, and others wondered what turning down a GCSP grant meant for the future.

"I'm troubled at the trend in thinking now," Mrs. Robert H. Durham, Detroit, Mich., said. "We knew in Seattle that GCSP projects were ones that never would be presented through other channels. The bishop shouldn't bear the responsibility for veto power. I hope we're

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not setting a dangerous precedent."

Mrs. Cyrus M. Higley, a Screening and Review Committee member, said she thought there should be a "criteria for bishops' refusals," just as there is for GCSP granting.

In an effort to set ground rules for consultations on all grants made by Executive Council, the Council adopted a lengthy resolution defining "consultation," saying it "does not imply or require affirmation or endorsement by either party of the position of the other," and giving several examples of consultation situations.

Another GCSP grant of \$10,000 for administrative purposes to the National Committee of Black Churchmen (NCBC) was deferred until Mr. J. Metz Rollins, NCBC executive director, appeared before Council. It then passed.

The Council approved 14 other grants totalling \$268,900 in eight states and one each in Puerto Rico and Panama with little discussion. Three of the grants were to national organizations.

NCC General Board: Response to Blacks

The General Board of the National Council of Churches, meeting Sept. 11 and 12 in Indianapolis, adopted the proposals and statement of its Executive Committee regarding the Black Manifesto. The statement said, in part, "The NCC, aware of the grievances of the black people of this nation, while rejecting the ideology of the Black Manifesto, acknowledges the Black Economic Development Conference (BEDC) as a programmatic expression of the aspirations of black churchmen."

The proposals adopted asked the 33 member Communions of NCC to raise \$500,000 in new money to be given to the National Committee of Black Churchmen for five regional conferences they are sponsoring.

The policy-making body also authorized the formation of a plan to raise "tens of millions" of dollars from Churches and others. The money would be used to make investments in black enterprises and loans to disadvantaged groups. This plan is to be ready for presentation to the Council's Triennial General

Leprosy... a present day understanding.



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

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

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

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

A Quiet Revolution

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

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

What Can Be Done

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

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

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

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

Sincerely yours,

O. W. Hasselblad, M.D.
President

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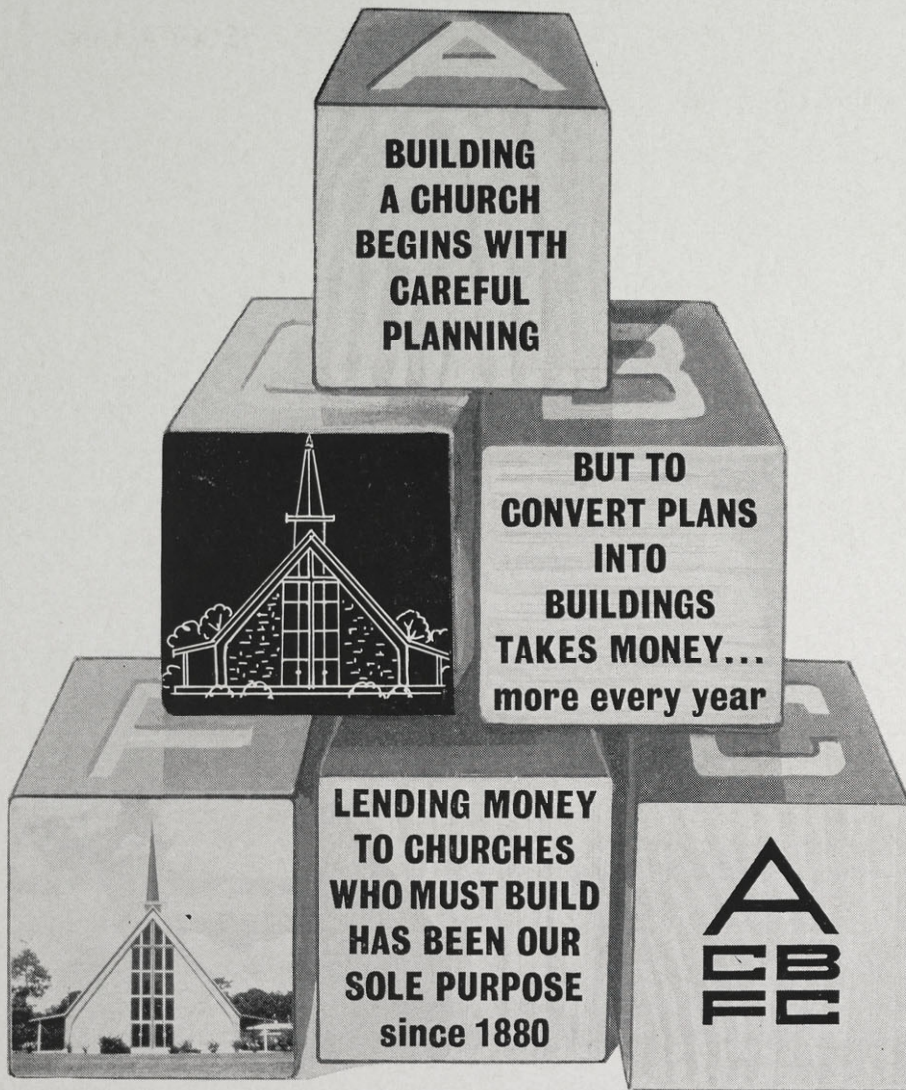
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Assembly meeting Nov. 30-Dec. 4, Detroit, Mich.

In other action the board:

► passed a resolution urging the U.S. Congress to expand food distribution programs to the poor in a "manner consistent with human dignity" and take immediate steps to provide poor people with an adequate diet at a cost to them of not more than 25 percent of their income.

► called for changes in proposed tax reform law as it applies to foundations which the Board said, might "inhibit contributions to constructive non-profit undertakings."

► commended efforts by the government to reform the welfare system, but urged it to raise the initial base of \$1600 per year per family and urged states to supplement the federal contribution.

► heard Dr. Mary Calderone, executive director of the U.S. Sex Information Society, describe that agency's aims and ask for an investigation of false charges made in many communities against school sex education programs.

Ecumenical Bodies Face Financial Cuts

The Central Committee of the World Council of Churches (WCC) and the General Board of the National Council of Churches listened to negative financial reports at their recent meetings.

The financial report to the WCC Central Committee, meeting in August at Canterbury, England, said that while an accumulated deficit of \$167,750 has been cleared, a shortage of \$76,000 on expenditures of \$1,350,000 is expected at the end of 1969. The projected 1970 budget need is \$1,500,000 and the deficit might be as much as \$300,000.

Last year the World Council's Uppsala Assembly asked member Churches to increase contributions by 33 percent, but the financial report expects the total increase for '69 to be only 23 percent.

The Central Committee indicated that at its next meeting it would ask for another 25 percent increase in contributions.

Dr. R. H. Espy, general secretary of the National Council, reporting to

its General Board meeting in September, unveiled the Council's lowest budget in five years. The budget for 1970 is \$21,503,970, \$2 million less than 1969. The last time it was below the 1970 figure was in 1965.

Nearly half of the 1970 budget will go to the Division of Overseas Ministries. This amount does not include freight costs for relief goods.

In his report Dr. Espy said, "the overall fiscal situation poses some of the most critical problems the Council has confronted in a decade."

More Men Enter Seminaries

The number of seminarians in the entering classes of the 11 major Episcopal seminaries in the United States is up 3.7 percent over 1968. Of the 11 schools, six reported larger entering classes; one, the same as 1968; and the remainder, slight decreases. The Church Divinity School of the Pacific reported an increase of 17 students which includes four who are not Episcopalians.

Counseling For Clergymen

Four Provinces of the Episcopal Church are now working on programs providing counseling service for their clergymen.

On September 1, Provinces I (New England), II (New York and New Jersey), and III (Washington) began participation in the Princeton, N.J., "Northeast Career Center," a United Presbyterian Church counseling service. The service will be available to Episcopal clergymen and their wives who face critical vocational decisions in the three provinces.

The effort will be financed by annual \$25,000 contributions from the participating dioceses of the three provinces for a three-year trial period. Additional funds have been contributed through the Office of the Presiding Bishop. The Episcopal Church will also provide a priest, the Rev. Laurance Walton, to serve as one of the staff counselors.

Province IV (Sewanee) adopted

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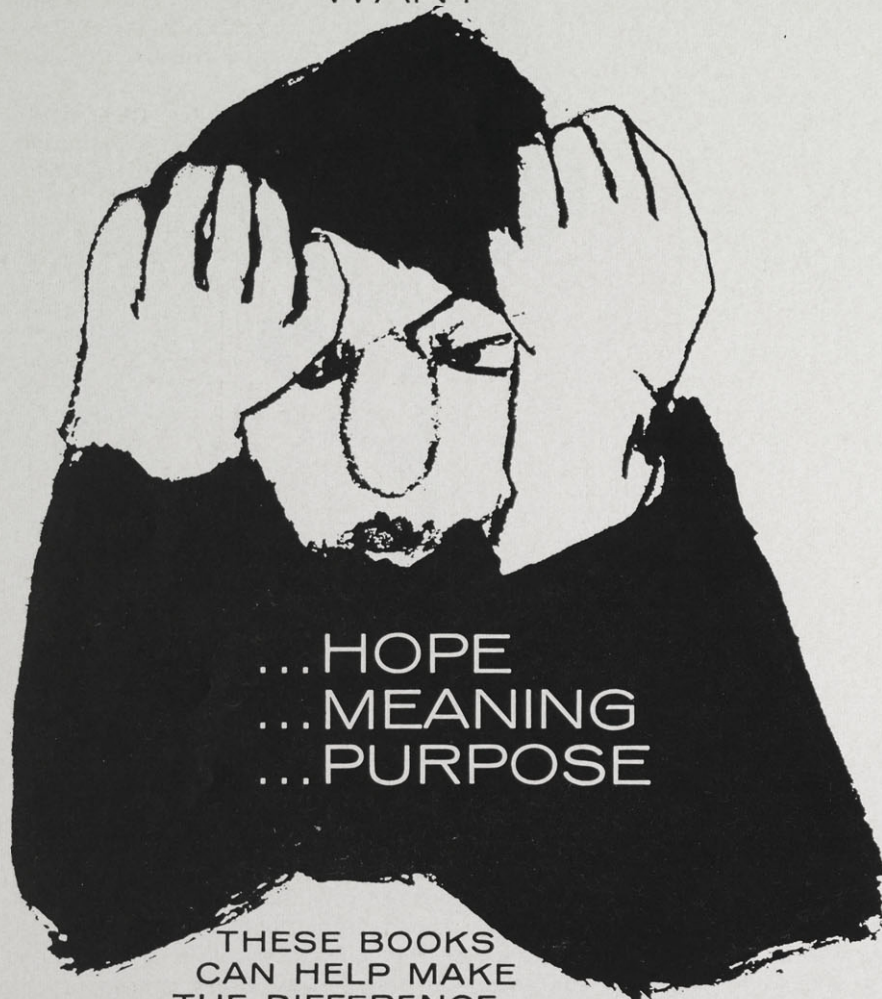
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WORLDSCENE

a proposal and enabling resolution at its synod meeting in June setting up a program of pastoral development for its clergy.

The Christian's Year Calendar for 1969-70

will appear in the December issue of The Episcopalian. Extra copies may be ordered for 10¢ each. Send orders to: The Episcopalian, Box 2122, Phila., Pa. 19103.

Urban Mission: Out of the Fire

The first new Christian house of worship to rise on the West Side of Manhattan in many years is a part of the million-dollar St. Mathew's and St. Timothy's Community Center complex. The structure, in which over 50 percent of the space is designed to serve the needs of the underprivileged and the community, replaces the 77-year-old Victorian Gothic Church destroyed in a spectacular and mysterious fire on Dec. 1, 1965.

The Rev. James A. Gusweller, rector of the Spanish- and English-speaking Episcopal congregation, is well known for his crusades in behalf of better housing and schools. When he came to St. Mathew's and St. Timothy's the congregation had dwindled to the point where the vestry was seriously considering closing the doors forever. Now it is the nerve center of one of the West Side's most thriving parishes.

Because of the pioneering work done in the community by the bi-racial, bi-lingual parish, publicized by radio station WMCA in a fund raising marathon, contributions for rebuilding poured in from the metropolitan area and the country immediately after the fire. These, combined with insurance payments, made possible a new edifice more useful as a neighborhood center as well as a place of worship. The Community Center adjacent was not so severely damaged and is being converted to a day care center for children of working mothers.

THE EPISCOPALIAN

In Person

Mrs. **J. Wilmette Wilson**, Savannah, Ga., is the newly elected Assistant Presiding Officer of the 1970 Triennial Meeting of Women, Houston, October, 1970. . . . The Rev. Dr. **J. A. Ross MacKenzie**, is a Southern Presbyterian minister who is also a lay reader licensed to administer the chalice at St. Peter's Episcopal Church, Richmond, Va. . . . Suffragan Bishop **James L. Duncan**, South Florida, recently confirmed a class of ten mentally retarded persons at the Sunland Training Center, Miami. . . . This past summer **St. Bartholomew's Episcopal Church**, Atlanta, Ga., housed a black studies program taught by an interdenominational team. . . .

The Rev. **Robert B. Lloyd** is the new executive director of Appalachia South, a seven-diocese program in Appalachia. Bishop Coadjutor **William E. Sanders** of Tennessee, is president of APSO's board. . . . Bishop **Alan Alexander Buchanan** of Clogher, has been elected Archbishop of Dublin and Primate of Ireland. He succeeds the Most Rev. Dr. **George Simms**, who is now Archbishop of Armagh and Primate of All Ireland. . . .

Bishop **Charles P. Gilson**, who retired as Suffragan of Honolulu in 1967, has been named Assistant to the Bishop of Rhode Island. . . .

The **Archbishop of Canterbury** observed the 40th anniversary of his ordination in late September. . . . The Rev. **H. Irving Mayson**, one of the founding members of the Episcopal Union of Black Clergy and Laity, has been named director of social relations for the Diocese of Ohio. . . . **St. John's Episcopal Church**, opposite the White House in Washington, D.C., has a Presidential Prayer Book with the signatures of all the presidents since Herbert Hoover. . . .

The Rev. **Robert C. S. Powell**, an Episcopal clergyman, will coordinate denominational scholarships for the National Council of Churches and World Council of Churches. . . .

Mr. **Gordon Graham**, senior warden of the Church of the Holy Comforter, Washington, D.C., will direct the Joint Action in Community Services' (JACS) new job development program for migrant workers. . . . Episcopal Theological School has awarded a \$1500 Jonathan Daniels Fellowship to Mr. **James F. Young**, a student at Louisville Presbyterian Seminary. . . . Mr. **Robert Beloe**, former secretary to the Arch-

bishop of Canterbury, is the Anglican Communion's new liaison officer to the World Council of Churches in Geneva. . . . Mr. **R. T. Johnstone** will chair Washington Cathedral's Churchill Memorial Committee, working to raise funds to complete the Cathedral's southwest portal. . . . Bishop **Thaddeus F. Zielinski** who recently became Prime Bishop of the Polish National Catholic Church of the United States and Canada, is the first native American to hold the post. . . .

A Jesuit priest, the Rev. **Richard W. Rousseau**, is the new assistant director of the National Council of Churches' Department of Faith and Order. . . . The Rev. **Michael G. H. Duke**, vicar of Daybrook, Nottingham, England, is the new Bishop of St. Andrew's, Dunkeld, and Dunblane, Scotland. . . . Recently appointed rector of St. Mark's Church, Louisville, Ky., is the Very Rev. **Mainert J. Peterson**, Dean of the Cathedral of St. Luke in Ancon, Canal Zone, for the past twenty years. . . . While measures establishing the birthday of the Rev. Dr. **Martin Luther King, Jr.**, as a commemorative holiday await final approval in California and Illinois, a city-wide chain of cooperative food stores in Washington, D.C., has been named after the slain leader.

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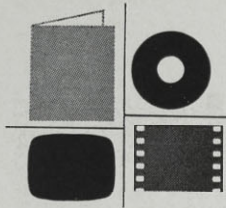
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The Church always seems in danger of hugging itself to death. That voice is in a book on creative movement (dance).

Against thy will art thou formed; against thy will art thou born; against thy will dost thou live; against thy will die. That voice is with a filmstrip (filmstrip is to filmstrip as novelette is to novel).

Those who make peaceful revolution impossible will make violent revolution inevitable. That voice is from a book.

These voices and materials and many more are all part of the new MISSION STUDY SERIES FOR 1969-1970, a mammoth packet of materials for all ages, published on behalf of the Episcopal Church and other denominations by Friendship Press. The theme for this year is "Reconciliation in a broken world." Or, if that doesn't grab you, there is also an additional theme about understanding China and the Chinese people, who by the year 2000 A.D. will comprise one half of the world's population.

Now if you or your church have \$39.95 floating around, you can write directly to Friendship Press (475 Riverside Drive, New York, N.Y. 10027) and ask them for their "Showcase Suitcase" and look at their materials yourself. If you don't want to spend that money sight unseen, then perhaps you're going to want some clues from this corner about how worthwhile the materials are before you (or your church school, or study group, or organization) take the plunge.

Before discussing the materials themselves (which are multimedia, as you may have guessed), a word is in order about the basis for evaluating mission study materials. Old Ecclesiastes stated the framework better than anyone, in his famous passage: "For everything there is a season, and a time for every matter under heaven. . . ."

These materials must be evaluated above all by how accurately they have discerned not only the signs of the times but also the times of the signs. Some years it is useless to put out materials about certain themes because people just aren't interested (yet, or still). Other years it is plain suicidal *not* to include certain themes which everyone is discussing and thinking about.

From this corner, 1969-1970 would appear to include the following *times* (and good mission study materials had better, too):

► in terms of God's basic identity, it is a time of upheaval and rethinking of the way in which concepts have become straitjackets;

► in terms of man's basic identity, it is a time of the greatest upheaval since Genesis, now that man's basic identity (as worker) and woman's (as childbearer) is being increasingly challenged by technology and the population explosion;

► in terms of communication, it is a time of rethinking the whole enterprise of teaching and learning, and of getting out of the idea that communication consists only of words, all neatly printed in a row;

► in terms of ideas, it is a time when some of man's most fundamental assumptions (such as the

inevitability of poverty or of war) are being called into judgment;

► in terms of culture, it is a time when a youth culture is arising attended by tremendous birth pangs (campus disorders). This youth culture demands power and a voice commensurate with its size—one half of America's population being under 27.

► in terms of the universe, it is a time when man has stood on another celestial body, from which viewpoint all Earth's wars are seen as civil wars, and ivory towers are no longer to be tolerated (even the Christian's).

These are our times. And now, how well have these materials taken account of our times?

Highly recommended: For adults: "Creative Arts in Reconciliation, a Multimedia Kit," \$5.75. For children (but don't use below junior high): "Class Study Packet to Accompany 'Doors—Not Fences,'" \$2.95. "Primary Teachers' Guide for 'Susan Comes Through the Fire,'" 85¢. For adults and youth: "Time Bomb in the Middle East," \$1.35. For children: "Junior Teachers' Guide for 'The Foolish Old Man Who Moved Mountains,'" 85¢ and "The Foolish Old Man Who Moved Mountains: Stories, Songs, and Sayings from China," \$1.75.

Usable: "The Maze of Peace" (for youth), \$1.45. Also for youth: "From Wrecks to Reconciliation," \$1.75. "The Case of the Door-Openers vs. the Fence-Builders (Pupil's Book, for children)," 45¢; Teachers' Guide, \$1.50. Also for children: "Susan Comes Through the Fire," \$1.75. For adults: "Worship Resources from the Chinese," \$1.75. For children: "Pan-

das in the Park," \$1.75.

Out of joint with the times: Most of the rest of the materials, especially "Adult Guide on 'Reconciliation in a Broken World,'" 85¢ and "Adult Guide on 'Understanding China,'" 85¢. These are large blocks of print on print, preoccupied with communication as words.

"You've got to use the new wings you've got; you've got new concepts. They're going to take you elsewhere . . . angel." So the record in the multimedia kit says. We may hope not only the readers but also the publishers will ponder that thought.

—RICHARD N. BOLLES

FALL FESTIVAL OF FILMS

Feast or Famine

NO MATTER HOW DIVERSE the films of a given season are, certain themes reappear again and again creating a definite mood. Recently the mood has been nostalgia. It contains a bittersweet quality, a certain whimsy, and a large dose of gentle humor. The themes behind the mood are familiar and comfortable: the family thing, the generation gap, the search for self and love. All of these are pretty uncomfortable in real life, however.

Me, Natalie is the best of the

bunch. Patty Duke offers a talented, versatile performance as a young, unattractive girl from Brooklyn who wants to be beautiful and feel loved. Natalie first searches her own neighborhood, sandwiched as it is between her parents' hopes and middle-class life. Then, more enthusiastically, she crosses the river to Greenwich Village.

Her honest search for that special something which is herself is helped by a carefully written script and unobtrusive photography. With this role Patty Duke has recovered her flagging film career and may be in the running for an Oscar.

Goodbye, Columbus is also about a college-age girl, her family, and her first encounter with love. Though advertised as "the New York version of *The Graduate*," it is more accurate to say it is a 1950's version of its more successful forerunner. The youthful characters are rather unrebelling, even unimaginative, though the love portrayed is real enough.

In the end, however, Brenda, played by newcomer Ali McGraw, chooses family over a non-conformist boy friend, played with just the right touch by rising young star Richard Benjamin.

The most troubling, and perhaps

Plastic Theology: Who IS God?

"Hey God, what can you do? Are you useful?"

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After pointing out (in both title and text) the wrong question, GOOD OLD PLASTIC JESUS (\$1.50, paper) goes on to ask some of the right questions and come up with some answers, all in the language of the young. This could be the book your teen-ager has been looking for without knowing it.

—M.M.

shocking

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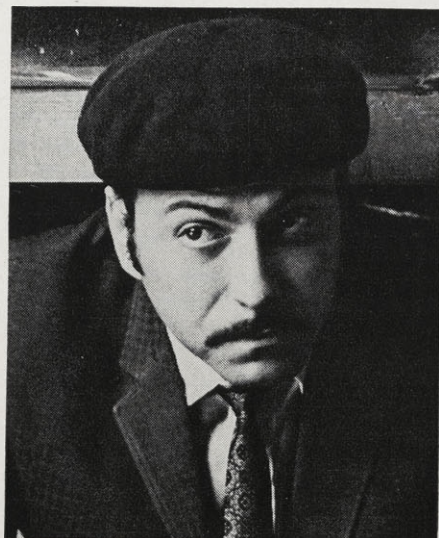


Arthur M. Brazier

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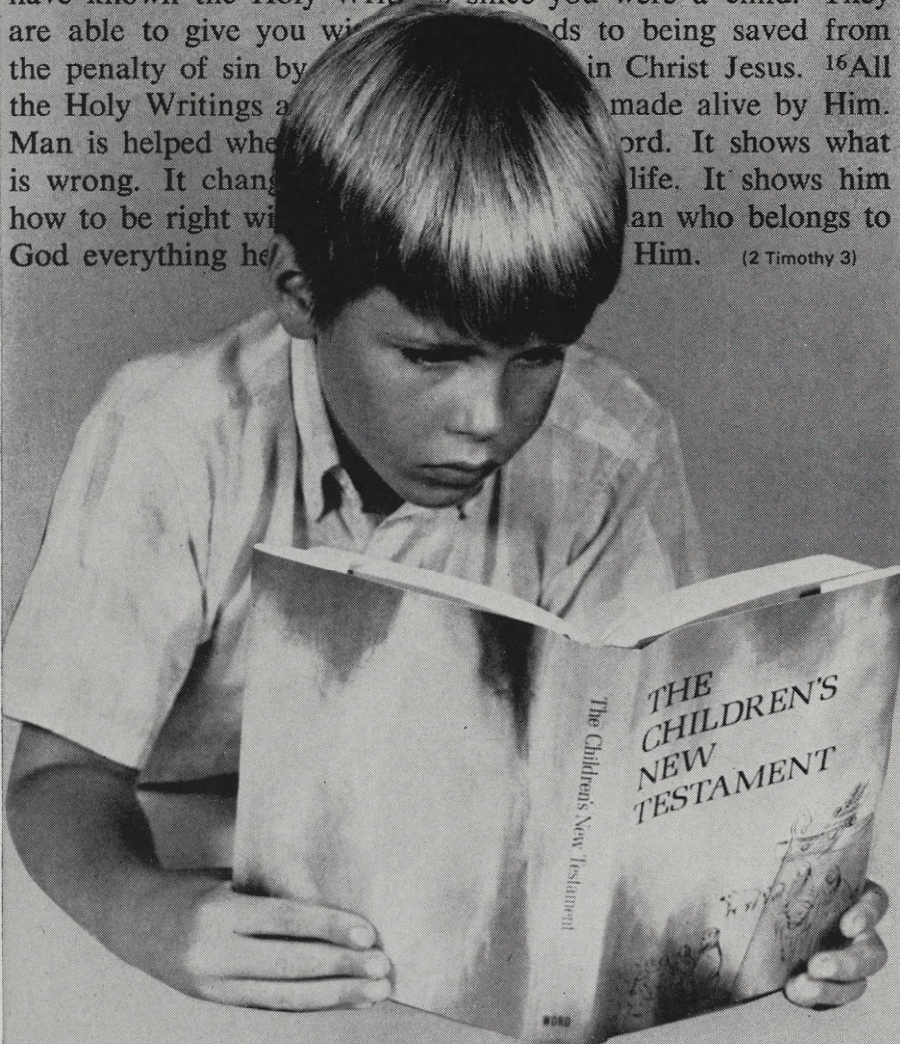
encouraging

"All Americans striving to understand and to respond meaningfully to the Black Revolution should read Brazier's account of the Woodlawn Organization." —Charles H. Percy, U. S. Senator



Alan Arkin as Popi

¹⁴But as for you, hold on to what you have learned and know to be true. Remember where you learned them. ¹⁵You have known the Holy Writings since you were a child. They are able to give you wisdom and lead to being saved from the penalty of sin by the blood of Christ Jesus. ¹⁶All the Holy Writings are made alive by Him. Man is helped when he reads the Word. It shows what is wrong. It changes life. It shows him how to be right with God everything he does. (2 Timothy 3)



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MOVIE REVIEWS

most provocative, aspect of the film is the over-drawn characterization of "The American Jewish Family" vis-a-vis its tasteless and indiscriminate style of life. Funny thing: one wonders whether such characterization is more "Jewish" *per se*, or more "American." I strongly suspect it is the latter.

If the current tenor of films is discouraging, several possibilities for fair-to-good film viewing are still around. Two major musicals, *Oliver* and *Funny Girl* have been making the rounds of local theaters. Though both these films are rather fussy, expensive offspring of their parent Broadway productions, they are nonetheless worthwhile and provide several hours of solid entertainment. And even if what appears on the screen is over-dressed and under-nourished in terms of original impact, acting skill, and dramatic tightness, the sound tracks are full of musical memories and the photography is richly colorful.

Digging a little deeper and a little farther back, it will be worth catching *The Loves of Isadora* if it appears locally. This is the film for which some say Vanessa Redgrave deserves the Academy Award for Best Actress. Though I can't agree with that judgment since her dancing (which takes up a large part of the film) seems to me awkward and monotonous, it is nonetheless an opportunity to see a rather sensitive glimpse of the famous Isadora Duncan, her several loves, and tragic life and death.

It would appear that *Popi* is a good film for the entire family. In spite of an implausible story, guaranteed to tug at the heart strings but not do much more, the excellent acting of Alan Arkin, along with two delightful young boys, results in an enjoyable, humorous film.

One disturbing note: some of the assumptions behind this portrayal of Puerto Ricans and Cubans betray yet further evidence of our lack of understanding and appreciation of American Latins — an unhappy by-product of what was no doubt meant to be a simple, even innocuous, and certainly bittersweet, presentation.

—JOAN HEMENWAY

THE EPISCOPALIAN

Switchboard

Continued from page 6

... [The Rev. Franklin E. Vilas, Jr.] asks for opinions as to whether "an election in the Episcopal Church is truly an election, or whether it is unseemly to bring the process of informed campaigning into our Church."

... Our Committee was concerned over the problems of giving a body of some hundreds, who would do the direct electing, satisfactory information about the candidates. Many of them were unknown to the committee and even less known to those who would have the responsibility of electing.

... We were directed by the Convention ... to do the following, among other things:

1. Establish the qualifications desired for a Bishop Coadjutor of Massachusetts;

2. Receive the names of persons from church members wishing to make nominations and on its own motion seek out persons likely to serve well as Bishop Coadjutor;

3. To give wide, thorough, and timely information on all the candidates to all the churches;

4. To maintain in all these things constant communication with the members of the Convention meeting in districts, informing them of committee work and decisions and bring to the committee the decisions reached at district meetings.

We were, therefore, charged with the responsibility of disseminating information about the candidates, leaving us no choice, if we had desired to make one.

However, we were not a nominating committee and every effort was made to be scrupulously neutral. This principle was carried forward in the committee and ... I disqualified myself from nominating the man I felt best fit to serve as Bishop Coadjutor, rather than place in question the committee's impartiality.

Under these circumstances the committee was in a position of maintaining an impartial attitude but required to bring to the attention of the electorate and the diocese as a whole, information about the candidates.

Aside from the requirement, I would say that it is essential that an informing process be devised if the electorate is to come to any kind of a reasoned and balanced conclusion.

Active campaigning by candidates, which occurred, is quite a different thing. Here it is inevitable that statements of policy are made, commitments to ideals and even to goals are stated and there may even be promises made and practical alliances effected. The use of a nominating committee can breed

these things, I believe, but an independent committee, instructed to perform as we were, brought results and yet avoided the problems inherent in any other method.

GEORGE C. SEYBOLT, *Chairman
Committee on the Convention
to Elect a Bishop Coadjutor
Watertown, Mass.*

I want to respond with shouts of "Amen! Let's Go." to the Rev. Franklin E. Vilas ... When we look closely and honestly, we see that in many dioceses the political process is already at work. The question is do we want to feed it?

By this I mean, are we ready to publicize the true job description of a bishop which implies a re-evaluation of priorities in the functioning of this office? Are we prepared to politicize the struggle of traditionalists with relativists? And what amounts of time and money can be allocated for the necessary activity a candidate would have to invest in making his platform and personality known?

If we want strong, hope-giving and loving leaders, candidates for this high office must have opportunity to express their talents, hopes, and plans for examination and comparison.

... [I hope] Executive Council would set up a pilot project where the political process could be tested and evaluated in a game-playing, problem-solving approach. Perhaps THE EPISCOPALIAN could serve as a bridge of communication in this effort just as it does so well in many other areas of concern.

MRS. NANCY C. WRENN
West Newton, Mass.

CONSCIENTIOUS OBJECTION

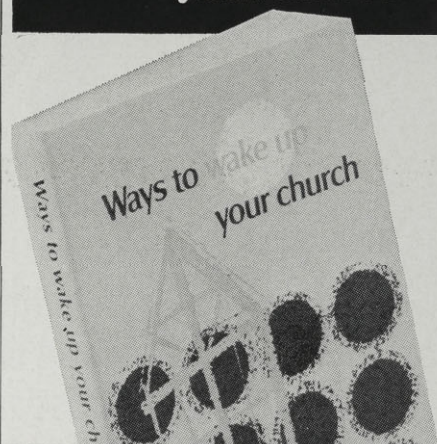
... My conscience forces me to voice strong objections to the use of my Church and my money to flaunt the laws of the United States of America.

In a recent mailing from the Executive Council, signed by the Rev. Edwin G. Bennett, there was included a letter about draft counseling prepared for the [National Council of Churches] United Ministries in Higher Education constituents by Don Lowdermilk. The Episcopal Church ... is one of these constituents. ... He [Mr. Lowdermilk] advertises workshops to be held in various locations across the United States, for the purpose of training men to counsel our youth in ways to circumvent the law. ...

Regardless of what "high motives" and idealistic claptrap these counselors preach, draft evasion boils down to complete selfishness and lack of concern for one's fellow man. Too many straight thinking and honorable people are keep-

Continued on page 50

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Switchboard

Continued from page 49

ing quiet while a noisy minority sells its harmful ideology to the impressionable weaker members of our society.

MRS. WALTER C. LARDNER
Hudson Falls, N.Y.

ED. NOTE: The 1967 General Convention, in a resolution on Selective Service, said in part: "Resolved . . . that the several dioceses and the staff of the Executive Council be urged to provide counsel and legal advice to those members of our Church who have problems of conscience with regard to the prospect of the military draft, co-operating with, and assisting wherever possible, other community agencies engaged in this counseling service."

CALENDAR OF EVENTS

NOVEMBER

National Religion in American Life Month

1 ALL SAINTS DAY

2 TWENTY-SECOND SUNDAY AFTER TRINITY

7 World Community Day. Sponsored by Church Women United

9 TWENTY-THIRD SUNDAY AFTER TRINITY

13 Triennial Conference of Episcopal Schools, Grace Cathedral, San Francisco, Calif.

16 TWENTY-FOURTH SUNDAY AFTER TRINITY

23 SUNDAY NEXT BEFORE ADVENT

23 National Bible Sunday. Sponsored by the American Bible Society.

23-30 National Bible Week. Co-sponsored by the Laymen's National Bible Committee, American Bible Society, and the Catholic Biblical Association of America.

27 THANKSGIVING DAY

27-Dec. 25 Worldwide Bible Reading Month—Thanksgiving through Christmas. Sponsored by the American Bible Society. Theme: Truth for Modern Man.

30 FIRST SUNDAY IN ADVENT

Know Your Diocese

The first recorded Anglican service in today's Diocese of Maryland was conducted on Kent Island in 1632. Maryland's constituting convention of 1783 elected the Rev. Dr. William Smith to become bishop, but he was never consecrated probably because of his advanced age and the fact that he would have had to make long voyages to and from England to be consecrated. In 1792 the Rev. Dr. Thomas J. Claggett was elected and was the first bishop in the Episcopal Church to be consecrated in America.

In 1868 parishes on the eastern side of Chesapeake Bay and the Susquehanna River became the Diocese of Easton. A second division in 1895 created the Diocese of Washington which includes the District of Columbia and four adjoining Maryland counties. The Diocese of Maryland comprises the remaining counties west of Chesapeake Bay. The diocese's 69,669 baptized persons (43,535 communicants) are ministered to by 211 clergymen and 340 lay readers in 134 parishes and missions.

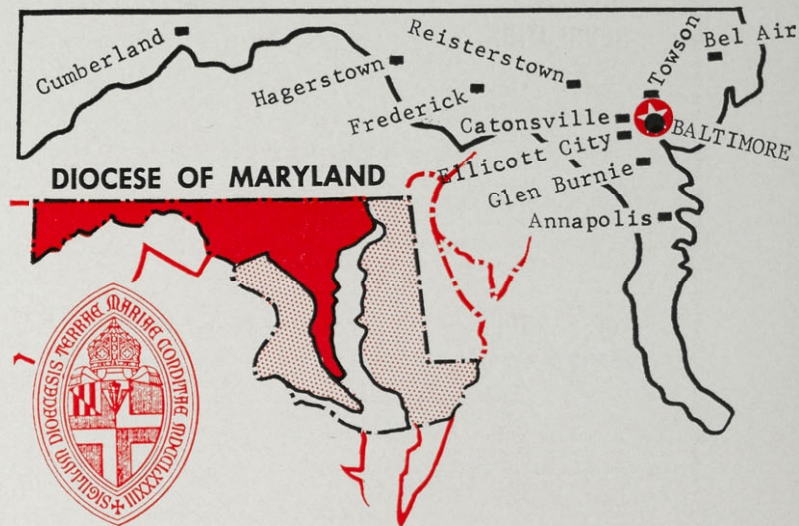
Maryland is one of the few dioceses in the country whose vestries are governed by state law (Maryland Vestry Act, 1794). Under this act the state controls non-theological matters such as minimum age for eligible voters at diocesan convention, eligibility for election to vestries, and voting for vestrymen; duties of wardens; and dates of annual parish meetings. The diocese has petitioned Maryland's General Assembly this year to lower the minimum vestry age to 18.

The diocese is a member of the Columbia Religious Facilities Corporation which holds title to all church property in the new Columbia City being built in Maryland and participates in the Columbia Cooperative Ministry. St. Mary's University Institute of Theology, founded by Maryland's Episcopalians, Jews, and Roman Catholics, offers a graduate evening school program in theology leading to an M.A. or Ph.D. as well as non-degree courses. The courses are open to both lay and clerical students.

The diocesan Department of Christian Social Relations merged with its counterparts in the Presbyterian Church and the United Church of Christ to form the Department of Metropolitan Strategy in Baltimore (see *The Episcopalian*, March, 1969). St. Michael and All Angels, Baltimore, sponsors a model urban neighborhood development. Four other parishes sponsor five apartment housing units for the aged.

The diocese operates two schools, Hannah More Academy (for girls) in Reisterstown, and St. James Academy (for boys) in St. James.

Bishop Coadjutor David K. Leighton's duties include



diocesan communications, oversight of Hannah More Academy, and sharing supervision of mission work.

To permit more decisions regarding the mission of the Church to be made at the local level, Maryland's convocations are being reorganized into seventeen regional councils, each consisting of eight to ten parishes and missions. Each council will adopt its own by-laws and elect representatives to diocesan council.

Maryland and the Missionary District of the Virgin Islands became MRI companions in 1967 and renewed the relationship this year.



The Rt. Rev. Harry Lee Doll succeeded the Rt. Rev. Noble C. Powell as Bishop of Maryland in October, 1963. Prior to becoming diocesan Bishop Doll served the diocese as suffragan and coadjutor.

Bishop Doll was born in Martinsburg, West Virginia, in 1903. He attended the University of West Virginia and William and Mary College before going to Virginia Theological Seminary to earn his Bachelor of Divinity degree. The seminary has conferred on him a Doctor of Divinity degree.

After being ordained priest in 1933, Bishop Doll served parishes in Washington, D.C.; Virginia; Texas; and Maryland.

Bishop Doll is chairman of General Convention's Joint Commission on Church Architecture and Allied Arts. He has been a member of several General Convention's program and budget committees.

He was married on October 11, 1933, to the former Delia Francis Gould. The Dolls have three daughters, Millicent, Rebecca, and Chotard, and one granddaughter.

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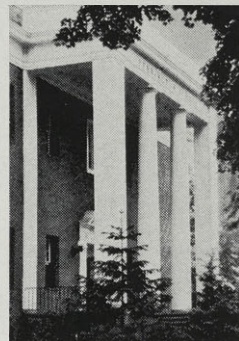
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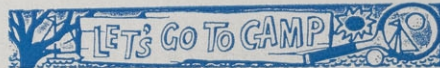
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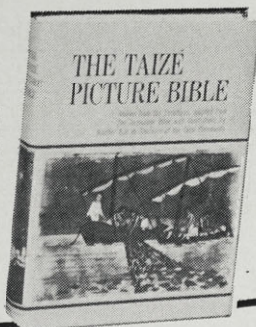
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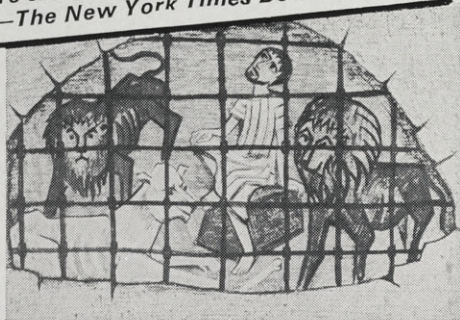
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Modeste in Motion

Continued from page 27

Mr. Modeste came home with a new perspective, feeling he had cleared up some of the misconceptions a new program such as the one he heads is bound to create.

One of the concrete expressions that resulted from his trip was a letter from a man in Cherry Hill, New Jersey, who had seen him on a local television show. "I was going to cash a G.I. insurance dividend check today when on the way out I was attracted by your interview which impressed me so much I knew right away where those seventy-nine bucks would have to go," the man wrote. "I can't call it 'giving' because it doesn't hurt, but if it will help someone I don't care what it's called. You are an impressive man. I'm sure the barriers of local racism must have dropped appreciably during your interview."

In addition, the program has achieved other small signs of success in getting a white Church to see a black man's point of view. As of August, a total of \$6,762 has been contributed voluntarily to Special Program, some from dioceses, some from parishes, and from individuals such as Mr. and Mrs. Michael Crowell, Galesburg, Illinois. They send a monthly pledge because their local parish was building a new church and Mr. Crowell "felt strongly that, given today's problems, I shouldn't contribute money to build a church."

A move at the Special General Convention to severely limit GCSP did not get much support, and the Convention voted to "support and expand" the program. An outside evaluation of its successes and failures will soon begin and an internal evaluation is almost complete.

Mr. Modeste looks forward to the results of both of these studies to give him some idea of new directions GCSP should take. In the meantime, he is guardedly optimistic: "I figure if we can just get some of these programs going out there before we're cut down, it will be worth it. Maybe we can get some white Church people to see that poor people are worth something, too..."



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a report to concerned laymen...

How thoughtful are you about your minister's time?

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

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

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

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

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

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

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

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

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

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

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When Su May first came to our Home in Hong Kong, the other children called her "Girl-who-will-not-laugh."

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