**Title:** *The Episcopalian*, 1970

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# When we don't see eye to eye

EVER TRY TO CHECK a pair of sunglasses for polarization? One way to do it is to take one lens and rotate it over another you know is polarized. If the light through the two lenses begins to disappear, you know both pairs are polarized. When both lenses are at right angles to each other, no light at all seems to come through (see cover). Visual communication has stopped.

Polarization seems to be helpful in sunglasses. But when Christian people do not see eye-to-eye these days, the results aren't too positive. The light begins to disappear and communication stops. And this seems to be exactly what's happening to many Christian people today in the United States.

Item: The National Council of Churches, for twenty years the subject of considerable polarization, is almost torn apart in a wild and woolly assembly at Detroit (see report on page 33). Item: a diocese in the Episcopal Church announces it is withholding all its General Church Program funds for 1970 (see special section pages 16 through 30), an action unprecedented in the history of the church. Item: two Massachusetts laymen file suit in the State of New York against officers of the General Convention to prevent the spending of the Special Convention \$200,000 fund for black economic development (see page 34).

All in all, this so-called polarization—or concentration of groups around conflicting positions—and the results discernable so far, add up to the most difficult period Christianity in America has faced since the Great Depression. The two glorious decades of growth following World War II are now warm memories amidst the pulls and pressures of the unfolding seventies.

The Church in America has always had its polarizations. Remember the social gospel, modernism and fundamentalism, high church and low church. Somehow these tensions appear orderly and predictable when we look back on them in light of recent events. Today the polarization among U.S. Christians seems so intense and complicated that it almost defies description—and solution.

Perhaps the main reason for this is the enormous number of issues available to polarize us today. The Vietnam War; racism—white and black; the Trial Liturgy; minority rights; church union; General Convention Special Program; authority; social activism—all set us off in various directions with various degrees of light getting through.

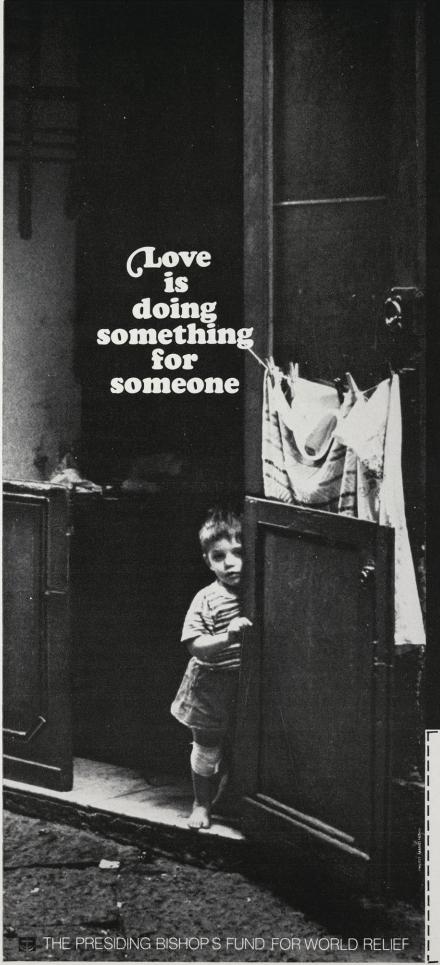
One somewhat positive fact does filter through this haze: polarization today does break down some of the barriers between neighbors. I may not be able to discuss church union with my fellow parishioner, but we are certainly vocal together on the Vietnam War. Another parishioner and I cannot make much progress on the race issue, but we can engage in creative conversation on the Trial Liturgy. And if we keep talking, who knows?

The real danger comes when we attempt to turn any one item of polarization into what is now referred to as a "yes-no" situation. We are apt to make decisions that cut us off from our fellow human beings, with the resulting pain and loneliness (so eloquently described beginning on page 37) seizing both decision-makers and decision-subjects alike.

In the church, we drift back to stubborn parochialism—that ancient bane of Anglican-ism—and further isolate ourselves from the whole Body of Christ.

The struggle against polarization, "yes-no" situations, and the comfortable womb of parochialism appears to be the most important task before U.S. Christians as this decade begins.

-H.L.M.



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# **Switchboard**

#### ON THE OTHER HAND . . .

The November EPISCOPALIAN urges us not to boycott the church because of national programs of social concern. Only three-tenths of 1 percent of the Episcopalian dollar goes to solve the problems of poverty and race; only one-tenth of 1 percent for world relief [see page 37, November issue]. Presumably the unhappy pledger should continue his pledge to the church, since 87 percent of his dollar stays in the parish, where he approves of its use.

What about the unhappy Episcopalian who approves of programs of social concern and disapproves of the preoccupation of the local parish with its own building, music, carpets, choir robes. . . .

Scientists warn that our world may be in for surprising changes in the next twenty years because of pollution, racial strife, overpopulation, and nuclear war. . . .

Many of us feel that the church at the diocesan and national level should . . . encourage the ordination of many worker priests who would . . . bring

the sacraments to small Christian cells meeting in homes or rented quarters and that concerned Christians should begin now to tithe both their money and their time . . . for the corporal and spiritual works of mercy and for such new Christian activities as our age demands: peace, conservation, abolition of illiteracy. . . .

RUTH JACKSON Eugene, Ore.

The article in the November issue, "Facing Figures" by Alexander D. Stewart, was very interesting. He rightfully bemoans the fact that several indices indicated that the Episcopal Church is not growing as fast as the population of our country. This he attributes to the fact that we have "no plans 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 . . ." The author should be aware that we had none of these things during the days when the church was keeping up with, indeed exceeding, the population growth.

There may be other factors involved but not to admit that the reduced quotas are at least in part attributable to the protest movement or to social action involvement is naive.

THE REV. HAROLD R. BOTT College Park, Ga.

## SOUTH BEND FORUM

Let us, by all means, move forward in aiding the Indians, Eskimos, and the blacks; however, when all the shouting and recriminations are over, possibly some of our membership and our well-intentioned leadership will realize what is the crux of the problem concerning the recent vote of funds to the black movement however it was achieved.

Church . . . is being asked to support the action of funding and aiding in the organization of a leadership which has openly and specifically advocated the destruction and overthrow of these, our United States. . . Why should loyal churchmen be placed in the position of disloyalty to their government? . . . whether screened through the NCBC or not, the action of our Special Convention seems to be a direct violation of canon law and certainly the laws of these United States.

. . . Black aid, yes, but not through this leadership, screened or not.

We read the Convention may have voted the destruction or at least split of the Episcopal Church—the tragedy is that it is almost unnoticed that the Convention tried to vote for the destruction of our country. . . .

Some of us must face this issue who are not members of any faction or group within the church but only very troubled Episcopalians.

WILLIAM F. WALLACE, JR. Corpus Christi, Texas

It makes one sad to read the reported comments of our Presiding Bishop concerning persons associated with The Foundation for Christian Theology as reported in The Episcopalian for December, 1969.

While I do not happen to be a member of the organization I confess that I share many of their concerns over some of the recent actions of this church. I do know some of the members of the Foundation, and it simply isn't true that they are "fundamentalistic (whatever he may mean by that term), pro-segregation, extremely conservative, and not willing to face the twentieth century and its demands on the Church."

It would appear to me that the charge of being pro-segregation could more justly be applied to the actions of the leadership of this church in South Bend. Black caucuses, and the clear intent of the Convention to channel money to BEDC which is outspokenly in favor of Continued on page 6

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TRENDS . EVENTS . IDEAS .

# Houston Agenda Committee Asks for Advice

An invitation has been extended to all Episcopalians for suggestions about the agenda of the 63rd General Convention of the Episcopal Church (see page 31). With many decisions to be made before the Houston Convention meets this coming October, the agenda committee hopes that its planning will be helped by responses from the church at large. Mr. Oscar Carr, co-chairman with Mrs. A. Travers Ewell, said the comments and suggestions could be sent to any member of the committee. Letters on this subject sent to Agenda Forum, care of *The Episcopalian*, 1930 Chestnut Street, Phila., Pa. 19103, will also be forwarded to the committee.

# The Slumming Sixties

The New York Times, citing violence, assassination, and political ferment, called the last 10 years "a slum of a decade." Churchmen, caught up in that social ferment as never before, saw in those 10 years the "Death of God" theology, an era of ecumenism, and the year of the Black Manifesto. Indications for 1970 seem to point to a new inner searching as authority, ministry, and structural re-examination command the attention of most Christian groups.

# The Exploding Seventies

The year 1970, now upon us, heralds the largest baby boom of all time. Total world population is expected to grow from 3.3 billion in 1965 to 4.9 billion in 1985. But as population climbs, natural resources diminish. In the United States alone 15 million people are hungry today. The Executive Council and diocesan conventions are discussing world population, world hunger, and the use of resources. The conversations can only get louder—and more urgent—during the seventies.

# New Church Councils for 70's

Many councils of churches across the nation are undergoing radical changes, according to a survey by the *Minneapolis Star*. They have disbanded to become parts of new ecumenical structures or have adopted new names to reflect changed emphases. In some cases new organizations formed in order to include Roman Catholics, and in a few cases, Jewish groups. Some councils have been supplanted by "issue oriented" conferences. Dr. H. Conrad Hoyer, council movement executive with the National Council of Churches, commenting on the survey, said, "in this emerging urban world, no church can really go it alone."

# Abortion Laws Challenged

Major cities in 10 states now have an active abortion counseling and referral service run by clergymen who refer women to reputable doctors. The abortion question has been gaining momentum in recent months because of increased pressure from women and because a Washington, D.C., judge recently ruled out the District's anti-abortion law, paving the way for a probable Supreme Court case. Bishop John Burt of Ohio recently supported a fund-raising plea for a Presbyterian clergyman accused of illegally sending a woman to a doctor for an abortion. Some abortion law reformers are now urging repeal instead of reform, allowing the decision to rest with the woman and her doctor. Their case has gained strength with the reconsideration of the reformed Colorado statute—the first in the nation to be changed. Some women, doctors, and clergymen say the liberalized laws still involve too much red tape. Whether repeal or reform is the best answer, anti-abortion law proponents are increasingly optimistic about results in 1970.

# Switchboard

Continued from page 4

separation of the races, are evidence of a strong pro-segregation bent. How do Bishop Hines and others supporting these actions justify them in view of this church's previous clear, and one thought unequivocal, statements denouncing segregation as basically un-Christian? . . .

Some of us wonder why the leadership of this church has apparently ruled out working with the NAACP and other responsible black organizations which have long worked for an integrated society, with equal rights and justice for all, in favor of the militant and revolutionary approach. . . .

WAYNE B. WILLIAMSON *Tacoma*, *Wash*.

I notice that your December Switch-board is still crackling with static about our church's involvement in BEDC. This, together with the current pledge protest, indicates rather conclusively that Special General Convention II did not legislate wisely.

. . . Seattle '67 passed the General Convention Special Program with \$9 million and explicit machinery to minister to the aspirations of disadvantaged

American minorities. It is . . . futile for our spokesmen to maintain that the Episcopal Church does not accept the rhetoric of the Black Manifesto. By our legislative action we have more clearly accepted this document than denied it.

This . . . controversial legislation was passed because the members of General Convention II were not clear about their roles as deputies. It is the function of General Convention to express the mind of the church, not to change its mind by trying to be precipitously prophetic. . . . It is unwise and arrogant for our church legislators to take an immediate and impressive experience as the black-white confrontation at South Bend and use it as the basis to speak for the whole church.

Therefore, I would like to suggest that future General Conventions adopt a standing resolution to the effect that no business items will be considered which are forced upon them by a podium takeover. Hopefully, this will give time for the Holy Spirit to work so that emotions can be put into perspective and insights can be tempered by logic and wisdom.

THE REV. HENRY JESSE Pullman, Wash.

## STAND UP, STAND UP

Congratulations to Mr. Frank J. Starzel of Denver, Colorado, for saying so well

what so badly needed to be said [Switchboard, December issue]. . . . It has been one of my disenchantments that those who returned from South Bend were so reluctant to stand firmly and courageously on their action.

Also thanks to you for publishing the article ["What Are We Doing with Our Power over Death?"] by Dr. Rial and Mrs. Morrison. As one who suffered through a life sustained I know personally of the destruction it brings upon the family.

MRS. L. DAVID WEST Phoenix, Ariz.

"What Are We Doing with Our Power over Death?" [December issue] has prompted me, as a young mother, to reply. We have a severely retarded daughter. . . . According to the article, she should have been allowed to die. . . . We . . . would not have wanted the doctor not to do everything possible for her. I would not have wanted to be that doctor if he had said that he would not come to the hospital that night to save a child who would never lead a useful life.

. . . The Ten Commandments tell us, "Thou shall not kill." They do not say, "Thou shall not kill unless the person can no longer lead a productive or useful Continued on page 54

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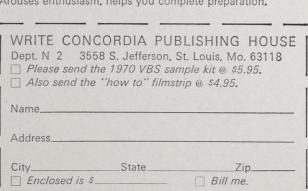
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THE EPISCOPALIAN

continuing

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# **Episcopalian**

A Journal of Contemporary Christianity Serving the Episcopal Church

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  by Robert A. Rodenmayer

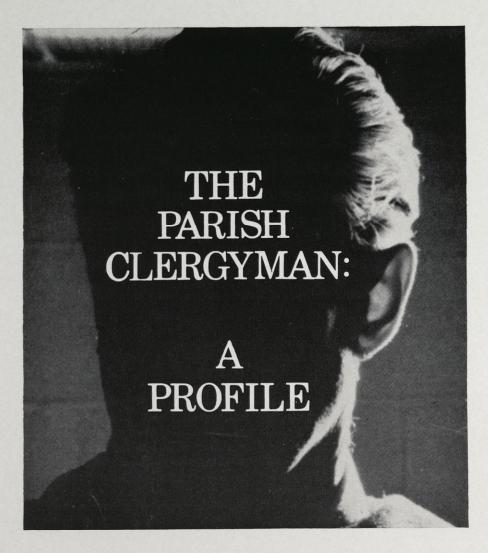
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Cover: • This month's cover is art consultant Robert Wood's interpretation of what seems to be happening to us all—outside and inside—the Church. • "Loneliness is Light Blue" was designed by Raymond Waites, Jr., Art Director of *United Church Herald*.

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## COLUMNS AND COMMENT

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He works a 66.7 hour week for about \$2.32 an hour, and likes his job most of the time.

QUALITY OF LEADERSHIP is one of the keys to the success of an organization, an enterprise, or a mission. This is true of the church whether of parish or mission, diocese or national structure. Conversations abound these days about the changing nature of the parish and the ministry, about men leaving the ministry for secular employment or for new forms of ministry. We need facts about all of these things. We are getting them, and we have started with a churchwide study of the parish clergymen themselves.

What is the typical parish clergyman like? How old is he? How much money does he make? How does he spend his time? Does he like

what he is doing? If he has a wife does she like what he is doing? How does he get along with his vestrymen? With his bishop?

These and other questions have been answered by a representative sample of Episcopal clergymen scientifically selected to represent the approximately 10,000 clergymen in the United States. This is the first study, ever, of our clergy in which all dioceses, age groups, salary ranges, cathedrals, parishes, missions are represented.

A research team of the Executive Council, advised and assisted by a panel of distinguished sociologists

BY ROBERT N. RODENMAYER

from a number of universities and research facilities, has made the study-survey. The study serves the church by providing up-to-date information about our clergy for those committees and commissions appointed to deal with problems of the ministry and for the information of our general church membership. This brief report is a sample of the much larger body of data which became available on January 1, 1970.

The median age of our clergy is 43. Eighty-five percent of them are married, with an average of two dependent children. The overwhelming majority has completed four years of undergraduate education and three

years of theological school. In 1967 the median clerical income was \$7,560, including cash stipend, housing, and utilities.

A study sponsored by the National Council of Churches, using 1968 figures, reports the median clergy salary at \$8,037, including housing and utilities and adds that approximately \$1,000 of this goes for church expenses for which the clergyman is not reimbursed. The median size Episcopal parish served by a full-time clergyman has 201 communicants.

Most Episcopal clergymen began thinking seriously about the priest-hood between the ages of 15 and 22 (54 percent). About one-third were over 22 and 16 percent were 30 or older. Thirty-six percent were attracted to this profession because of the opportunity to serve, help, be related to people, 7 percent because of the example of other priests.

Before going to the theological school 40 percent report they were students, most of them completing their college or university degrees. One-half of the total sample responding were employed: 17 percent were teachers, social workers, or other professionals, 10 percent were executives or managers, another 10 percent skilled workers, 5 percent military, 2 percent unskilled workers, and 1 percent self-employed.

The average work-week for a parish priest is reported as 66.7 hours, including many evenings and, of course, Sundays. This comes out to 9.7 hours a day for a seven-day work-week, 11.1 for six. Fifty-six percent of his time is spent in parish activities and organizations. Calling and counseling amounts to 23 percent, public worship 11 percent, non-church activities 6 percent.

Personal prayer and meditation, sermon preparation, hospital calling, diocesan activities, reading and study, and conduct of public worship, each run to between four and five hours a week. The largest single block of time—administration—accounts for 10.8 percent or sixteen hours a week.

Continued on next page

# Theological Education: Still an Orphan

The Episcopal Church's twelve seminaries go to the church beginning in January to ask for help in covering this year's \$6.5 million operating costs, which is about \$6,131 for each of the 1,053 seminarians enrolled.

While the cost of theologically educating men and women is going up, the Theological Education Sunday offerings are going down. The seminaries say they need \$1.4 million this year if they are to make ends meet. The TES Offering for 1968 was \$838,975, a drop of \$64,000 in one year. Fewer churches participated also (see chart at bottom of page).

Reports of the number of parishes and missions giving to each seminary are not checked for duplicates but many parishes give to two seminaries. The list of 4,698 contributing parishes, therefore, doubtless contains duplicates — reducing still further the actual number of clergymen and vestries who appear to show a tangible interest in the education of tomorrow's clergy.

Theological Education Sunday for 1970 is January 25.

# AVERAGE YEARLY PER COMMUNICANT GIFT FOR THEOLOGICAL EDUCATION 1964 39 1/3¢ 1965 40 1/5¢ 1966 38 2/3¢ 1967 39 1/6¢ 1968 36 3/5¢

# THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY

Berkeley, Divinity School, New Haven, Conn.

Bexley Hall,
The Rochester Theological Center,
Rochester, N.Y.

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico

Episcopal Theological Seminary of the Southwest, Austin, Texas

General Theological Seminary of the Protestant Episcopal Church in the United States New York, N.Y.

> Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

|      | Offering  | Parishes<br>Participating | Total<br>Churches |  |
|------|-----------|---------------------------|-------------------|--|
| 1964 | \$860,617 | 5,491                     | 7,530             |  |
| 965  | 901,443   | 5,321                     | 7,574             |  |
| 1966 | 876,403   | 4,969                     | 7,562             |  |
| 1967 | 893,003   | 4.876                     | 7,485             |  |
| 1968 | 828,975   | 4,698                     | 7,546             |  |

The parish priest says he enjoys most the conduct of public worship on Sundays. Then comes teaching, reading and study, counseling. Least enjoyed is administration. On a rating scale of 1 for like, 2 for neutral, 3 for dislike, 71 percent in all categories of activity fell between 1.0 and 1.9 and 91 percent between 1.0 and 2.0 The clergymen surveyed reported strong dislike for only 6 percent of the various tasks they perform.

Some, however, have disquietude. When asked if they had ever seriously considered leaving the ordained ministry, 72 percent said *no* but 21 percent said *yes*. When asked the same question about the parochial ministry almost half (47 percent) said *yes* while 50 percent said *no*.

The vestrymen responding said they were "highly satisfied" with more than half of the activities done by their rector. The wives were even more affirmative. They thought their husbands did extremely well with over 60 percent of tasks performed. The clergymen were more self-critical, putting only 36 percent of all that they do in the highly satisfied/successful category. Only 4 percent of activities were classified as very unsuccessful by vestrymen and as very unsatisfactory by clergymen.

Generally, the parish clergy wife is quite supportive of her husband though 17 percent are unsatisfied with the financial picture. Over one-third of the clergymen agree. One-third of the wives would welcome a change in their husband's job or position.

Over a third of all parish clergy wives work to supplement the family income, 17 percent of them full-time. Eight percent earn half of the family income or more, 27 percent less than half.

The majority of vestrymen approve of the relationship they share with their pastor. Forty-four percent said that they have a very positive relationship while 43 percent claimed that they have a somewhat positive relationship. One-tenth report a somewhat negative feeling and 2 percent admitted that the relationship was very negative.

One-quarter of the vestrymen said the relationship between themselves and their clergyman's wife was very positive. Two-fifths said it was somewhat positive, 14 percent somewhat negative, 2 percent very negative. Vestrymen reported a slightly more negative relationship with the clergyman's wife than with the clergyman. Twelve percent of the vestrymen reported the relationship with their pastor was negative while 16 percent said their relationship to his wife was negative.

Does the parish priest think other people prevent him from functioning in his career as he wishes to function? In general he feels himself strongly supported in fulfilling his ministry as he sees it. He feels most strongly supported by his bishop (86 percent), next by his vestry (75 percent), least

by his congregation (62 percent). Only 10 percent said the bishop prevents their functioning as they wish to. Twenty percent report opposition from the vestry, 32 percent from the congregation.

Vestrymen tended to be critical of the clergyman's ability to manage the organizational affairs of the parish but in the same area the clergy were even more critical of themselves. The same parallel is true in the area of resolving the personal problems of the laity.

What is the attitude of our parish clergymen toward controversial issues? When asked what issues arising in the parish or the community they might have a personal interest or stake in, they responded overwhelmingly (over two-thirds)— the civil rights/race issue. Other community issues, including ecumenical relations, accounted for 12 percent, issues in parish program or policy 10 percent.

When asked from what person or group they would expect to receive adequate support if they were to take a stand on a controversial issue, the clergy reported they would expect to receive support in this order: 1) wife; 2) bishop; 3) fellow Episcopal clergymen; 4) younger members of the congregation; 5) other local clergymen; 6) members of the vestry. They would expect least support from the general community and from older members of the congregation.

On this sampling of replies to a few key questions among many, the typical parish clergyman appears to be a hard working, well educated, underpaid, well motivated, frequently frustrated, worship-centered man. He tends to have good working relationships with his wife, his bishop, his vestry, in that order.

He likes his work in spite of many strains, tensions, and some bewilderment about the times in which he is living. He spends a large amount of his time in administration which he enjoys least but finds necessary. He is interested in finding new ways to do old things.

He needs at least \$1,500 more a year just to make ends meet.

# **About the Author**

The Rev. Robert N. Rodenmayer is an associate director of the Episcopal Church's Professional Leadership Development section. Before joining Executive Council in 1962 as executive secretary of the Division of Christian Ministries, the distinguished author and theologian was professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, California.

Dr. Rodenmayer is a graduate of Hobart College and General Theological Seminary. He was a Fellow and Tutor at the seminary, worked in parishes in New York City and in Massachusetts, and was chairman of the National Commission on College Work before going to CDSP.

# **MINISTR**

# **ANOTHER**

· Agenda for the 1970's

South Bend proves we need a new balance between authority and freedom, reason and feeling.

UCH HAS happened in our lives this past year.

- ► Campus protests took a more disturbing turn.
- ▶ James Forman and the Black Manifesto seared their marks on the minds of many churchmen.
- Two Americans landed on the moon and pranced around on its surface for the world to see.
- ▶ James Pike died after he became lost in a desert area near where our Lord began his ministry.
- ► The amazing Mets won the World Series.
- ▶ Pollution of the air and water and the problem of world hunger still seemed so far off to so many people.
- ▶ John Hines and Muhammad Kenvatta struggled over a microphone at General Convention II and Episcopalians are still struggling to understand what really happened at South Bend.
- ▶ Drugs and discrimination still reflect the sickness of our society.
- ► Young people are attending diocesan conventions and parish meetings all over the country, still wanting to be a part of the Church.
- ➤ The war in Vietnam goes on.

- Moratoriums for peace are continuing.
- ► The Trial Liturgy is still on trial.
- ► All life is on trial.

Dear God, can we be strong and of good courage in face of all this? Have you called us to be your witnesses and deal with all those issues and all still remain in one church?

With my still, small voice I believe God has called us and is calling us to do that and more. I still believe he strengthens those he calls in ways he chooses and we do not always understand. I say this verbally to you. I say this sacramentally when I confirm and ordain. Today, however, I say this in another way. I believe he can strengthen us in a unique way as he works in decision-making bodies where he is present.

During the heat of parliamentary battle at South Bend, one man on the floor of the House of Deputies said, as they wrestled with the demands of our black clergy and laymen, "Surely, there must be another way!"

BY NED COLE, JR.

The cry of that man is the cry of every man as he wrestles with the issues of life as they bear down upon him. Somehow that cry was heard, and in God's own mysterious way the church responded to that cry.

That was the greatest miracle of South Bend. In that miracle lies a new hope for those who wish to face the issues which confront us. Decisions can be made in a way other than force or reasoned legal procedures. That way can be our greatest ministry for this day. If we can somehow capture this spirit of South Bend as another way, we can "make disciples of all nations" and "baptize them in the name of the Father and of the Son and of the Holy Spirit." We have a new hope to share. We have an urgent ministry to perform.

Walter Lippmann, on his eightieth birthday, said: "Our only hope is that a sufficiently large number of people will become actively concerned about the destruction of the environment, about overpopulation, and about adapting the political machinery which is necessary for the solution of these problems."

His call, I believe, can be answered by the Church in this "ministry of another way" as we adopt it and share

The first requirement for such a ministry is to provide an arena in which issues can be faced. The South Bend Agenda Committee, on which the Chancellor of Central New York and I served, was, I am convinced,

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# The Ministry of Another Way

guided by the Holy Spirit. We invited women, minority groups, and youth to join with professional church decision-makers in facing the issues.

The main problem today arises when the issues which confront all people are dealt with by only some people. The majority is seldom involved in the decision-making process; the minorities are seldom heard in that process. Women, youth, and minority groups had never been consulted before by the General Convention. Deputies had decided on what they thought such persons thought. In South Bend, decision-makers heard and saw and felt what these people said. One black clergyman said in my presence, "for the first time we felt we were heard and General Convention knew we had been heard." The first requirement for such a ministry is to provide an arena in which issues can be faced.

A second factor needed in that arena is the opportunity for people to meet together long enough to have real personal and corporate dialogue. Thoughts and feelings were exchanged and shared at South Bend in a new way. In my work-study group of about twenty persons, after we had identified ourselves and were facing the first issue, one man said, "I hope we can discuss what happened without getting too emotional!" His hope was not realized, for it was a limited hope. Real hopes are open and unlimited. Feelings were tense and they soon got out in the open.

Near our last time together, the same man said, "We never could have acted as we did without that outburst on Sunday night." We are human beings and have to communicate as human beings. The Greek concept of the superiority of the mind has been too long the dominant factor in expression and communication. We forget the great Hebrew contribution of soul or spirit or breath—that which is more than mind.

Mind and spirit, reason and feeling, these are the stuff of which humans are made. We need not only a meeting of the minds, but a sharing of our feelings. We are called upon not just to "reason together," but to experience real meeting with feeling at the deepest level possible.

A second requirement for such a ministry is to have enough flexibility to be able to shift gears quickly, to alter agenda, in order to deal with new issues. In this day, anybody responsible for decision-making must have this flexibility.

Those of us who helped plan General Convention II knew some unplanned events would come. We knew not where or when or how or by whom, but we were prepared. The inability to act without seeing any result is the basic cause for frustration. The inability to handle these frustrations is the cause for violence. There is little difference in the frustration or violence of the left or of the right. The insecurity of either side rises as threat increases to that which each believes.

"Come to me, all you who labor and are overburdened, and I will give you rest. Shoulder my yoke and learn from me. . . . and you will find rest for your souls" (Matthew 11:28-30). These are not merely holy words; these indicate the way in which men become whole, society becomes wholesome. They are the way groups come to be able to communicate with one another. They are the way men



The Rt. Rev. Ned Cole, Jr., began his career as a lawyer. A graduate of Westminster College, Fulton, Missouri, he attended the Law School of the University of Missouri and was secretary to Missouri's Secretary of State from 1940-42. After ordination in 1948 he served Missouri parishes until elected Dean of the Cathedral in St. Louis in 1956. He was consecrated to be Bishop Coadjutor of Central New York in 1964 and succeeded Bishop Higley on February 1, 1969.

This article is adapted with permission from Bishop Cole's address to the 101st convention of the Diocese of Central New York, November 7, 1969. Bishop Cole's words were read throughout the Diocese of Central New York as a pastoral letter the Sunday following convention.

THE EPISCOPALIAN

become one, one in him we Christians call Christ. A second requirement for such a ministry is to have enough flexibility to be able to shift gears quickly, to alter agenda, in order to deal with new issues.

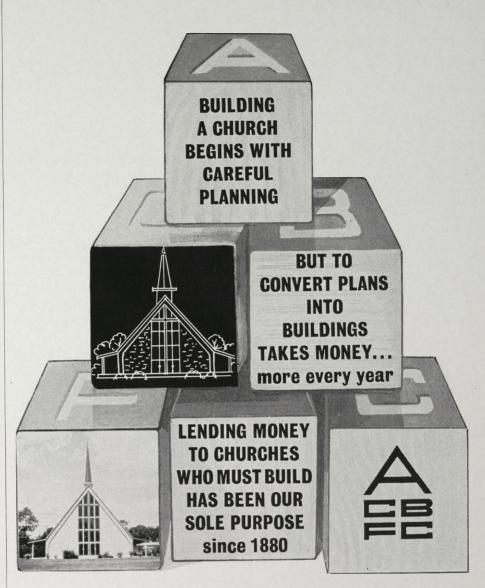
Another requirement for such a ministry is the ability for this process to be fed into political machinery. We need in society a political order. The tendency is that the larger a society becomes, the stronger the political order becomes. In strengthening that order, we run the risk of the order becoming the object served rather than the servant.

Jesus in his day challenged the religious order of Israel and the political order of Rome, not to overthrow the order, not to destroy the institution, but to call it back to its primary function. Cries of individuals, protests by groups, demonstrations by peoples, are all signs the political order should see. They are outward and visible signs religious institutions should seek to see beneath. Another requirement for such a ministry is the ability for this process to be fed into political machinery.

I believe our canons—our church laws—can respond to these needs. Grace and law need each other. Freedom and authority need one another. When we realize this, a new kind of power is released.

We at South Bend were told, "You will go home and be crucified. . . . you have a chance for greatness." That comment was right. But what else does one expect when one follows Jesus Christ? The sign of the cross is our way of life. At baptism we are signed with the sign of the cross "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, and to continue as Christ's faithful soldier and servant unto our life's end." Death and resurrection are real. One is painful; one is powerful, but they are inseparable for new life. In them lie the only way of life in

I fear neither freedom nor authority when I know the lover of each respects the need of the other. This is why I believe the Church has a new mission to share: the ministry of another way.



Since then we've helped more than 3,600 churches to get their blueprints into buildings. In the course of doing so, the Commission has built a reputation for being the one institution of the Church with the most extensive experience in helping churches develop an orderly and economical plan for financing construction and improvement projects. With its present resources the Commission is unable to do more than respond to a small percentage of the bona fide needs of churches. Money contributed to the Commission is money that works productively for the Church, and goes on working to produce even more money to work for the Church. Write to us if we can be of help—or if you wish to be of help to others.



AMERICAN CHURCH BUILDING FUND COMMISSION

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In a land where physical prowess is almost a religion, two Christians use the classic "defense of the empty hand" to bring young men to Christ.

To a karate enthusiast the scene looks familiar. The room is bare of furniture. The *sensei*, his black belt evident, faces the students in their *gi* as they wait quietly. Dominating the front wall of this *dojo*, however, is a large framed portrait of Jesus.

The room, located in All Saints' Episcopal Church, Shimabuku, Okinawa, is no ordinary *dojo*. It is part of a project initiated by the Rev. T.S. Ikehara, of the church, and Masanobu Kina, an Okinawan Christian who just happens to be a sixth *dan* in karate. These two men introduce boys and young men to Christ while teaching them karate.

Both Mr. Kina and Father Ikehara recognized the need for such a program some time ago. Mr. Kina formerly worked in the juvenile division of the Ryukyu Islands Police Force. While in this position, he realized the reformatories failed to offer boys on the border between bad and good the answers they needed to keep them from going wrong.

He began taking some of these boys into his home and raising them with his own family in order to give them the guidance and training he felt they needed. The great financial burden and his vites failing health, however, finally prevented him from continuing.

No longer able to take troubled boys into his home, Mr. Kina found his police work was too great an emotional strain. He constantly encountered boys who needed help he was unable to give them. He eventually resigned from his police job to become a gardener.

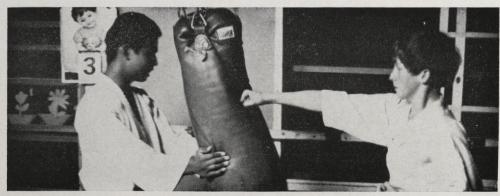
Father Ikehara was also troubled about juvenile delinquency. He worked with the Koza reformatory in his capacity as a Christian minister and like Mr. Kina, he recognized the reformatory system did not always help the boys. They needed something more to rescue them from delinquency. He believes what they need is faith in Christ. Father Ikehara began searching for some means to attract these boys in order to present the news of Christ to them.

Father Ikehara and Mr. Kina were doubtless destined to get together sooner or later with the idea of starting a karate school. Father Ikehara had been interested in karate for several years. He holds the brown belt and continues to study.

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# ma e

# FOR CHRIST



↑ Okinawan boy moves bag as young American practices the tricky karate response.

← Fierce exercises make a disciplined, not an aggressive person, say karate buffs.

Mr. Kina is a karate master who has been learning the art since he was two years old. His father and his grandfather, both karate masters, instructed him. At thirteen he began to train full-time in the art.

Mr. Kina passed the examination for the sixth *dan* a year ago making him one of only fourteen on Okinawa to attain this degree. The black belt qualifies him to have his own following in karate. A karate school seemed an ideal way to attract boys who could then be introduced to Christ.

Mr. Kina and two other *sensei* agreed to provide the instruction if Father Ikehara could provide housing. He arranged to turn one of All Saints' kindergarten classrooms into a *dojo* three nights a week, and the All Saints' Episcopal Karate School was founded.

The school grew quickly. Father Ikehara brought some boys he had worked with in the Koza reformatories to the classes. Mr. Kina invited Okinawan boys from his area. Before long the Rev. Joseph R. Gatto, priestin-charge of All Souls' Episcopal

Church, Machinato, found some of the American boys in his congregation were also interested in learning karate. All Saints' school went international.

Mr. Kina and Father Ikehara believe karate and Christianity complement each other. Karate is a spiritual, as well as a physical, exercise. As Father Ikehara puts it, "Without faith and discipline it is impossible to excel in karate." Mr. Kina explains, "Karate used properly actually develops a faith." Since faith, specifically faith in Christ, is one of the basic tenets of Christianity, an introduction to another sort of faith is a valuable lesson.

Both men point to the history of karate on Okinawa to show that karate actually develops in the individual many of the attributes Christianity also tries to develop. Karate originated on Okinawa during a time of suffering and oppression.

"Through the discipline of karate the people were able to rise above their suffering." Father Ikehara explains, "Devotion to karate requires temperance, faith, and a concern for others. Karate is not agressive, it is a defense. A true student of karate never uses it as a destructive element."

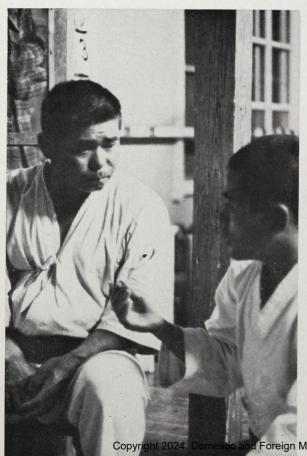
Father Ikehara also believes that through karate the body can be better utilized. He believes the individual has the responsibility to develop his body fully since it is God's gift to him.

The karate classes at the All Saints' Episcopal Karate School begin and end with prayer. The school has taken the Collect for the First Sunday in Lent from *The Book of Common Prayer* to be their theme:

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence that our flesh, being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness. To thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one world without end. Amen.

BY J. S. DEMING

Adapted with permission from This Week in Okinawa





↑ All Saints' Episcopal Karate School attracts boys of all descriptions. ← Father T. S. Ikehara (left), gets a pointer from sensei Masanobu Kina.

FEBRUARY, 1970

By a 23-21 vote, the Episcopal Church's Executive Council approves a controversial Convention Special Program grant. And then a diocese announces it will withhold General Church Program funds.

# **ACTION & REACTION**

As Executive Council members met for their December 9-11 meeting at Christ Church and Seabury House, Greenwich, Conn., the world was turning restlessly. The President's National Commission on the Causes and Prevention of Violence was split down the middle on effects of demonstrations on violence. American Indians were occupying the former site of Alcatraz prison, claiming "The Rock" as their own and likening conditions there to those on the reservation.

In Chicago black youth lined up for fifteen blocks all night to mourn the death of Black Panther Fred Hampton, killed in a police raid on Panther Headquarters on December 4. The White House Conference on Food, Nutrition, and Health had just made its recommendations to President Richard Nixon. The national press carried reports on declines in church program budgets.

Events at the Council would prove as harrowing as the days spent at South Bend in the Fall, for Executive Council members no longer simply "go to a meeting," but rather, they seem to get caught up in it.

And we can no longer simply "give a report" on the actions they took. For that reason, we are enlarging our regular report to include some of the debate on Convention Special Program, some events leading up to it, and after it. A summary story on December Executive Council actions appears in Worldscene. —The Editors

Introduction of new members launched the Council meeting. Bishop Hines introduced representatives elected by Provinces 1, 2, and 3. Respectively they are: Bishop John M. Burgess, of Massachusetts; Dean Dillard Robinson, Newark, N.J.; and Bishop Wilburn C. Campbell, of West Virginia.

Five of the six additional members elected at the September, 1969, Council meeting following action at Special General Convention in South Bend (see November, 1969, issue) were presented.

The influence of the additional new members would weigh in favor of the Council's most controversial decision. Listening to get the feel of things at the beginning, they eventually spoke in every major debate.

# **Bishop Bayne Resigns**

Concluding a report on the staff situation at "815", Bishop Stephen F. Bayne electrified the Council by announcing his resignation as Deputy for Program and first vice-president, effective June 30th, 1970.

"I have asked the Presiding Bishop to accept my resignation, and he has agreed to do so. . . . Dean Wylie has done me the honor to press me to return to General Theological Seminary, where my ordained ministry began more than 37 years ago. . . . He and the faculty have asked me to come to teach a little . . . to serve as a sort

of link between the Church that is and that which was, to write . . . and in general to be a kind of spiritual handyman. I am deeply drawn to this on every personal ground, as a way to spend the years until I retire.

"... The Council needs other and younger gifts and a flexibility and imagination a man like me does not have if we are to move as far and as fast and as freely as our history calls us to do.

"Some will suppose that John Hines and I have had a falling out. That is not the case. Few things in my life have moved me more than his wanting me by his side, and his inflexible support and trust.

"It will be said that this is a return to the womb of Mother Church. Greatly as I revere General Seminary, I would not identify the Church's maternal functions quite that closely; and no seminary in the world these days has quite that amniotic atmosphere.

"I want to go . . . because I truly think I can be more useful there than here, and do a better job, and be more supportive of our mission."

With furrowed face, Presiding Bishop Hines rose and spoke slowly, "I am as stunned as all of you. I personally will miss him immensely. He leaves a great void, one extremely difficult to fill. This is not the time to say more, but I know you all share with me a deep sense of loss."

Continued on page 19

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## Action & Reaction

Continued from page 16

Council members sat stunned, caught in a slow-motion reaction until Mrs. Harold Sorg rose, extended her arms, and said, "Well, then — can't we say so?" An on-and-on applause spread through the room.

# No Compathy

The first night of the three-day meetings Council heard two overseas bishops: Bishop Yohana Madinda, Assistant Bishop of Central Tanganyika, and Bishop Anthony Hunter, of Swaziland.

Dr. John Ordway, consulting psychiatrist from Southern Ohio, concluded the evening's agenda with an autobiographical analysis of racialism and racial prejudice. Describing his reactions to working in what he called "the black/white interface," he said he often needed—and didn't get—"compathy" (company and sympathy)—from either the black or white communities.

In a long and powerful presentation, Dr. Ordway's theme was: "It behooves the Church to understand the unchangeable, and help the changeable to change."

As a result of his own participation in "rich" dialogue with black militants in stores, bars, cold water flats, and deserted churches in Cincinnati," Dr. Ordway discovered traces of racism in himself "that I never suspected."

Explaining what he called "an unconscious program of the slave/owner relationship," he said dehumanization of blacks by whites often helped them feel superior to blacks.

"If a man has to enter into a delusion of superiority over another in order to get along with him, we have no question that the delusional man is weaker." Freed from delusions, both sides can begin to operate realistically.

Continuing delusion can gain "near psychotic proportions," Dr. Ordway cautioned. "Some evidence for a kind of national psychosis is already visible in our polluted air, foul water, monstrous slums, and—worst of all—in our apparently eternal quest to destroy or subjugate each other. In a crowded world, systematized subjugation, which is what group racism is, can set in motion a cycle of one

man devouring another until no one is left. . . . The issue is very simply that serious."

# Clearing the Decks

Wednesday morning Council began with the report from the Screening and Review Committee. Eight of the twelve GCSP grants were approved in rapid fire order, with little discussion:

- Southwestern Indian Development, Inc., Fort Defiance, Ariz., \$25,000.
- Southern Organization for Unified Leadership (SOUL), New Orleans, La., \$22,150.
- Metropolitan Atlanta Summit Leadership Congress, Atlanta, Ga., \$20,000.
- Hamilton Court Improvement Association, Inc., Aberdeen, Md., \$30,000.
- Urban Survival Training Institute, Philadelphia, Pa., \$30,000.
- Afro-American Institute of San Francisco, Calif., \$50,000.
- Program for Social Assistance to Barrio Japon, San Pedro de Macoris, Dominican Republic, \$15,000.
- Penasco Valley Farmer's Cooperative, Albuquerque, N.M., \$15,000.

Recommitted to Screening and Review for further information, a proposed grant to the Committee on Indian Rights of the Colville Reservation, Washington, will be reconsidered at the February Council meeting.

The Council then began debate on the *Alianza* grant.

#### **Barrio Power and Violence**

Executive Council members had received, in addition to the regular GCSP staff grant write-up approved by its Screening and Review Committee, a three-page letter from Bishop C. J. Kinsolving, New Mexico and Southwest Texas, and a 19-page statement entitled "The Sacred Cow" from the Rev. John Ellison, El Paso, Texas.

The GCSP staff's grant write-up asked for \$40,000 for the Alianza Federal de Mercedes (now Alianza de los Pueblos Libres) for community organization and mobilization. The grant, according to the budget breakdown, would be used for minimal (ranging from \$50 to \$70 a week) salaries for program, research, and communications directors, five community organizers, one trainer, and three secretaries. A small portion of

the grant would go toward office equipment, telephone service, and supplies.

The purposes of *Alianza's* program, the report said, were to create "barrio or community power (to) command the attention of the power structure and eventually determine the outcome of decisions affecting the Mexican-American barrios and communities."

To do this, the grant would help *Alianza*:

- 1) tighten the group's structure, strength, and program;
- 2) organize new barrio groups and councils to fill the structural void;
  - 3) develop action programs; and
- 4) develop inter-barrio councils or organizations for self-determination and community power.

Those four purposes were taken directly from *Alianza's* original grant application to GCSP.

In excerpts from the field report on Alianza, GCSP Field Appraiser John Davis reported: "The charge could be justifiably made that the Alianza had legal means to redress of its grievances. The appalling truth is that not one public official has ever taken the Alianza's land grant claims seriously or acted in good faith... The indifference of responsible whites in New Mexico compelled the leadership of the Alianza to employ confrontation tactics.

"I can urge funding for the Alianza with confidence that it is a sound, correct, principled, and yea, even Christian position . . . the welter of charges to the contrary, Alianza is a viable activist group seeking self-determination. The number of articles from New Mexico newspapers concerning the Alianza and Reies Tijerina make plain that they are a force in the Mexican community."

In his letter, Bishop Kinsolving said, "The Bishop of New Mexico and Southwest Texas, the clergy, vestries, and Bishop's committees stand unalterably opposed to the funding of this organization by the General Convention Special Program or in any other manner by the Episcopal Church."

Attached to the letter were resolutions from the Standing Committee and from a joint meeting of the Standing Committee and Diocesan Council, stating their opposition.

The diocese, Bishop Kinsolving said, protested on two grounds: "The *Alianza* advocates violence in the

strongest possible way—through its use," and "(Alianza cannot) qualify under #8 of the criteria," (which states: "The Screening and Review Committee of the Executive Council shall determine, as part of its initial appraisal of the proposed program, that the proposed grant recipient is reasonably able to attain the purposes and ends sought thereby.")

Bishop Kinsolving stated that Reies Lopez Tijerina, Alianza's former president, and four others "are currently serving sentences for assaulting United States forest rangers in their attempted takeover of the Echo Amphitheater and for the conversion of United States property in 1967." In addition, Bishop Kinsolving chronicled Tijerina's arrest for destruction of government property and that of another Alianza member, Juan Valdez, who was "found guilty of shooting state policeman Nick Sais . . . during the Tierra Amarilla Court House raid in 1967 . . . "

In addition, Bishop Kinsolving said, Mr. Tijerina is being tried for wounding the jailer at the Tierra Amarilla Court House.

In reference to criterion #8, Bishop Kinsolving said that Alianza's goal of regaining possession of the old Spanish land grants had "little substance," according "to competent historians. None can seriously believe that the organization can have a good chance of success in its program."

In his paper, Dr. Ellison, rector of the Church of St. Clement, El Paso, Texas, wrote: "The Sacred Cow (referring to GCSP) is too sacred. She may not be eating her children, but she is destroying the parent."

Dr. Ellison, who attended the Screening and Review Committee hearing on Alianza as a member of the diocese's delegation, said the committee "is being willfully blind to irrefutable facts about the violence of the Alianza." In addition, he said, "Mr. Leon Modeste is twisting and bending the criteria to include groups within the program which clearly should be excluded under the criteria." He continued: "Mr. John Davis (a GCSP staff evaluator who is no longer on the staff but who did visit Alianza) has deliberately omitted from his field report the factual evidence of the Alianza's involvement in violence and its advocacy of violence. . . ." Dr. Ellison called for the firing of both men.

Dr. Ellison's paper gave a long run-down of his impression of the Screening and Review Committee hearing. "The cavalier way in which factual evidence was dismissed without consideration makes one wonder how they dealt with material supplied by other dioceses opposing grants," Dr. Ellison said. He said the fate of the entire GCSP program was "now bound up with the fate of the *Alianza* request for funds. . . ."

Dr. Ellison said the GCSP grant write-up was fallacious and that the facts the diocese presented were "dismissed as irrelevant."

"It is time to clean house. Now. Before Houston," Dr. Ellison concluded.

## **Enter Alianza**

The proposed \$40,000 grant to Alianza Federal de Mercedes, Mexican-American organization in the Southwest, was the main event in the Council meeting. Witness to this is the fact that debate lasted over four hours and that only thirteen of the forty-seven Council members present did not enter into it. Here is a summary:

Mr. William Ikard (New Mexico and Southwest Texas) opened the debate. "I am sorry that you have not had the opportunity to have all the files the diocese has collected on Alianza," Mr. Ikard said, "because we have collected much factual evidence to refute this grant. I could not recount all of it if we stayed here all morning. Alianza has been involved in guerrilla-type activities and in countless instances of violence.

"Spanish-Americans have a say in what goes on in our state. Our church has not done enough for poor Mexican-Americans. But we will redouble our efforts to do so whether this grant is passed or not. Other organizations in the state are working with the poor. We are a widely-scattered diocese and we don't have much money. But we have never failed to meet our quota. For the staff to recommend this—on the basis of violence alone—is to completely repudiate the Seattle General Convention. . . . "

**Dean Fred Williams**, member of Screening and Review: "Mr. Ikard is a very persuasive speaker and opposition to this grant is formidable. The key issue is violence. Does *Alianza* meet the criteria for violence? I'll ask

Mrs. Higley to report on her impressions of the open hearing Screening and Review conducted in which we heard both members of the diocese and representatives of *Alianza*."

Mrs. Cyrus Higley (Central New York): "We listened all day to this grant. The only violence we heard about was against *Alianza*. I've lost a lot of sleep, I'll admit, over this grant. I've tried to think which risk was greater—what it will do to the church if we fund it and what it will do to the people if we don't. I shall vote for the grant, though I may be very lonesome."

**Dean Williams:** "The basic question is political. Are we going to react to the threat of economic reprisal from the diocese? Are we going to continue to allow all the recommendations of the staff and Screening and Review to be bypassed? No documentation was presented at Screening and Review proving violence."

**Mr. Ikard:** "Tijerina has been convicted twice by the federal and state governments."

Mr. Prime Osborn (Florida): "I can hardly believe that Mrs. Higley and I were at the same Screening and Review meeting. I felt like I'd been through a nightmare. I couldn't figure out why the church is in this at all. Alianza is trying to recapture lands lost as a result of the Mexican War. It's not a matter for an arm of the church to be involved in-it's for the courts. . . . They made no attempt to deny acts of violence . . . they alleged they had to use violence to make a citizen's arrest of an officer of the law because he resisted. No one can say this organization doesn't practice violence. I got the impression that this is all right, so long as their organizational charter does not advocate violence. We had a message from Tijerina from jail saying that even he resigned as president of Alianza because the organization was too violent for him."

Bishop Wilburn Campbell (West Virginia): "I agree that it is a political question. I believe if we do not have diocesan loyalty, we cease to be (a church) . . . I believe this Council does not take precedence over the dioceses . . . I suspect Dean Williams thinks his committee should take precedence over the whole church. Not just the bishop, but the Standing Committee of the diocese is unalterably opposed to this grant. I'm not in favor of economic blackmail—but I'm not

going to be blackmailed by "815" either. I recommend that this Council require a two-thirds vote when the bishop does not approve a grant. Can we test that before we vote?"

**Bishop Hines:** "It would be out of order. The guidelines were set up by the Council and I would say that we can't change the rules in the middle of a debate. The procedure says a simple majority is necessary."

Mr. Charles Crump (Tennessee): "I move to table the present motion."

Motion lost, 26 to 15.

Dr. Willie: "I would like to support approval of this grant. I've gone through most of the material alleging violence. I see a man trying to work in a society which believes in law and order. A citizen's arrest is one of the highest forms of the practice of American justice. Ladies and gentlemen, you don't understand the frustrations that lead a man to take this action. You don't know what it's like to feel enraged trying to practice the law of the land . . . I don't want to know the end products of violence . . . What were the frustrations that pushed that person . . . under what circumstances did it happen? When you tell me a man tried to effect a citizen's arrest, I'm impressed. Most people around this table would be afraid to do that.

"I am deeply moved that any unit of my church would make such a financial threat. [An editorial in the November 1969 issue of the New Mexico and Southwest Texas diocesan paper praised Bishop Kinsolving for "announcing his intention to withhold all quota payments to the national church if the Alianza grant application should be approved."] That alone made me think something's going on here. I think that to concur with the decision of the diocese which threatens economic reprisal is to reinforce a sinful inclination. . . . Politics get sticky when you're dealing with property. I can understand how this would upset the people of the Episcopal Church. We must, however, right historical wrongs . . . Let's face it, we live by the fruit of past exploitation."

Mr. Leonard Molina, new Mexican-American member (West Texas): "... I sincerely believe that Alianza is a non-violent organization. Reies Tijerina represents dispossessed people in New Mexico. Some of the people do not have title to their land, but their grandfathers had the land

and they've been living on it ever since. The Forest Service has come along and taken over that land . . . Many legal questions need research. *Alianza* supports dispossessed groups in New Mexico. *Alianza* represents the majority of Mexican-Americans. I'll have to give it a yes vote."



Dr. C. V. Willie

Canon Gordon Gillette (New Hampshire) "... I'm pretty well convinced that people from the diocese did not prove this was a violent organization. I think it does meet the criteria. But I will vote against it for political reasons ... I believe strongly in GCSP, but I am not willing to see it wrecked on the rocks of this kind of opposition. It's not that I'm afraid of bishops, but I'm fearful that we'll do irreparable damage to GCSP. . . ."

Mr. John Paul Causey (Virginia): "People viewing the same facts can come to a different conclusion. I feel that Alianza cannot meet the criteria. The dilemma is what we heard last night (from Dr. Ordway) about violence begetting violence . . . I can't justify a citizen's arrest conducted in a manner that is violent any more than I can justify police arrests made in the same way. Both are wrong.

"... My reason for voting against it is that I don't want to win a battle and lose a war. I have to deal with attitudes that may not be facts . . . Approval of this grant will result in incalculable detriment to the program. . . ."

Dean Charles Higgins (Arkansas): "There seems to be the impression that the bishop (Kinsolving) is threatening to withhold funds. This is not at all the case... The newspapers distorted that fact... The press in New Mexico picked it up (after the diocesan delegation appeared at Screening and Review) and gave the impression that the grant was already made... Bishop Kinsolving was swamped; all congregations said 'not support.' He made a statement to them... there was no statement to us threatening anything."

Miss Barbara Harris, new black member (Pennsylvania): "I see a dangerous precedent if this Council votes on grants for political reasons. Serious injury can be done to GCSP right here in this Council—we don't need any outside forces to do it . . . We can eventually not only lose all the battles, but the war—by default. . . ."

Mrs. Marion Kelleran (Virginia): "... There is a Dorothy Sayers quote, 'No one who stands up week after week making Christian affirmations, can boggle at a little negative evidence,' . . . but nothing I've heard here this morning makes me ready to make the act of faith necessary to support this grant. . . ."

Mr. Michael Simson, new youth member (Southern Ohio): "I support the grant for three reasons: 1) it fully meets the criteria; 2) there is no violence . . . confrontation politics is an act of total, final frustration; and 3) a citizen's arrest is a legal act and it will always be met by violence. . . ."

Bishop Robert DeWitt (Pennsylvania): "Why should one diocese take precedence over the whole church? . . . Every time we deal with a grant this question comes up . . . Staff and Screening and Review, very deliberately, have come to the position that this grant does meet the criteria. Even Dean Gillette says it meets the criteria. . . ."

Mr. Houston Wilson (Delaware): "I'm not clear what the money will be used for.... One of the concerns of Alianza is the large claim to land by Mexican-Americans in New Mexico and the validity of certain land grants. Some deeds held by churches are questionable . . . The methods the Alianza proposes are insurrection, revolution, establishing a separate state, exercising the right of police arrest, establishing ports of entry, exacting tribute from those who wish to use these lands. Now if that is the

## Action & Reaction

purpose for which this money would be used, then I submit that it would ... violate the Constitution of the United States . . . and would cause the Attorney General to call for a disbanding of this church. We're jeopardizing the whole church. I want to know specifically what this grant is for."

Mr. Leon Modeste, GCSP Director: "Concretely this organization is getting an education program going to inform Mexican-Americans how they are being kept oppressed. . . . They are trying to make the U.S. government machinery work for all people, not just some . . . Their program has to do with a petition to the President of the United States asking him to: 1) pardon and cease prosecution of Alianza; 2) hold public hearings on the land grant question. . . .

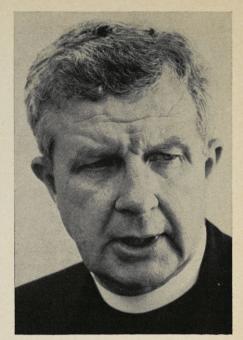
"IQ tests of Mexican-American children show that Anglos seem to go much further in the school system because the Indo-Hispanos have a language handicap because they're forced to speak English. They are two or three years behind the Anglos . . . and believe themselves to be 'mentally inferior'—I want to emphasize that,

because there's that psychic, crippling thing again. The Mexican-American is led to feel he is inferior . . . These people are really fighting for their freedom. They're saying 'We're human, too'. That's their program. . . ."

Dean Dillard Robinson (Newark): "We run up against the problem here that I often find with white groups. It always comes to the point where we will help on 'our' terms . . . So if the agenda is different than the one in the minds of the white group, 'turn it down'. . . . We've heard how the Diocese of New Mexico is reacting to the proposal. I'd like to know what the diocese is doing about this problem on their own level that they feel is significant?"

**Dr.** Wilber Katz, (Milwaukee): "The question is how is *Alianza* regarded by Mexican-Americans? . . . What I heard Mr. Molina saying weighed with me. It was the most important information I have heard today. We on Executive Council [are accustomed to] listening only to each other. We have now brought new currents to us. We expanded our membership for just that purpose. I will vote for funding."

A move to resubmit the grant to GCSP failed.



Canon Gordon Gillette

Mrs. Muriel Webb, Director of Experimental and Specialized Services: "At this juncture we have a good example of how much study and work goes into making a grant . . . We also know that this particular diocese receives other money from Executive Council, none of which must pass this criteria. We do not investigate these

# What Is Alianza?

Formed in 1963 as the Alianza Federal De Mercedes (The Federal Alliance of Land Grants), the organization later changed its name to Alianza de los Pueblos Libres (Alliance of Free City States). The new name, according to an Alianza spokesman, more truly represents the social and cultural implications of the organization's hope for regaining community-held land grants (pueblos).

Led by Reies Lopez Tijerina, Alianza focused its attention primarily on the validity of the land grants made to Mexicans by King Ferdinand and Queen Isabella of Spain under the Law of the Indies which Alianza says still forms part of the laws of the Southwestern United States. Using "citizen's arrests" to draw attention to their cause, Alianza has attempted to petition the State Department and Congress for recognition of their right to their own city state, the Republic of San Joaquin de Rio de Chama.

The Treaty of Guadelupe Hildago,

negotiated between the Mexican and U.S. governments in 1848, provided for United States annexation of an area larger than France and Germany combined, including California, Arizona, New Mexico, and Texas. The treaty, along with the Gadsen Purchase a few years later, also established the current border between Mexico and the U.S. Clauses in the treaty provided for the property, political, and cultural rights of those Spanish-speaking people who remained in the United States.

Alianza claims that treaty was a conditional surrender and the U.S. never kept its word on the provision of lands for Mexicans. Specifically, Alianza claims that an 1878 Surveyor-General's report on the Canon de Chama tract in Rio Arriba County gave them the right to much land now held by the forestry department and currently used for state parks.

Figures vary but Alianza claims that approximately 100 million acres of the

Southwest are encompassed by *pueblos* (free city-states) to which Mexicans are entitled under the terms of the Treaty of Guadelupe Hildago. The U.S. Government, *Alianza* says, has refused to protect the land grants except in very isolated incidents.

Most of the land in question is owned by the U.S. Government, not by individuals.

Court action on grants would be useless, Alianza believes, because the Supreme Court in 1897 ruled that the land grant issue was a political, not judicial, one and would have to be decided by Congress. Alianza has been pressing for such a congressional investigation and on March 13, 1969, U.S. Representative Henry Gonzales, at the request of Alianza, introduced into Congress a bill to investigate the entire land grant question. The bill has not yet been acted upon, but Alianza sees it as the beginning of an awareness of the whole land grant issue.

"Citizen's arrest," has been used as a tactic by *Alianza* to call attention to their cause and to what they feel is mistreatment by police and forest rangers. Several of these cases have involved

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other grants in this kind of excruciating debate . . ."

Bishop David Richards, Coral Gables, Fla.: "I accept the kind of program of education Mr. Modeste has outlined. I would like to ask if *Alianza* has within the group the competence to run such an educational program?"

Mr. Modeste: "They're doing this now and want to step up this program. They are a small group, although they have a tremendous following. This money is to enhance and strengthen the program. . . .I got a call at my home the other night reminding me that my job was in jeopardy . . . The whole church is mobilized against this grant."

Bishop George Murray (Alabama): "We say there's violence; they say there's no violence . . . We're laboring under a disadvantage because we don't have the files here. This is in direct opposition to a resolution passed at the last Executive Council meeting."

Mr. Molina: "What will happen here will touch the lives of the entire Mexican-American population in the Southwest. Grants in relations to Mexican-Americans have come before this body—the Migrant Ministry, El

Teatro Campesino—they were turned down. I have to ask why? These grants would touch the lives of 15 million people.

"As a Mexican-American working under tremendous odds in the Southwest, I can tell you that we have an 85 percent school drop-out rate of Mexican-Americans in the Southwest. Of the 15 percent that graduate, only 5 percent go to college and we have no statistics to say how many graduate. In the state of Texas where Mexican-Americans are the greatest ethnic minority, we have one-half the education of our Negro brothers. And our Negro brothers have twice the income of Mexican-Americans. We have problems of self-identity. We need to find out who we are. Every time we say something we are bombarded by the power structure in the Southwest. . . . Our educated leaders do not represent us. When a person becomes educated he tries to anglocize himself. He moves to the North Side of town and we are left naked . . . We look up to people like Cesar Chavez to represent us. Alianza represents us. They truly speak for us."

The Rev. W. G. H. Jacobs, new black member (Long Island): "We think of violence as guns, knives, and

billy clubs. But there is nothing worse than spiritual violence. I know because I have lived through this kind of violence myself. I still live with it.

"I don't know, but it seems to me that bishops get some new concept of the Church and the Christian mission when they put a miter on their heads. I sit here and listen to everyone being concerned about themselves. I don't see any concern for the Church. I think the Church is concerned with the life of Christ. If our voices are going to be heard by pocketbooks . . . Christ was sold for a little bit of that, after all.

"This is really the challenge: do we really believe in Jesus Christ the Savior? We answered that when we were confirmed but maybe we answered because we were taught to by rote. But today we are asked to answer out of conscience, out of commitment, to lead this church."

Mr. Wilson: "I want to support this program. At the same time I am concerned about the activities of some persons in this organization. Such was not the aim of Seattle. I would like to see a committee spell out what we are funding and what we are not funding."

Continued on next page

them in situations which some observers say were violent. In 1966, for example, *Alianza* members occupied the Echo Amphitheater in the Kit Carson National Forest, a necessary move, the organization's leaders said: "We had to settle on the land to make the government act."

In the process the Aliancistas "arrested" several forest rangers for "trespassing" and thereby incurred the wrath of law enforcement agencies who sent in armored tanks, 300 National Guardsmen and 200 state police. Dozens of Spanish-speaking people were rounded up and held in a detention camp for forty-eight hours. The leaders of the organization got away, but in several days all of them—including Reies Tijerina—were captured.

At the arraignment on June 5, 1967, Reies Tijerina and a group of armed men entered the Court House at Tierra Amarilla to place Police Officer Nick Sais under citizen's arrest. In the process Officer Sais was wounded as he was dropping his gun. Alianza members, who point out that carrying a gun in New Mexico is legal and does not necessarily mean violence in itself, admit they were armed, but they say they thought Officer

Sais was going to shoot them instead of dropping his gun.

Alianza believes that the land issue is



Reies Lopez Tijerina

most important because Mexican-Americans are tied to their land and their language as their only link with their past culture. But the organization has acted on other fronts, too. They opposed increased telephone rates for the poor; demanded that welfare and medicaid benefits be increased 25 percent; favored a raise for garbage workers; and filed suit against the New Mexico and Albuquerque public schools for the restoration of the Spanish language, history, and culture in the public school system.

Reies Tijerina is currently in jail on charges arising from the Court House incident. Officers of the organization, which has its office at 1010 Third Street N.W. Albuquerque, New Mexico, are: Ramon Tijerina, Reies' brother, who was elected president after his brother was jailed; Santiago Anaya, Wilfredo Sedillo, Maestas and Esequiel Dominquez are vice presidents. Reyes Hugh Tijerina, Jr., is secretary-general and Eddie Chavez is treasurer.

La Mesa Cosmica (The Cosmic Table), which serves like a board of directors, includes representatives of thirteen land grant areas. The president presides over the Cosmica.

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Mr. Crump: "Mrs. Webb makes the point that we make no strings on other grants to dioceses. But they are part of this organization. These (GCSP) grants are, by and large, not exclusively, given to groups outside the Episcopal Church. General Convention said Executive Council itself should be responsible.

"In the words of Harry Truman, 'If you can't stand the heat, get out of the kitchen.' I don't think any of us are ready to get out of the kitchen. . . . This shouldn't be looked upon as a rejection of staff or Screening and Review procedures. . . . I don't think there are procedural problems here. We have to get to the merits of the grant. I'm not being critical; I'm being analytical. . . ."

(Break for Holy Communion and lunch.)

Mrs. Robert Durham (Michigan): "I have to come out on the side of the oppressed. I will vote for it."

Mr. Ikard: "I can't understand people saying that once a person is elected, he doesn't represent a group. I'm a partial Christian. I have grown and changed some of my opinions by being a part of this group. But the bishop of our diocese is also a concerned Christian. Maybe this thing is a good way to bring this out.

"Maybe we will go back and find some leaders to do some good work with the grass roots people. I don't believe the revolutionary leadership of this group will accomplish this purpose. Nor do I believe they have the support of the Mexican-Americans in the state. I don't appove of economic boycott and I haven't changed this opinion. Our Executive Council has passed boycotts. I've been against those actions.

"The Diocese of New Mexico and Southwest Texas is no threat to the national church—it is no threat. I know I'm emotional about this; I'm upset about this. I respect your opinions, I'm not walking out if you decide against me. I'm going to be here for the next meeting to fight for what I believe in."

The Hon. Emmet Harmon (Liberia): "I would hate to see our beloved church involved in this problem. The state is the supreme power. As individuals we can make our wishes

known. I move for recommitment rather than have the whole thing defeated."

The Hon. Herbert Walker (Los Angeles): "I have been a judge for many years. I've learned that the truth is neither over here nor over there, but somewhere in between. I've done some homework here, and I think we are hearing half-truths. I have been deciding things for fifty years and there are books full of things that say I was wrong. Some say I was right, too. I move that this grant be brought back to the next Council meeting."

Canon Gillette: "We have to face the fact that this grant has been wrestled with for some time now. If Executive Council is not ready to act, there is no other thing to do except persuade the people involved to come here for a hearing. As a member of Screening and Review I would vote not to take it again."

**Dean Williams:** "I agree . . . The Council is going to have to deal with this and say either yea or nay."

**Bishop Murray:** "We still have an unfortunate circumstance. I wanted to see with my own eyes the initial application. I haven't seen it."

Mr. Wilson: "The language of the grant as submitted to us in writing is sufficiently vague (as to fall within the criteria). We have been given the specifics by Mr. Modeste. With those before us, I move that we defer action until a committee drafts a report with the specifics. What we are funding; what we are not. I move we receive this report the first thing in the morning."

Miss Jodie Heinmuller, new youth member (Easton): "I question the motives here. I'm surprised at the seeming inability to assimilate and interpret what we've heard. We're saying 'we hear, now we'd like to read."

Mr. Clifford Morehouse (Southwest Florida): "I agree. We have ample material to vote. I'm against this grant."

Mrs. Harold Sorg (California): "We have traditionally 'given' through the church. This GCSP was to be a new way—a scary, risky way. We were to let people do for themselves what they wanted to do, not what we thought would be good for them."

**Dr. Charity Waymouth** (Maine): "Not only should justice be done, it should appear to be done. 'Violence'

has different meanings for every person who hears it."

The Rev. Rustin Kimsey (Eastern Oregon): "I stand as a man hung. I've changed my mind so many times . . . I'm willing to allow this church to die in some way in order for it to live because that's part of my theology. But I think this could split the church wide open. I'm not so sure it's worth it. It might do the opposite of what Mr. Molina wants. I'm ashamed of the Diocese of New Mexico and Southwest Texas. I'm ashamed of my own inability to bring into my own parish some sense of what white racism is. I'm ashamed to have to vote no."

The Rev. John Yamasaki (Los Angeles): "I have to go back to when I was behind barbed wire . . . My wife told me never to mention it unless it was for someone else . . . Our people did become part of it [violence] as you know. Now today we look to a portion of the country for leadership from the grass roots . . . The Afro-Mex Coalition, the Accion de Bronce and La Junta are three organizations giving hope to Mexican-Americans to speak out. Cesar Chavez brings us hope because part of the grass roots people are coming to take their place in society."

(Vote on referral committee failed.) Mr. Crump: "I move that the grant not be approved. It does not meet the criteria for grants. In an attached resolution we can express our concern for Mexican-Americans who are deprived of education. . . ."

Dean Williams: "Mr. Crump, how does the grant not meet the criteria?" Mr. Crump: "I want to avoid

specifics.'

Dr. Willie: "I think the discussion has been glorious, but now we're caught up in procedures . . . Let's vote on the substance. Call for question on Mr. Crump's motion."

(Motion failed.)

The main question was called for and the grant passed by a 23 to 21 vote.

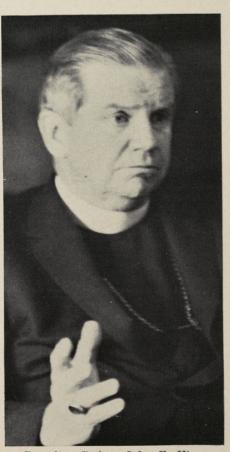
The following people requested their negative votes be recorded: Mrs. Seaton Bailey (Atlanta); Bishop Burrill; Bishop Campbell; Mr. Causey; Mr. Crump; The Rev. Stephen Davenport (Kentucky); The Rev. Lloyd The Rev. Gressle (Harrisburg); Charles Guilbert; Dean Higgins; Mr. Ikard; Dean Sherman Johnson (California); Mr. Morehouse; Bishop Murray; Mr. Osborn; Bishop Rauscher (Nebraska); Bishop Stuart (Georgia); and Judge Walker.

Bishop Bayne and Mr. Houston Wilson abstained.

Bishop Hines, following procedure as presiding officer, did not vote.

# **Question for Bishop Hines**

Three reactions to the granting of money to Alianza emerged. The first came the next day. The Council received word of Bishop C. J. Kinsolving's decision not to pay his diocese's \$82,365 General Church Program quota for 1970 and his decision to withhold the nearly \$5,000 balance of



Presiding Bishop John E. Hines

this year's quota from the General Church Program.

Another reaction, received in Mr. Modeste's office after the Council meeting, was a telegram from Ramon Lopez Tijerina, Alianza president: "We are pleased to hear action of the Episcopal Church in face of determined opposition locally including

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financial retaliation substantially greater than amount involved in grant. Congratulations on integrity and dedication to Christian principles Episcopal Church shows by this action. Look forward to working with you in program to benefit poor and Indo-Hispano people of New Mexico. I give you personal thanks for courtesy and consideration shown by you and staff, as well as by Bishop Hines and Screening and Review Committee, to our representatives while in New York City."

The third reaction came in the next-to-last Council session. Mrs. Kelleran confessed to a sleepless night worrying about "the people bearing the brunt of yesterday's decision. I would like to ask Presiding Bishop Hines: 'What effect do you see for your office by the action we took yesterday?' "

Bishop Hines rose from his chair on the side of the Council room (Dr. Coburn being in the chair) and responded.

"I was sympathetic with the problems and difficulties with which the Council had to wrestle (yesterday) ... you accepted the Seattle mandate for the program, at the heart of which was self-determination and the right of poor people, wherever they are.... to have the opportunity to achieve dignity and self-respect and ... a place in society."

"You lined up with a perilous and difficult way for the church. . . . You also lined up with the very real possibility that the church as we know it would not be able to survive this line of action. Or if it survived, it might survive bruised, changed, and . . . also renewed."

Speaking slowly, with measured words, Bishop Hines continued: "I'm not at all confident that everybody saw this at Seattle. I am confident that . . . since then . . . the church is grappling with this insight . . . The decision you reached . . . will undoubtedly make my position, as leader of this church, more difficult. It may be a good thing. I'm not saying that it is not. I won't draw back from that.

"The immediate impression [from the church at large] will side with the Diocese of New Mexico and Southwest Texas. The man in the pew will feel the administration, Executive Council, and the Presiding Bishop have set themselves on a course inimicable to what [he] views as the Church's role in today's world. Whatever pressures there are on the Presiding Bishop's office will very likely be increased. I'm willing that they should. . . .

"I've been around for five years and I've learned a fair amount . . . if I stay around longer, I'll learn a good deal more. I'm not asking out of the decision you made. . . .

"Nobody asked me yesterday what I felt about Alianza," he said, "and I think they were right in not asking.
. . . I sat through the Screening and Review Committee hearing and had confusions in my own mind—I still do. I am clear . . . after hearing all the evidence . . . that Alianza fulfills every expectation of the criteria, permitting room for heart-searching and debate only on the matter of violence.

... (People) ... are beginning to learn a little more about the nature of violence in our society ... violence by *Alianza* is the violence which rises out of intense frustration by virtue of the repression of the society in which we live . . . it could be interpreted . . . as self-defense. . . .

"If I had to vote yesterday, I would have voted for the grant. I would have voted on the basis that the violent indications rise out of provocations built into our society... The Church has to... take the risks... to help these things surface in the interests of justice..." he concluded.

# A Telling Parallel

Mr. Kent Fitzgerald, reporting for the National Committee on Indian Work, explained that the committee's first priority is to organize mission boards or councils on which Indian people will serve. Most congregations on reservations do not include Indians in such groups so they do not share "in definitions of problems or directions the Church should move."

Commenting on the parallel between the Church and the Federal government, Mr. Fitzgerald reminded Council members that many states do not provide routine services to Indians unless the Federal government pays the bill. Similarly the Church says, "If Indians have needs that is a responsibility of the national church, not the diocese. This separates the Indian people from their communities."

# WAYS TO REDUCE LOSSES

# FIRE

- 1 Have your heating system checked and cleaned annually.
- 2 Be certain that no fuses supporting ordinary wiring are over 15 amperes.
- 3 Replace worn electric wiring.
- **4** Install necessary additional electrical outlets where needed. Do not rely on lengthy extension cords.
- 5 Have Class A fire extinguishers that comply fully with National Board requirements at key locations throughout buildings. Provide carbon dioxide, dry chemical or foam extinguishers near oil burner and in kitchen.
- **6** Be certain all ash trays are emptied and all cigarettes and cigars completely extinguished after every meeting.
- 7 Avoid clutter in closets and storerooms. Never store unused combustible materials.

# **ROBBERY & VANDALISM**

- **8** Keep valuable equipment under lock and key, when premises are not attended.
- 9 Lock entire premises after dark.
- 10 Use bank night depositories for Sunday collections after services.
- 11 Have police department check regularly on your buildings.

# LIABILITY

- 12 Use non-skid material when waxing floors.
- 13 Keep steps in good repair—including stair covering.
- 14 Provide securely fastened handrails for all steps.
- 15 Provide adequate lighting on stairs.
- 16 Have emergency exits clearly marked.
- 17 Remove ice and snow promptly after winter storms.

Another very important step that can help to minimize inconvenience and financial loss is to step over now to your safe and take out your present insurance papers. Have The Church Insurance Company review the extent of your coverage and make recommendations for comprehensive coverage that will be tailored in every way to meet your Church's needs. There is no company better qualified to do this—and no obligation on your part in asking us for this service.

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# **AFTER ALIANZA**

SANTA FE. N.M.

On December 10, 1969, the day after a 23 to 21 vote by the Executive Council approving a grant of \$40,000 to the *Alianza*, the Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, made the following unprecedented announcement.

"Starting today," the Bishop said, "this diocese will cease all quota payments to the national church."

Thus Bishop Kinsolving had employed the ultimate weapon in a tenmonth verbal battle for local church autonomy and authority. By national standards there wasn't much money involved. Only \$5,000 for the remainder of 1969. A total of \$82,400 for 1970.

Quota payments would resume, the Bishop said, if and when the diocesan convention voted affirmatively on the matter. The battle had raged since March, 1969, between the Bishop and the Executive Council section on General Convention Special Program.

Bishop Kinsolving had opposed the *Alianza* grant on the grounds that the *Alianza* had engaged in violent practices. This alone, said the Bishop, should disqualify the group under GCSP criteria. "To practice violence is to advocate violence," the Bishop had repeated over and over again. He had sent books, written testimony, and newspaper clippings to the national church office which confirmed beyond any doubt the violent practices of the *Alianza* leadership.

On November 6, 1969, he appeared before the Screening and Review Committee for GCSP grant applications with expert witnesses to support his stand. He received pretty raw treatment, according to reports by those who attended the meeting.

"No one wanted to hear the truth," said Dr. Myra Ellen Jenkins, State of New Mexico Historiographer in charge of archives and one of the

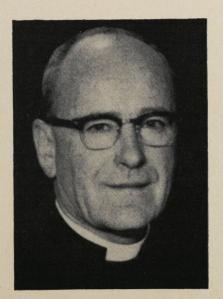
Bishop's key witnesses on Spanish land grants.

"Bishop Kinsolving was rudely interrupted and put down a number of times," Dr. Jenkins said. "The deck was stacked against him."

Bishop Kinsolving's decision to withhold quota payments was over-whelmingly sustained throughout his diocese. Letters, telegrams, and phone calls of unqualified support dominated his time for weeks after he issued his public announcement. Notes, accompanied by checks payable to his discretionary fund, said, "We're with you, congratulations!"

Members of other church bodies were among those sending congratulatory messages. Spanish Americans, traditionally Roman Catholic in faith, said, "Hooray, about time!"

A poll of diocesan priests brought these comments. From the Rev. Amos Gaume, Hobbs, New Mexico, "It is a flagrant violation of the criteria set forth at Seattle. It does not honor the autonomy of our bishop in his own jurisdiction. We'll support our bishop."



Bishop C. J. Kinsolving

The Rev. Albert Tarbell, Albuquerque, said, "This is the most incredible thing that's happened, and it is very hard to understand how the Council could have made such a decision in the face of facts presented. It is clear that the investigation was biased and prejudiced on the part of the screening committee."

These remarks from the Rev. Geoffrey Butcher, Albuquerque, who said, "I consider the *Alianza* to be a violent group and doubt if they've done anything to help the Spanish people."

The Rev. David S. H. Minton, Roswell, New Mexico, said, "My congregation is thoroughly disturbed by the action taken by the national church but we fully support our bishop. We utterly opposed the grant. I feel those clerics who are concerned for the welfare of the world have presently lost sight of their initial mission . . . to preach the word of God and administer the sacraments. We've become little better than a sanctified social service agency."

Church news rarely gains recognition beyond the society pages but Bishop Kinsolving's announcement drew comments by editors from throughout the diocese. The Santa Fe New Mexican, an influential capital daily, and closest to the scene of Alianza activity, said editorially, "We applaud the action of Bishop Kinsolving in halting quota payments to the national Episcopal Church. The Bishop has demonstrated commendable courage and good sense." The editorial continued with this appraisal, "The Alianza's record of violence is well known in this area and should be known to the church's 'bleeding hearts' in the East.

"Tijerina, former president of the Alianza, is in federal prison at La Tuna, Texas, on conviction of crimes in connection with an armed take

THE EPISCOPALIAN

over of Echo Amphitheater Campground in the Carson National Forest. He also has been convicted in state court on charges in connection with the June 5, 1967, armed raid on the Rio Arriba County Courthouse in Tierra Amarilla." The editorial concluded, "New Mexico and West Texas Episcopalians, we think, will be virtually unanimous in their support of Bishop Kinsolving's action."

The Roswell Record, third largest newspaper in New Mexico, said, "We go along 100 percent with Bishop Kinsolving. The Alianza has shown rather consistent disregard for the law . . . one deputy sheriff was slain brutally, as an aftermath of the notorious Tierra Amarilla courthouse raid. No one argues the point that poor must be helped to help themselves. But funds, church or otherwise, can be channeled better than through a militant group which has repeatedly shown disregard for law and order."

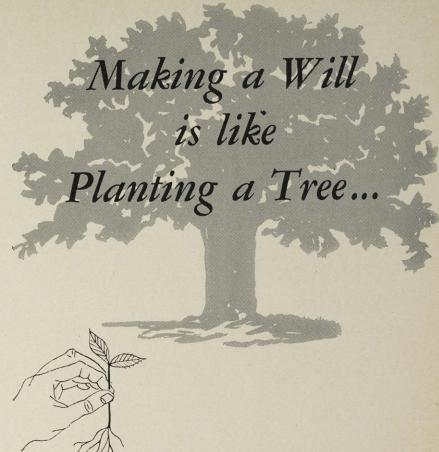
The editor suggested, "The church has a mandate to assist the poor and helpless, but the church can also pick and choose in what methods this can best be accomplished. Support of any kind for the *Alianza* is not the way."

Bishop Kinsolving's position had not been reached capriciously or arbitrarily. From the time he learned that the *Alianza* grant application was being seriously considered, he prepared a thoroughly convincing case.

In October, 1969, at a joint meeting of the Diocesan Council and the Standing Committee six months after he'd learned of the application, his proposed action was unanimously endorsed by resolution.

Virtually all of the vestries of the diocese, meeting in special session, supported his views. The consensus was never whether or not the grant should be approved but always dismay that it was even being considered.

It was difficult to find anyone in New Mexico who believed the *Alianza* would ever render any tangible benefit to the poor and powerless of northern New Mexico. While official records did not exist on the group, it was always assumed that no more than a few hundred actually sympathized with and endorsed its goals. Fear of reprisal kept most Spanish



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If you are concerned about your church, education and future generations of young men and women, you can do something about it today by first of all making a will . . . and including a bequest to The Association of Episcopal Colleges.

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FEBRUARY, 1970



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The 1970 20th Annual

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# After Alianza

natives in the north from speaking outright in opposition.

Perhaps the preposterous proposal to return over three million acres of land in five western states to the "rightful heirs" discredited the *Alianza* more than anything else.

The Spanish of northern New Mexico may be poor and powerless but they are not naive. No one has ever denied that much help is needed but to espouse revolution over land that has been duly litigated in court for centuries was too farfetched.

Had the *Alianza* proposed aid in the form of legal counsel to provide proof of title and legal ownership of the land now occupied by Spanish residents, their cause might have gained wider support.

Had the *Alianza* suggested health clinics, better roads, and agricultural cooperatives, their proposals might have received less criticism.

For example, a small rancher could immediately triple his annual income, now near the poverty level, if performance tested bulls at an average cost of \$800 each were introduced into his herd.

The chili farmer and apple grower could reap sizable economic benefits by forming cooperatives to provide spray equipment, warehousing, and improved marketing procedures. Such programs are already in operation by social action groups and hope for their ultimate success is already being realized.

The idea that a racial problem exists in northern New Mexico is not precisely true. The Spanish-Americans are not disinfranchised in the way that the Negro has been in the South. Fifty percent of New Mexico's Congressional delegation is Spanish. Over half of northern New Mexico's state and federal courts are occupied by Spanish judges.

Practically all law enforcement officers at the village and county level are Spanish. Twenty-eight percent of New Mexico's state legislature is made up of Spanish.

This is not meant to imply that animosity between races does not exist. It was presented by Bishop Kinsolving as evidence that the Spanish of northern New Mexico are not exactly without power and representation. Their position is by no means one of total political, social, and economic subjugation as suggested by proponents of the grant.

In virtually every area of concern, the Executive Council, the Screening and Review Committee, and the Presiding Bishop were fully informed. So much data about the situation in New Mexico was forwarded that the national church finally called for the Bishop to quit sending evidence.

Activities of the applicants in this particular case were better documented than any to appear before or since for review.

There is the feeling that "the deck was stacked" and no amount of persuasion could have altered the decision. Additionally, it is felt that Bishops of the Church will have another day, perhaps at Houston.

The church was divided in New Mexico and Southwest Texas prior to Bishop Kinsolving's bold move. Pledges were being withheld and there was much talk of separation from the church.

Now the church is no longer divided—it stands in solid unity behind its bishop.

What lasting effect the decision will have is impossible to predict.

But one thing is sure. When the life of the church was threatened a cohesive membership stood firm to sustain it.

About the author—Lewis E. Thompson is a 12-year resident of Santa Fe, New Mexico. He is a member of the Diocesan Council, a vestryman, and editor of the Southwest Churchman. He heads the Thompson Advertising Agency in Santa Fe.

His personal views on the Alianza: "The law-abiding, peaceloving Spanish of northern New Mexico deserve a better program for improvement than is being offered by the Alianza. Things are bad but not that bad."

Thompson is chairman of the Santa Fe County Planning Commission and is knowledgeable about requirements for economic improvement in the northern counties of New Mexico.

# PROFESSIONAL

# Western Massachusetts Funds a Unique Social Security Program

To assist the clergy of the Diocese of Western Massachusetts with a financial problem in connection with Social Security and also to enable them to become a part of a pay-as-you-go program with their income tax liability problem, the Diocese approved the following plan, effective January 1, 1969:

1. First clergy and vestries voted independently of one another, for or against participation in the program. (Note: The Diocese received 100 percent endorsement by both

2. The diocese became the paying agent for clergy salaries, a point necessary for the full function of the program.

3. The mechanics of the program

are quite simple:

(a) The local church treasurer sends one-twelfth of the clergyman's annual cash salary to the diocese each month.

(b) The diocese, using the Church Pension Fund base, adds 4.8 percent of said base up to \$7,800 to the cash salary received from the treasurer.

(c) Items (a) and (b) above together create an adjusted gross sal-

(d) The diocese then withholds 6.9 percent of the adjusted gross for the clergymen's self-employed Social Security Tax Liability plus the estimated Income Tax Liability, using the chart as provided by the Collector of Internal Revenue, and sends to the clergyman the takehome-pay to which he is entitled. Example:

The Rev. John Jones, married, 2 children

Annual Salary \$6,000.00 Utility Allowance \$ 750.00 Rectory Value (%) \$1,687.50

Pension Base \$8,437.50 Diocese received \$500.00 from

church treasurer.

Diocese calculates 4.8 percent of \$7,800, maximum allowed by law, as diocesan contribution toward clergyman's tax liabil-

 $4.8 \text{ percent} \times \$7,800 = \$374.40$ yearly or \$31.20 monthly.

Note:

\$500.00 Salary Plus \$31.20 Social Security \$531.20 Adjusted Gross

The Diocese uses the 4.8 percent figure to be consistent with the amount to which a layman would be entitled.

Because the clergyman is stilland in my opinion should remain in the self-employed category, his total Social Security Tax Liability is 6.9 percent, hence the amount is \$538.20 yearly or \$44.85 monthly. Note:

\$500.00 Salary Plus \$ 31.20 Social Security Total \$531.20 Adjusted

Gross Minus \$ 44.85 Social Security Liability

Minus \$ 39.20 Income Tax

\$447.15 Net Take-

Home-Pay 4. The program is legal in that the diocese's contribution to the Social Security Liability of the clergymen is additional taxable in-

5. The withholding of taxes relieves the clergyman of the neces-

# Salary Primer

Robert N. Rodenmayer's office has distributed copies of the booklet A Fair Salary for Your Minister to all Episcopal parish and mission treasurers. Produced by the National Council of Churches' department of Ministry, it uses information derived from 1963 and 1968 surveys of clergy incomes in twenty cooperating denominations. The twenty-two-page booklet spends five pages comparing clergy incomes with those of accountants, attorneys, personnel directors, chemists, social workers, and public Junior College teachers. You can guess who comes out on the bottom.

The latter half of the booklet is a short, effective education for vestries and bishop's committees on how to pay clergy fairly.

Copies are available for 20¢ each. Payment must accompany order. Order from Dept. of Publication Services, 475 Riverside Dr./New York, N.Y. 10027. sity to file the quarterly estimate unless he has additional income from other sources.

6. At the end of each month, the diocese sends to the Collector of Internal Revenue all monies withheld but combines Social Security and Federal Income Taxes together, not identifying the breakdown.

7. At the end of the year, the clergyman will receive a W-2 Form from the diocese showing: Salary, \$6,374.40; Federal Taxes Withheld, \$1.008.60.

The clergyman at that point should have enough money on deposit to meet both his Federal Income Tax Liability and his Social Security Liability.

It is important to keep the clergyman on a self-employed basis to keep his total tax liability to the lowest possible level.

If the clergyman were on an employer-employee basis, the total tax niability would be greater. Please

Federal Income Tax \$ 470.20 Plus Social Security \$ 748.80

\$1,219.00

Or in other words. \$210.40 more than the program in effect in our

To give a brief idea of what the program costs the Diocese of Western Massachusetts, please note:

Clergy-80

Parish Gross Salaries

\$534,134.00 Annual 4.8 percent Social Security

\$ 28,515.00 Annual

Clergy Social Security

\$ 12,475.00 Annual

If clergy were on an employeremployee basis, they would pay \$28,515 instead of \$12.475.

At a time when clergy need all the cash possible to survive, we should avoid creating programs that will reduce their income.

-Robert W. Boyer Assistant to the Bishop

> **EPISCOPALIAN FEBRUARY**

SUPPLEMENT

# PROFESSIONAL SUPPLEMENT

# Something New for the Seventies/PS

Everybody is saying the clergy are in trouble. We are all tired of hearing it by this time. Suddenly an encouraging number of people are doing something about it. Clergy unions are forming, uncounted surveys are afoot, a new "Academy of General Practice" for parish clergymen now exists, study scholarship programs are growing.

The ferment is rich and promising. To speed the action The Episcopalian's editors and board offer you this Professional Supplement. It is scheduled to appear in your copy of The Episcopalian ten times this year, omitting January and April.

Professional Supplement is not a journal of theology. It is not, repeat not, a program puff sheet. Its only purpose is to bring you ideas, news, and information which affect your professional life.

With the cooperation of the Church Pension Fund we will list all job changes, retirements, and deaths of clergymen.

If you find it helpful, we will run personnel classifieds on Positions Wanted, Help Wanted, and Exchanges. We won't have room for rummage ads, no matter how elegant your sacristy surplus.

Professional Supplement isn't an item on anybody's new program budget. It is made up of equal parts of information from the Pension Fund, midnight oil, and a small printing item. The whole gets piggybacked to you in your copy of The Episcopalian. The added postage and printing add up to about a dollar per year per clergyman. If you feel moved to send along a dollar directed to The Episcopalian/PS. it will help.

We welcome your comments and suggestions.

# Methodists Approve Computer Program

A United Methodist Church committee has given "approval in principle" to a \$105,000 church manpower system that would computerize personnel information for the denomination. The feasibility study was done by Information Science, Inc., New York.

A Methodist committee of twentyfour authorized the study in 1967, along with the National Council of Churches and groups from four other denominations, to determine whether one system could be designed to meet all the various personnel information needs. The other denominations participating are the American Baptists, United Presbyterians, Lutheran Church in America, and the United Church of Christ.

If sufficient support is given to the program, a private foundation has agreed to fund the initial installation cost, estimated at \$105,000. According to Information Science staff member Richard Iverson, the annual operating cost for the United Methodists would be about \$37,000 for a file of 10,000 names.

-RNS

# From Hawaii to Boston: Associations and Unions

Unions and associations of clergy are spreading faster than mushrooms after a month of rain. The American Baptists are forming a union, the Roman Catholics have had several for years. Clergymen in the Episcopal Church have formed, or are about to form, eight such unions or associations.

Generally, they all aim at improving their abilities as professionals, and blame no one but themselves for the low morale and poor status they find themselves in.

The Association of Episcopal Clergy, earliest on the scene, is a national effort based at 2314 Bancroft Way, Berkeley, CA 94704, with a field office at 8 Newbury St., 4th Fl. Boston, MA 02116. The Rev. J. L. Lowery, Jr., is the Eastern Field Representative. The AEC has just helped sponsor (along with ETS, and the Boston Theological Institute) (January 14) a big, all day meeting, with Roman Catholic Joseph H. Fichter, S.J., heading a list of participants on the subject "The Shape of Clergy Restlessness."

The activities of the groups vary widely from hiring professional job counselor Bernard Haldane for a two-day conference, to lobbying (successfully) for raising by \$1,500 the floor on clergy salaries.

The diocesan organizations which have come to our attention to date are:

Ad Hoc Committee for the Proposed Clergy Senate, Diocese of California:

c/o The Chaplain St. Luke's Hospital 1580 Valencia St. San Francisco, CA 94110 Their next meeting is February 2-3 at Asilomar.

Delaware Association of Episcopal Clergy:

c/o The Rev. Roddy Reid, Convenor

2400 W. 17th St. Wilmington, DE 19806 Episcopal Clergy in the Diocese of Chicago:

The Rev. Donald Aitken, President 556 Vernon

Glencoe, IL 60622 PRIDE—An Association in the Diocese of Pennsylvania:

The Rev. Ronald Lockhart and The Rev. Richard McKelvey are Temporary Chairmen Contact:

The Rev. W. Benjamin Holmes 8000 St. Martin's Lane Philadelphia, PA 19118 Next Meeting: February 2, 9:30 A.M. to 10 P.M. Topic: "Manage-

ment by Objectives."
Association of Clergy in the Diocese

of Missouri (ACID): The Rev. Howard Park

Box 12538 St. Louis, MO 63144

Clericus of the Diocese of Maryland:

The Rev. Hugh Dickinson, Coconvenor

Christ Church, 1110 St. Paul St. Baltimore, MD 21202

Washington Episcopal Clergy Association:

The Rev. E. Felix Kloman, Executive Director

4624 Van Ness St., N.W. Washington, DC 20016

In Hawaii, plans are in the making.
Contact:

The Rev. G. G. Gifford, II, Office of the Chaplain, Iolani School,

Honolulu, HI 96814 As space permits, PS will relay news of the associations and unions in forthcoming issues.



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What do you think about him?
Can you get along without him?
Can you get along with him?
What does God think about him?



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(Ages 3, 4, 5)

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# **GRADES 1 AND 2**

Theme-"My Neighbors"

Can you imagine the adventure of building a classroom neighborhood? And the opportunities for learning that all neighbors created by God are unique with varying abilities and personalities.





# **GRADES 3 AND 4**

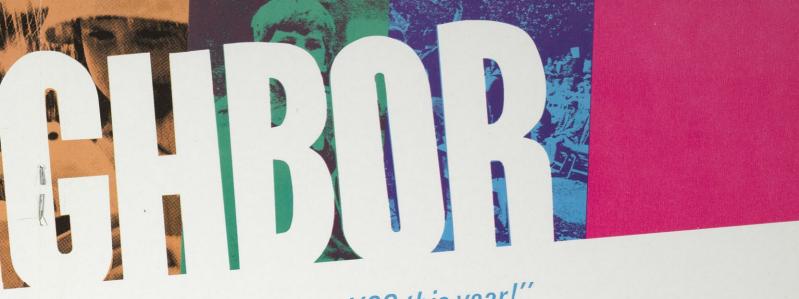
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# **GRADES 5 AND 6**

Theme—"A Neighbor Is..."

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# **GRADES 7, 8, 9**

Theme-"Us"

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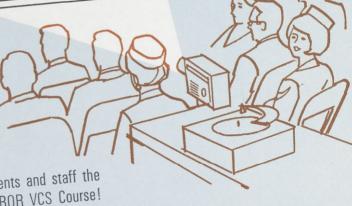
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# The Academy of Parish Clergy

Patterned after the Academy of General Practice for physicians, the country's first association of practicing clergymen is now an accomplished fact. Its objective is to increase the competence of the ministry through continuing professional education.

The Academy is unlike a tradeunion which ordinarily is oriented toward procuring workers' benefits. It is also dissimilar to professional groups whose admittance is based on achievement rather than on growth.

To maintain standing among one's peers, an Academy member completes 150 hours of approved continuing professional education within a three-year period. In general, any study or learning experience will be approved if it displays:

1. Significant resources of information, experience, and observa-

2. A demonstration of the learning that takes place.

3. Careful evaluation of that learning.

4. Supervision provided by a person approved by the Academy.

Governing body of the Academy is a sixteen-man Board of Directors. President is Ralph Peterson, pastor of St. Peter's Lutheran Church, New York City. Secretary is James P. Martin, pastor of Tabernacle Presbyterian Church, Indianapolis, and the treasurer is Richard Lancaster, pastor of Meridian Street Methodist Church, Indianapolis.

Henry B. Adams, for many years on the faculty of San Francisco Theological Seminary, is executive director and is now working full-time at the Academy Headquarters, 3100 West Lake Street, Minneapolis, in space donated by Ministers Life and Casualty Union.

A grant from the Lilly Foundation insures the organization's financial stability through its first three years, with membership dues expected to sustain it thereafter. Dues are \$25 a year, with a special rate of \$10 for men in their first five years out of seminary.

Membership in the Academy of Parish Clergy is now open. Any parish minister committed to the cause of self-disciplined growth in professional competence is invited to enroll. Local groups are forming or already have organized in Ohio, Texas, Connecticut, Maryland, New Jersey, Indiana, and California.

For further information write to Academy of Parish Clergy, Inc., 3100 West Lake Street, Minneapolis, Minnesota 55416.

• Other Side of the Fence

# Why a Clergy Union?

BY RICHARD A. BOWSER

Adapted, with permission, from Mission Magazine, a publication of the American Baptist Convention.

Ever since the news release announcing a committee which was pursuing the possibilities of establishing a Union of American Baptist Clergy, and to which I was appointed chairman, the most frequent question I hear is: "Why call it a 'union'?"

Evidently, the word "union" raises all kinds of unfavorable images—rioting strikers, gangster-type labor leaders, criminal tactics, and the like. As a result we have received the suggestion, from a number of sources, that we should identify our proposed organization as an "association" or "fellowship" or "professional society." . . .

Now that the question has been raised repeatedly about the use of that word, and now that I have considered the implications as thoughtfully as I know how, I am all the more convinced that we should continue to identify our proposed new corporation as a "union."

My decision is based on the conviction that we must "tell it like it is." For if we begin mincing words, even with something as seemingly harmless as the choice of words for our name, then we shall be pronouncing defeat to the very struggle we have entered. In my mind, our proposal to establish a "union" is our last hope to become our own men. Make us give in on the use of one word so that we will please the crowds, and you will have put us right back where we started from—intimidation!

This is the whole basis of our avowed need for a union. We are intimidated by our churches and by our convention executives. They have control of our futures and we know it. We have no recourse for any injustice done to us by them. We are able only to smile, endure, and try to forgive. Such are the conditions with which we are forced to

Richard Bowser is pastor of First Baptist, Granville, Ohio. Prior to this he served churches in New London, New Hampshire, and Rochester, New York. Mr. Bowser attended Kalamazoo College, Colgate Rochester Divinity School, and Andover Newton Theological Semoperate inside the present structures of our conventions.

Harsh-sounding though our complaint is, we would be the first to point out that our churches and convention executives are not unjust and cruel by design. Far from it. They are Christian people, sincerely well-meaning, and we love them all. The point is, however, they have been sucked into their position by the same system that has trapped us. It is a system which has developed around certain myths about the ministry - myths that are so deeply entrenched we clergy have accepted them unquestioningly for generations. But now we are anxious to demythologize those beliefs about the ministry and deal rather with the realities of what it means to be a clergyman.

Take for example the myth which prohibits clergymen from having any concerns about material things. This myth teaches us, before we are ever out of the seminary that nothing is in worse taste or more deeply resented by church people than to have their pastor openly talk about his salary or his housing accommodations.

Perhaps we would never have raised our voices in protest to this myth had it been used fairly in dealings with us. But the truth of the matter is, most of our churches have been practically criminal in the amount of remuneration they have been willing to give their ministers. And all the while we have been prevented from saying anything in our own defense about it!

But now as we are beginning to confront the intimidation of tradition and to raise our voices in protest, what happens? The same thing that happens when you propose to demythologize any doctrine. The believers cry "blasphemy" and tell us that our sincerity of commitment is questioned and that we are degrading our profession. We can only answer, "But how much more degrading has been the treatment of our profession by the churches!"

Most American Baptist clergy have been given only a povertylevel remuneration and nobody knows better than we why this is so. The answer is always the same.

Continued overleaf

THE EPISCOPALIAN FEBRUARY 1970

## **CHANGES**

Barnhardt, Roy J., from St. Mark's, Venice, Fl, to St. Mary's, Dade City, Fl

Burton, Robert, from Emmanuel, Coos Bay, Or to Good Shepherd, Prospect, Or

Copenhaver, Robert T., from The Falls, Falls Church, Va, to St. Paul's, Salem, Va Daunt, Albert N., from St. Paul's,

Daunt, Albert N., from St. Paul's, Albany, Ga, to St. Barnabas, College Park, Md

Hetherington, Robert G., from Stephens, Sewickley, Pa, to Trinity, Buffalo, NY

Hill, Nicholas T., from St. Peter's, Walhalla, ND, to St. Peter's, Park River, ND

Horstmann, Elmer D., from All Saint's, Flushing, NY, to St. Mary's, Shelter Island, NY, and Diocese of Long Island, Garden City, NY

City, NY Muth, David P., from St. Paul's, Wilmington, NC, to Grace, New Orleans, La

Phillips, Sr., Raymond L., from Church of The Ascension, Walhalla, SC, to St. Peter's, Great Falls, SC, and St. Mark's, Chester, SC

Remington, David S., from Church of The Holy Evangelist, Baltimore, Md, to St. John's, Kingsville, Md

Schlothauer, Lee M., from Christ Church, New Castle, Wy, to St. James, Dillon, Mt

Simpson, Berry B., from Church of The Holy Communion, Washington, DC, to Olivet, Alexandria, Va

Stolpman, Michael J., from St. Barnabas, Richland Ctr, Wi, to St. Thomas, Hales Corners, Wi Sykes, Robert J., from Church of the Good Shepherd, Berlin, NJ,

to Holy Nativity, Rockledge, Pa Townsend, Kenneth R., from Church of Sapony, Kenney, Va, and Calvary, Dinwiddie, Va to Trinity, Chocowinity, NC, and St. Paul's Vanceboro, NC

Wetzel, Jr., William V., from Diocese of Massachusetts, Boston, Ma, to St. Philip's, Grand Rapids, Mi, and Diocese of Western Michigan, Kalamazoo, Mi

The Episcopalian PROFESSIONAL SUPPLEMENT
A Service for working clergymen of the
Episcopal Church/Edward T. Dell, Jr., Editor
Communications: The Episcopalian/PS,
1930 Chestnut Street, Philadelphia
Pa. 19103

### Retirements

Borell, Eldon W.
Dallinger, John R.
Daniel, Thomas W.
Hanse, Bertrand M.
Jones, Herbert W.
Lukens, Alexander M.
Morton, Edwin A.
Spicer, Wm., James
Thomsen, Wm., Edward Jr.
Whitehead, Harold B.
Curry, Matthew A.
Holder, Oscar E.
Partington, John D.

### Deaths

Brown, Dillard H. Jr., age 57 Harris, T. Vincent, age 53 Lord, Arthur H., age 56 Lumpkin, Wm., Wallace, age 59 Orrick, Ferndel Wm., age 55

## Pension Change Will Aid College Seniors

The Board of Trustees of the Church Pension Fund has revised the rule regarding the age limit of children receiving benefits. Surviving dependent children will now receive benefits to age 22.

The rule applies to those dependent children who had not reached age 21 by July 1 of 1969, and will provide a full additional year of benefit payments. The Board acted in response to numerous suggestions that funds during this extra year would be of major benefit, particularly to those completing college.

### Why a Clergy Union?-cont.

"We cannot afford any more—we do the best we can," say the churches as they reveal another myth. The reality is that most churches interpret "the best we can" to mean "pay as little as possible."

The tragedy is, not only the people of the churches (and I still maintain that they are well-meaning) sincerely believe that what they call their best is all anyone could ever ask, but we clergy have believed it too! Beyond that myth, however, is a reality which we are beginning to see, and it is making clear to us that the best effort of a church is not necessarily right, just, or acceptable.

Hence, the time is near when we shall spell out for our churches what are realistic salary minimums and what cost of living indexes mean for ministers too. And if the churches are truly unable to meet such minimal standards, then they will have to face up to the fact that they do not deserve the luxury of their own minister, and will have to quit pretending that they are a full-fledged congregation due all the rights and privileges thereunto.

There is also the subtle myth which usually expressed itself as advice to the pastor, especially to the young pastor. "Move slowly." "Take your time." "Do not expect to change everything overnight."

Translated, "Move slowly" means "You can not expect to have much of a creative ministry here." "Take your time" means "These people are not about to change one iota from 'the way it's always been'." "Do not expect to change everything overnight" means "you are here to serve us the way we want to be served."

The subtle myth behind all this advice is the one which explains our call. We are called, says the myth, to serve a church. How innocent it sounds! And yet what a disappointing distance it is from our hopes to serve the world from within and through the church.

Let the churches rest assured that they do not need to change if they do not want to. We will not force them into anything. The only "pressure tactic" we have in mind is this promise: if the churches refuse to move effectively and creatively into today's world, then they need not expect us to hang around and rot away with them. We have been entrusted with a ministry of reconciliation and we will bypass any hindrance of our proclamation of that Gospel. . . .

Why call it a "union"? Because that is what we need—an organization that will help us all—clergy, executives, and laity—to demythologize the ministry and to help us deal with realities.



### Here's Your Chance To Speak Up

Meeting for the first time at the Episcopal Church Center in New York on November 21, the 63rd General Convention Agenda Committee expressed the hope that its work would be helped by responses from the whole church.

Two co-chairmen, Mr. Oscar C. Carr, Jr., of Clarksdale, Miss., and Mrs. A. Travers Ewell, of South Miami, Fla., head the 35-member committee authorized by Special General Convention II and appointed by Presiding Bishop John E. Hines and the Rev. Dr. John B. Coburn, president of the House of Deputies.

In its first planning session for the agenda of the Convention to be held Oct. 11 - 22, 1970, at Houston, Texas, the group discussed the wide range of decisions to be made before bishops, deputies, and Triennial delegates convene next Fall.

Questions included: whether or not to invite special representatives; what procedure and schedule to follow; the relationship of the Triennial Meeting to the General Convention; whether or not to have a center for informal gatherings; and whether or not to have many small work sessions and discussion groups. Decisions on these questions and others will be made at later meetings.

Mr. Carr, speaking for the agenda committee, emphasized the need for all elements of the church to contribute to the formation of the Convention program. He said, "comments and suggestions may be sent to any member of the agenda committee."

Members include: Bishops Scott F. Bailey, Houston, Texas; John P. Craine, Indianapolis, Ind.; Paul Moore, Jr., Washington, D.C.; Stephen F. Bayne, New York, N.Y.; Edward West, Jacksonville, Fla.; and José Antonio Ramas, San José, Costa Rica.

The Revs. Kenneth W. Cary, Pacific Palisades, Calif.; Lloyd S. Casson, Wilmington, Del.; James R. Gundrum, Des Moines, Iowa; Charles L. Hoffman, Wollaston, Mass.; Rustin R. Kimsey, Baker, Ore.; Gerald N. McAllister, San Antonio, Texas; Earl A. Neil, Oakland, Calif.; Robert R. Parks, Jacksonville, Fla.; Joseph Pelham, Rochester, N.Y.; and O. Dudley Reed, Jr., Danville, Ill.

Lay persons: the Hon. Chester J. Byrns, St. Joseph, Mich.; Mrs. John S. Jackson, Jr., Portland, Ore.; Hugh R. Jones, Utica, N.Y.; Dr. Charles R. Lawrence, Pomona, N.Y.; Dr. D. Bruce Merrifield, Niagara Falls, N.Y.; Philip A. Masquelette, Houston, Texas; Michael Simson, Springfield, Mass.; Miss Carol E. Smith, Towson, Md.; Douglas Swenson, Cincinnati, Ohio; Mrs. J. Wilmette Wilson, Savannah, Ga.; Miss Fran-

ces Young, New York, N.Y.; Gerald One Feather, Pine Ridge, S.D.; and Anselmo O. Valdez, San Antonio, Texas.

## Executive Council: Summary of Actions

Executive Council members, meeting December 9, 10, and 11, at Christ Church, Greenwich, Conn., and Seabury House, spent much time discussing General Convention Special Program grants (see report on page 16), but they took other actions, too. Briefly, the Council also:

- Heard that \$51,000, contributed for the Special General Convention black development fund, has now been transmitted to the National Committee of Black Churchmen.
- Passed a resolution urging a full investigation of allegations of "undue force and/or unconstitutional procedures" in the case of members



Trinity College Fire: Last November at Quezon City, the Philippines, flames wiped out Trinity Episcopal College's High School Building, destroying classrooms serving 2,000 students. Although no one was injured in the half million dollar fire, and temporary arrangements have been made for the record enrollment to continue studying, school authorities are hopeful that many people will make contributions to "help her rise from the ashes."



## At home in the **New Liturgy** as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

These beautiful pure-beeswax Eucharistic candles, made to liturgically exact specifications, are singularly adaptable to any church setting, and superbly complemented by brassware and lamps designed with elegant simplicity. Will & Baumer creates other candles for church use as well. Ask your church supply house or write for new product literature.



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### WORLDSCENE

of the Black Panther Party shot by

• Heard Mrs. Robert Durham, Mr. William Ikard, and the Rev. Rustin Kimsey report for the Diocesan Visitation Committee that Executive Council members, visiting 68 dioceses, had identified a list of 17 concerns, ranging from GCSP to mail complaints.

• Passed 12 GCSP grants totalling \$296,150, including one to the California Migrant Ministry which works closely with Cesar Chavez' organizing efforts among grape-pickers. The grant elicited some opposition, more support. Six members-Causey, Crump, Higgins, Osborn, Ikard, and Murray-registered opposition. Another grant, to the Sioux City American Indian Center, was approved and the amount increased by the Council from \$16,000 to \$30,000.

- Received a list of 55 issues identified by dioceses for the church's Long Range Planning Committee. Goals will be formulated from the list of issues and the dioceses will again have a chance to respond. Eventually the goals arising from the issues will be presented for adoption by the Houston Convention to help set a triennium strategy for the mission of the church.
- Authorized the appointment by the Presiding Bishop of a 10member fact-finding committee to conduct an evaluation of GCSP, as instructed by Special General Convention action.
- Appropriated \$25,000 to help finance a manpower study for the Episcopal Church.
- Heard Treasurer Lindley M. Franklin, Jr. report that, although returns were coming in slowly, he expected that 98 percent of 1969 pledges to the General Church Program would be paid.

### **Episcopal Schools:** Thoughts to Ponder

The Triennial Conference of Episcopal Church Schools was held for the first time in the West at Grace Cathedral, San Francisco, November 13-15.

Some 500 delegates (20 percent

more than at the last Convention in Washington, D.C.) represented 161 of the approximately 900 Episcopal Church Schools in the United States.

Presiding Bishop John E. Hines was the first speaker. As he took his place in the pulpit, about 30 young people began a march from the rear of the cathedral in "wehrmacht" fashion, wearing gas masks, steel helmets, and camouflage, and positioned themselves in front of the altar and pulpit, facing the congrega-

Their spokesman, after receiving permission from Bishop Hines, announced that he represented the "Guerilla Academy of the Revolutionary Church."

Their group, he said, not only was opposed to the Vietnam War and the draft, but to the convening of this conference of church schools on the eve of a solemn protest against the war. The group felt that the convention should be disbanded and the cathedral used as a billeting and staging area for the marchers. He also was critical of the fact six or seven military academies are included among the 900 church schools.

After listening to the "Declaration of War" from the militant pacifists, the Presiding Bishop said: "Now we have listened to you; will you stay and hear what we have to say?" In response, the group marched back to the narthex. About half of the young people, however, took places in the rear of the cathedral and stayed for the rest of the service. The Presiding Bishop indicated that while the church obviously is in sympathy with efforts to stop the war, it was impractical to terminate the conference which had been planned for three years.

The Vietnam Moratorium was by no means swept under the rug by the convention, which provided free periods Friday afternoon and evening and in the middle of the day Saturday when delegates could join the parade and attend demonstrations for peace.

On Saturday evening a Mass for Peace was held in the cathedral, during which many young people who had been taking part in the Moratorium could and did do their "thing." At least a fourth of the congregation consisted of people under 30. Most of the music was per-

THE EPISCOPALIAN

formed by them including a new anthem which many of them had helped compose last summer with the guidance of Mr. Jack Noble White of St. Paul's School, Mobile, Ala. Based on Psalm No. 47, it gave the singers an opportunity to clap their hands, shout, play claves, blocks, cymbals, and bagpipes.

The church schools conference was organized into small groups so that many educational problems could be discussed intimately and effectively. The policies and objectives of Christian educating were keynoted by House of Deputies President Dr. John Coburn, who addressed the delegates on the opening day, and by Bishop Hines who preached each of the three days. Both men emphasized the importance of creating an environment in which people of dissimilar social and ideological background could meet and develop understanding and mutual trust, learn to respect differing opinions, and grow toward intellectual maturity in an atmosphere of love.

Dr. Herman Blake of the University of California at Santa Cruz gave the delegates something farreaching to think about when he said that Negroes in white schools are faced with predestined failure. He expressed the view that black people are not interested in integration. What they want are separate but equal facilities consisting of black faculty and black decisions as to curriculum. Dr. Blake is a Negro.

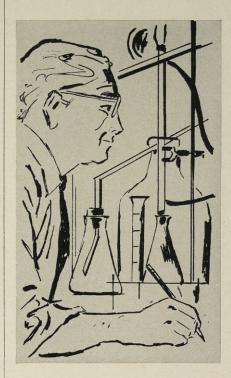
—ELIZABETH BUSSING

### NCC Assembly: Maxi South Bend

Detroit's Cobo Hall, setting for the peaceful (by present standards) 1961 General Convention of the Episcopal Church, rocked with inter-church and interracial tensions early in December at the triennial assembly of the National Council of Churches. The some 44 official delegates from the Episcopal Church, most of them fresh from the Special Convention at South Bend (see October issue), managed to weather the frequent stormy sessions and see a fellow churchman, Mrs. Cynthia Wedel, elected president of the Council for the next three years.

What really happened in Detroit? The following report by veteran edi-

## 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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### WORLDSCENE

tor and ecumenical leader Dr.
Stanley I. Stuber assesses some of
the key events at the Council assembly.

—The Editors

Despite the best efforts of a coalition including the National Committee of Black Churchmen, the Black Economic Development Conference (BEDC), and a body of dissidents known as "Jonathan's Wake," who supported an opposition slate, the candidates nominated by the regular nominating committee of the NCC won by a 4 to 1 vote.

As a result of the secret 483 valid paper ballots cast, the results were as follows:

President: Mrs. Theodore O. Wedel, 387; The Rev. Albert B. Cleage, Jr., 93.

General Secretary: Dr. R. H. Edwin Espy, 382; The Rev. Leon Watts, 100.

This was the first time in its 20year history that the NCC had ever had a divided ballot. It was the first time that it had been confronted with a clear-cut issue between racial groups. It was the first time that it had ever experienced open campaigning for opposition candidates, and the disruption of its program again and again and again. It was the first time that red paint was thrown on the table of the presiding officer, when the assembly was taken out of the hands of the president, and when the real purpose of the assembly had to be sacrificed to make for demonstrations which wav turned into complete confusion.

What Results?—If emotionalism, threats, noisy demonstrations are to be the sole criteria of judgment, it would be utterly impossible to draw any realistic conclusions as to the final results of this important assembly. It could, and should, be said that it was a free and open meeting. Anybody who had the right of the floor was given ample time to speak. Every opposition group was given time to present its cause. The result was a madhouse, with several conflicting causes all being presented at once

Results, therefore, had to be measured finally by the official votes of the delegates. On this basis alone can the will of the NCC be ascertained. How did the official delegates vote?

They voted 4 to 1 against the candidates of the coalition. The official delegates, using a secret ballot, had a perfect opportunity to vote for the candidates supported by the BEDC and NCBC. They could have supported those who championed the Black Manifesto if they wanted to do so. But instead they chose to support the other side.

What Future?—The basic purpose of going to Detroit was to consider carefully, in several sessions of small discussion groups, the "Mission for the 70's." Because of the constant interruptions this mission was never completed. Nevertheless, the tone of the plenary sessions and the hurried voting at the close of the assembly on a series of resolutions, clearly indicated that: 1) the structure of the NCC should be changed to include many more laymen, women, and young people and 2) that the NCC programming should be redirected so that it will reach down into local communities on the basis of realism and not mere rheto-

If all parties concerned, including the staff, will now cooperate in making the NCC really work, it can become a mighty factor in the making of the peace, in overcoming white and black racism, in building defenses against poverty, in population control, and in several other great causes supported by the official delegates at Detroit.

If, on the other hand, staff and black-action groups completely ignore the will of the 1969 NCC assembly as expressed by the official votes, and continue to attempt to tear the NCC apart, then not only will the NCC suffer, but all the member churches and denominations will suffer with it. And this certainly would spell religious chaos for the 70's.

—STANLEY I. STUBER

### Strong Thieves

Although it took "five strong men" to tote their new bell to the Church of St. Michael and St. Mark in Brooklyn, N.Y., the bell disappeared early one evening.

Four feet high and weighing a ton, the bell originally hung at the Church of the Messiah Incarnation which was destroyed by fire in 1968. The Rev. Raphael DeSota planned to hoist it in his three-steepled church

which was built the year the bell was cast (1888).

Church officials said they thought it would be safe inside the yard and fastened with a chain lock to the gate. The thieves took the chain too. Both churches are in the Diocese of Long Island.

### Support for Blacks: Other Voices

The formation of two groups, and the announcement of a court suit are recent actions taken by some of the Episcopalians who have been voicing opposition to Special General Convention's decision to raise a \$200,000 special offering for the National Committee of Black Churchmen (NCBC).

• The Rev. Albert H. Palmer, St. Thomas' Episcopal Church, Farmingdale, N.Y., and the Rev. Dr. J. V. Langmead Casserly, Evanston, Ill., formed a group known as Episcopalians and Others for Responsible Social Action. The group would "offer a national alternative to those concerned people who cannot support violence and intimidation as a means of obtaining their objectives," Mr. Palmer said.

At a press conference attended by Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People (NAACP) the two priests said they were starting a national \$300,000 fund for such groups as the NAACP and the Urban League. Bishops Albert Chambers, Springfield, and George Murray, Alabama, are listed as two of the group's trustees.

- In the Diocese of Southwestern Virginia, Dr. Earl S. Johnson, Jr., a Roanoke physician who has long conducted a critical letter-writing campaign in the Episcopal Church, announced the formation of the Alliance of Concerned Episcopalians (ACE). Dr. Johnson and friends hope to formulate a conservative approach within the church without advocating an open split.
- Two laymen from Good Shepherd, Acton, Mass., David Arms and Walter Gates, lodged a suit in the New York State Supreme Court challenging the \$200,000 allocation to NCBC as an "illegal subterfuge" and requesting the court to declare this action of Special Convention null and void. They hold that NCBC

is merely a "receiving agent" for the Black Economic Development Conference (BEDC) and that BEDC does not meet the "non-violent criteria" required for church grants.

Presiding Bishop John E. Hines and Richard P. Kent, treasurer of the Episcopal Church, are the defendents named in the December action.

Mr. Arms and Mr. Gates, through their attorney, initiated a "class action" in which they said they were suing on behalf of themselves and "all members of the Protestant Episcopal Church in the United States of America."

## Indian Committee Makes First Grant

In late December the newlyorganized National Committee on Indian Work announced its first grant—to support the "Alcatraz Indians."

The NCIW, composed of Indians and Eskimos elected at regional meetings throughout the United States, announced the grant of \$2,000 which was complemented by a \$3,000 emergency grant from the General Convention Special Program. In explaining the grant Mr. Kent Fitzgerald, Executive Officer for Indian Affairs of the Episcopal Church and NCIW Executive Secretary, said Indians who have been occupying Alcatraz Island are seeking legal title to it and funds to convert it into an American Indian Educational and Cultural Center. The Indians claim the land under provisions of a still-existing 1887 federal law which gives Indians the right to make application for an allotment of federal lands not in use.

The NCIW, at an early November meeting, set guidelines for the allocation of a \$100,000 fund for community development among Indian and Eskimo communities established by Special General Convention II last Fall.

Grants, limited to \$10,000 in any one instance, will go to projects sponsored by Indian or Eskimo groups for community self-determination within or beyond the church; for social, political, or economic development; for programs of service to Indians or Eskimos, designed and controlled by Indians and Eskimos; or for community leadership train-

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### WORLDSCENE

ing. Such grants may not be used for the benefit of any individual or group which advocates violence as a part of its program.

Applications for grants can be obtained from Mr. Kent Fitzgerald, 815 Second Avenue, New York, N.Y. 10017. Following application, projects will be screened and evaluated by a seven-member committee, five of whom are members of the National Committee on Indian Work, and will then be acted upon by the National Committee as a

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THE EPISCOPALIAN

Loneliness is light blue A series of brief articles by Oliver Powell

### Loneliness is light blue

Deep inside, all of us in one way or another endure the gnawing ache of loneliness. That's the miracle.

There's Miss Brill, almost 60. She lives alone in a rooming house whose elegance, like the roses on the wallpaper, has long since faded. Miss Brill is a character in a short story by Katherine Mansfield, but she's real enough. She could be any of the ladies on the benches of a thousand little parks.

There she sits in the pale sunshine, wearing her only "valuable"—her treasured fur neckpiece. With scraps of conversation and bits of her own fancy she stitches a cloak to wear against the cold of boredom and the bleakness of her lonely room.

It was a bad day for Miss Brill. A young couple, very much in love, came to sit on the other end of her bench. She couldn't help overhearing their conversation. It was plain that they were annoyed at her sitting there.

"'... that stupid old thing at the end there,' [she heard the boy whisper]. 'Why does she come here at all—who wants her?' 'It's her fu-fur which is so funny,' giggled the girl. 'It's exactly like a fried whiting.'"

On her way home, as a special Sunday treat, Miss Brill usually bought a slice of honey-cake at the baker's.

"But today she passed the baker's by, climbed the stairs, went into the little dark room—her room like a cupboard—and sat down . . . She sat there for a long time. The box that the fur came out of was on the bed. She unclasped the necklet quickly; quickly, without looking, laid it inside. But when she put the lid on she thought she heard something crying."

Joe Benton is a high school junior. It takes more courage than anyone guesses for him to pick up his load in the morning, and then to have to lay it down at night exactly in the same spot, wondering if it's ever going to get any lighter.

Joe has astigmatism—and extreme near-sightedness. He wants to stick it out in public school rather than be under special institutional care. He's right, but his parents wonder at times about the cost.

It's not that the kids at school are cruel. They just don't know how to cope with his limited sight world. They are afraid of embarrassing him, so they leave him alone. He doesn't get invited to parties; he can't play on any of the teams.

But more than anything, Joe likes people and sports. He's happy at heart much of the time, but very, very lonely.

Marge Williams is new in town.

In the beginning the girls in the neighborhood were friendly: invitations to morning coffee, offers to exchange babysitting, and all the rest. Then came the Terry Blake affair.

It seemed that Terry had let his hair grow over the summer while at a work project in the inner city. It was shoulder length. The third day of school, the principal, Mr. Beakin, suspended him. Terry and his parents decided to see it through, and Laurel Acres became an armed camp

For a few weeks, everything else dropped out of sight, the war, civil rights, the welfare mess. You either were for Terry's long hair or you were against it.

One morning at coffee Marge said she was for it. Betty Cinella offered some feeble support at first, then collapsed under group pressure. Marge was left by herself. She felt lonely for a few days, but soon things cooled off, and the few icicles that had formed melted.

Six months later, though, when Marge went to the defense of a real estate broker who showed a black family a house on Cedar Place the freeze was glacial.

The Williams family learned a lot about loneliness.

Loey belongs to the "now"



THE EPISCOPALIAN

generation. She isn't a hippie or a "flower child," but she appreciates their life-style. After a year of college, she's taking time to find out who she is, what she believes, where she wants to head.

Family and friends are standing by, but often it's a lonely road. "Loneliness just is," she says. She expresses it this way:

I sense an empty space in my soul That is like a hole Crying, "Fill me! Fill me!" But nothing will be Poured into it—ever.

The anguish, the pain this space Creates Is real. No meal Of drink, of drugs, of food Can fill this hole And make me complete.

Love?
Can I love and be loved
And feel whole?
That ineffable, eternal
Joy-filled, sorrow-filled
Power
Willed by God and Man
CanNot stop the crying
Of my soul.

For I am human and therefore

Imperfect and incomplete.
And that fact remains
And explains
The mystery—
The dynamics—
Of loneliness.

In the beginning and in the end (and in between)
I am alone
In this World, in this Life,
And no god or man
Can tell me differently.

John and Alice McConnell are middle-aged, busy in community and church affairs. To all appearances, they have a contented, "successful" married life.

Yet things are far from right in their relationship. They both know it, but they can't talk about it. They feel it at night mostly when the quiet of a terrible loneliness settles over the house.

They have never found a way really to be in touch with each other. Once in a while Alice is able to talk about it to a close friend. She said of John once, "He seems like a mysterious island that I'm always circling over without ever finding a place to land."

Jim Taylor rinsed out the last of his brushes, put his box in the locker, took his hat, said goodbye





to Mrs. Cook, the teacher at the art center, and headed for home.

He would never be much of a painter. Grace had encouraged him, though. Needing something to do, and keeping faith with her, he had signed up for a series of 10 lessons. Every Wednesday afternoon. He enjoyed it.

But whatever he did, there was always that moment of opening the front door onto echoing stillness.

Grace had been gone almost a year now. After she died, he'd been almost smothered with attention and advice. Everybody meant well: "Come and live with us, for a while at least. Take a trip. Get a small apartment. Stay on in the house."

He had settled for the last. He managed well enough, cooked, did most of the cleaning, worked the garden. He kept on with his job of church clerk, played golf with old friends, went out to dinner now and then.

Everyone said, "He's managing beautifully. How does he ever do it?"

Nobody would ever know. There was no one he could tell. The long silences of the night. The empty bed beside his, the fragrance of wood violets still clinging to the empty bottle on the dresser, the letter from her new daughter-in-law, left unread when the ambulance came, the buttons he clumsily tried to sew on himself, the laughter he was sure he heard one morning, starting out of sleep.

He came up the front walk between the rows of flaming nasturtiums, turned the key in the lock, pushed open the door, forgot and called, "Grace." Silence settled down on the echoes. He went to the kitchen and put the kettle on for a cup of coffee.

As usual, Fred was the last to leave the building. He pulled the door to, then scuffled his way down the church driveway through the last leaves of November.

One more meeting of the church council. That's about all you could say of it. This one had really hurt. He had worked hard on his presentation as minister, interpreting and urging support for the increase they had been asked to make as a church in their offering to the Christian world mission.

At the meeting, everyone listened respectfully, asked a few questions, then tabled the whole business until the next session. Mr. Atkins summed it up for all of them: "I'm as much for giving to missions as the next man, but our own needs have to come first. Besides, money is tight right now."

His second presentation hadn't gone any better, even with the help of Judy Hastings, one of the liveliest teen-agers in their youth ministry program. They were ready to decide on a youth center to serve the whole community. At least he thought they were. There were nodding of heads, murmurs of appreciation for Judy's thoughtful words, warm thanks from the chairman, then a vote to table that matter too.

Did anyone ever hear him when

matters like this were up for consideration? Maybe it was the way he put things. Maybe it was an inner dread they had of getting into conflict. They were good people. They seemed to like him and Peg and the kids. They had bought a new parsonage when they came.

But who really heard what he had to say on Sundays or at meetings like the one tonight? Who really cared? There was almost nobody to talk with since Ed, his friend from seminary days, had moved from Westbrook.

There was Peg. Dear Peg. She called down to him sleepily when the front door clicked shut, "Coming up, Fred? It's late."

"I'll be there in a minute," he said.

He dropped onto the sofa and stayed there a long time staring into the darkness.

Actually his first day in school hadn't been as bad as he thought it was going to be. It can be scary. He hadn't cried when Mom went out the door. He was glad about that. After all, second grade is second grade. And Miss Nelson was O.K. She hadn't fussed over him. Recess was a bad time, though. That carousel. He'd never had a ride on one. But the kids wouldn't let him on. He was glad Miss Nelson hadn't interfered.

Right now it wasn't so good, either. Three times around the block on his trike, and nobody in sight. Just some older girls playing "house" on the Millers' front steps. Billy Sandberg said he was coming over.

His mother knew Mrs. Sandberg. But he must have forgotten. He saw him in the Sandberg station wagon with a bunch of kids, headed downtown.

It was getting cold. He went in the house. Mom was on the phone. He couldn't find any milk in the 'frigerator. He tried to find the packing box with his books, but gave up. Mom was still on the phone. He tried the TV, then remembered it hadn't been hooked up yet.

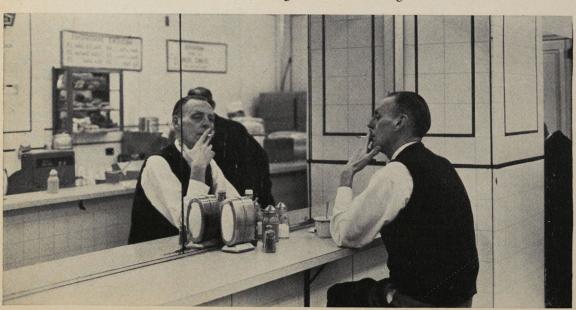
He felt like crying, but didn't, then almost did when he remembered Dad wouldn't be home tonight: off on a business trip.

Life in Westville wasn't going to be any fun at all, none at all.

Sunday in a Nursing Home It is Sunday in a Nursing Home, but it's just like any day-Same procedure strictly followed; maybe there's no better way. But I'm longing for some symbol to mark this day of days; Maybe a church bell from a steeple on a hilltop far away. But there's nothing (except the dinner) to set this day apart; Then, tardily, I realize Sabbath's stillness's in the heart. So in imagination I set a little shrine where I can praise and worship, or just rest at any time. So please, dear Father, meet me there, and help me gain the power To show a cheerful countenance

for one more lonely hour.

Lena West



### The loneliest moment in your life

Can you recall the loneliest moment in your life?

Was it like any of the following?
Separation? It can be the
persistent ache simply of missing
somebody's dear presence—weeks,
months, even years after they have
gone.

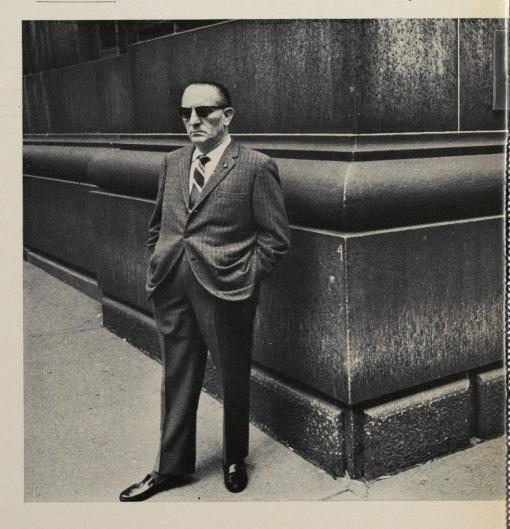
Emptiness? That's how one youngster said it feels to be lonely. Just empty. "A sense," he said, "of being in a deep, dark pit, with nothing in sight and no way out. . . . It's like a blue, a dark blue, almost a black, but then it's also a light blue, washed out and dingy." (From Loneliness by Clark E. Moustakas.)

Unworthiness? That's how one

man talks about his loneliness. He says he feels cut off from people because if certain things he knows about himself were to become public he'd feel unacceptable, disgraced, unworthy.

Rejection? That's the loneliness of a man who in the name of conscience and burning conviction takes an inevitably unpopular stand and finds that people shut him out.

It's the kind of estrangement that's being felt more and more these days. Maybe it's the feeling of a member of the church who is bewildered and unhappy over its present directions and feels excluded from a community in which



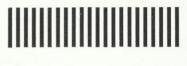
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# For proper cotta length, measure from shoulder seam to knuckles of hands when arms are at sides. Length Please list s " chest; " length ......" length

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MEASURING INSTRUCTIONS

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he used to play an active role.

Distraction? Feeling torn and twisted in a dozen directions at once, with no sure anchorage, trying to escape loneliness in busyness and "belonging," but only to find out that we are

Alive but alone, Belonging—where? Unattached as a tumbleweed.

Yet, beyond all this, there is an elemental kind of loneliness that goes with being human, a feeling of aloneness built into our very existence.

Robert Frost's poem, "Bereft," reflects it. Here is a man on a

stormy day with a gale thundering about the eaves of his house. He wonders if the fragile structure of meaning he has built will ever hold before so ominous a threat:

Where had I heard this wind before Change like this to a deeper roar? What would it take my standing there for, Holding open a restive door, Looking downhill to a frothy shore? Summer was past and day was past. Somber clouds in the west were massed. Out in the porch's sagging floor Leaves got up in a coil and hissed, Blindly struck at my knee

and missea`.
Something sinister in the tone
Told me my secret must be known:
Word I was in the house alone
Somehow must have gotten abroad,
Word I was in my life alone,
Word I had no one left but God.

"Loneliness just is." We know loneliness because we are human. Also, because we are human, we can learn to accept it for what it is: not as an unbearable solitude, slowly corroding our serenity, but as an ally and an indispensable resource for building a life that's tough and durable.

What can be done, as well as known, about loneliness?



### Your job as a hermit

An experienced counselor once said that in dealing with life there is within us something of the community-seeking companion as well as something of the hermit. There is both a relationship with people and the ultimate aloneness of the individual. In facing loneliness, look first at the hard work we have to do ourselves-the job of the "hermit."

You can get a good start by accepting loneliness as not only inescapable, but as one of the most creative elements a man has to work with in shaping his life. We simply have to be alone at times. It is one of the conditions for survival. The late James Pike said once, "We are meant to have some life with ourselves, and there is a kind of loneliness that besieges us if we are denied it.'

Clark Moustakas says that loneliness is one of the essential conditions of creativity.

"The vastness of life itself," he writes, "produces the emotional climate of existential loneliness, the mystery of a new dawn, the endless stretches of sea and sky....

"The deepest experiences the soul can know—the birth of a baby, the prolonged illness or death of a loved relative . . . the creation of a poem, a painting, a symphony, the grief of a fire, a flood, an accidenteach in its own way touches upon the roots of loneliness. In all these experiences we must perforce go alone."

To see loneliness only as a problem tied to anxiety and insecurity is to refuse to accept responsibility for the things in our lives which, in the end, we know we have to do alone—our believing, our trusting,

our dying.

Things finally get down to individual accountability. Kierkegaard said once that in eternity only one question would be asked of us, How did we manage our individual accountability?

What we have to do with loneliness is to accept it, live with it.

There is often no other way but the lonely way. . . . [So] let there be loneliness, for where there is





loneliness there is also sensitivity, and where there is sensitivity, there is awareness and recognition and promise. All [loneliness] requires is the right to emerge in genius form." (From Moustakas' Loneliness.)

How we face loneliness then, is crucial. Face it one way and life goes sour and the springs of joy dry up.

In Alan Sillitoe's novelette, The Loneliness of the Long Distance Runner, there is the story of Smith, a pupil in an English reform school.

He comes from a broken, loveless home and has never known a warm, sustaining relationship with anyone. He is a lonely, isolated cipher, alienated from his true self (which produces the most desperate kind of loneliness) and exploited by the school he attends. Its only interest in him is the glory that will come to the headmaster if Smith, who is a crack runner, wins the chief event in the annual cross-country meet with a rival, and very posh, private school.

Smith is given special training privileges. The day of the meet comes. Smith easily takes the lead and holds it up to the last minute. Then, only a few yards from the tape, he deliberately slows down and lets his competitor pass him by and win the race.

At that moment all the accumulated bitterness and loneliness in his life boiled to the surface and he could not resist the chance, by withholding victory, to strike a blow against the school, the society, and the world which had isolated and cheated him.

"Hell is oneself," says T. S. Eliot in one of his plays, one's lonely self. "Hell is other people," says Jean-Paul Sartre in one of his. Smith, poor devil, was trapped in a hell compounded of both.

Let there be loneliness—but not self-defeating, embittering isolation.

Take another way of grappling with loneliness. Take Jacob in the Old Testament, at a time when he knows he cannot postpone any longer having it out with himself about

what he had done to his brother, Esau, years before, cheating him of his birthright by a cheap trick.

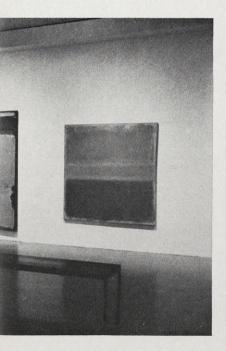
It is the eve of the day of reunion. After he had sent his family and retinue across the ford of the river, Jacob was "left alone."

It was an oppressive, frightening loneliness, one of those moments for utter solitude when the "hermit" has to take over and do his work.

Jacob had a rough and lonely night of it. But he did his best to come clean with himself, and morning found him on his way to the fateful meeting with his brother, ready for a new relationship.

Let there be loneliness—so long as we understand that with it will come suffering and the mark of a struggle. The story of Jacob makes that plain in a beautiful symbolism: "The sun rose upon him as he passed Penuel, limping because of his thigh." It had been injured in his all-night wrestling.

Let there be loneliness—even with its pain, for out of it can come the promise of love and reconciliation.





### "You can't unlonely another person but . . ."

Coping with his loneliness is the kind of work a man has to do by and for himself, the work of the "hermit." There's no way around that. "You can't 'unlonely' another person," as a friend of mine puts it.

But there is the companion. Loneliness can be shared.

Be clear what you mean, though. You can't say, "Look, we've got the same problem; let's get together and stop being lonely."

For one thing, just being with other people is no guarantee for

ending loneliness.

A crowd isn't necessarily a community. Being in a crowd can actually be a very lonely experience. So can some of our favorite occasions held in the interest of "togetherness" —a cocktail party or "coffee hour" after Sunday morning worship. At such times, people may do little more than scratch the veneer of each other's good manners.

It doesn't make much difference

where you are: loneliness can happen in solitude or in a crowd. Its essential nature is not isolation, not simply being alone. It is the lack of deep and abiding connections with people.

We are so constructed that we cannot adequately transact any of life's really important business unless we are in communion with other people, at some depth. We are not wholly ourselves unless our lives are somehow interlaced with the lives of others.

There is no such thing as total unrelatedness. Even on a jammed bus or subway train, as someone has pointed out, there are, at least, two kinds or relatedness: the passengers are all members of the human race, and temporarily, at least, they are all headed in the same direction.

We are dependent on each other, even in handling our private loneliness.

But can you enter into another's

encounter with loneliness?

Only in delicate, subtle ways, and then only when the signal to proceed is given. We can do it by totally listening to another person when we are in conversation with him, paying attention not only to the ideas he is trying to get across, but noting, especially, the punctuation of emotion—the commas and semicolons and periods of the heart. There is a meaning behind the meaning he is attempting to convey. It is the subject he really wants to talk about.

In the course of a "human relations laboratory" I attended, the "trainer" interrupted a discussion between two members of the group and said, "Wait a minute. There is a topic under discussion at the moment. I am interested in it, but not nearly as interested as I am in the event that is taking place between the two of you."

Most of us can cultivate that



kind of sensitivity in our relationships, leaving a window open, a door ajar in order that the raw needs of another person's life may knock quietly for attention, and be recognized.

When that happens we may never quite finish the "topic" we started, but there is a chance that an "event" of deep and genuine communion will take place. Perhaps for the first time, your life will enter another's, be listened to, heard, believed, and accepted.

When we are able to speak and be heard out of our deepest poverty and pain, we draw closest to each other, breaking the barriers that keep us shut up in a private prison of loneliness.

Peter deVries puts this eloquently in his poignant novel, *The Blood of the Lamb*. This is the story of a father facing the death of his little girl. Following the funeral service there is a heartbreaking moment.

A friend who knew what to say and what not to say, comes to him, and for a moment the father's bitter sense of abandonment is enfolded in another's true concern.

It is, he says, "the throb of compassion rather than the breath of consolation: the recognition of how long, how long is the mourners' bench upon which we sit, arms linked in undeluded friendship, all of us brief links, ourselves, in the eternal pity."

A maxim in the wise old Book of Ecclesiastes expresses it this way: "Two are better than one. . . . For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up."

You can be just that kind of companion to another person, not as one more Christian charitable institution, oozing "good works," but simply a warm, caring, standing-by, non-judging individual.



### How to rise above your loneliness

Is there a "how" for coping with loneliness?

There's no magic formula, but there are clues, hunches, rules of thumb.

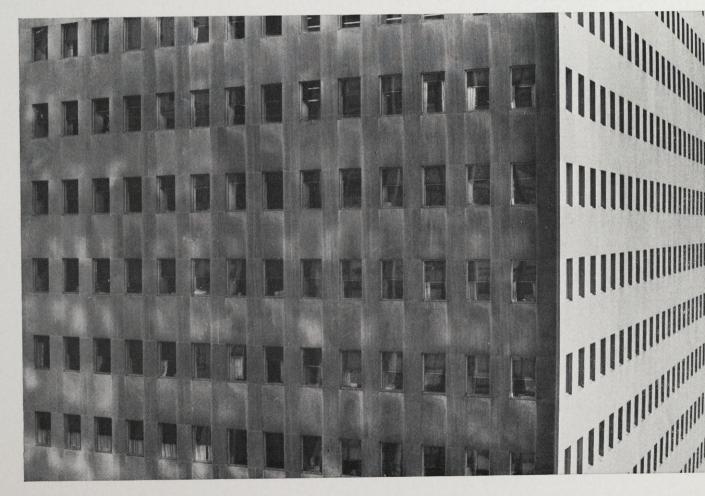
1. Sift out your loneliness. Some of it may be of your own choosing. You have acted in a certain way, and loneliness has been the result. If you don't like it, get your hands on that part of it you can do something about, and do it.

2. Cultivate those things, qualities, talents, gifts, which represent you at your best, and enjoy them.
You may be surprised how much more attractive you'll become to other people when you share your personal resources.

3. Even though you are the gregarious type, a certain amount of solitude is inevitable, even necessary. Do the best you can, therefore, to accept yourself as the company you're going to have to keep much of the time.

4. If you're tired of being alone, settle for the fact that much of the time people aren't going to look you up; you'll have to go where they are. And they'll be glad to see you.

are. And they'll be glad to see you.
5. If your loneliness really gets
to "bug" you; if you're feeling
deeply depressed and anxious about
it, make a point to talk with someone
about it, your minister, a counselor.
There are times when all of us need
"outside" help.





### One who comprehends our loneliness

The Christian faith takes loneliness and its pain seriously and in its stride. It doesn't try to avoid it with a lot of cheerful-cherub "togetherness." Nor does it protect anybody from the hard work of the "hermit." And in the community of faith, it makes possible a caring, sustaining companionship, a brave sharing with others of the dark and steep places along the way.

It remembers the McConnells,

It remembers the McConnells, Loey, Miss Brill, Ted Benton, all the others, and you, and it insists that even when things are most discouraging, there is One who takes it all in and touches it with compassion, with healing and with an enduring and resilient hope.
In the end, we don't have to go it alone.

Word I was in the house alone Somehow must have gotten abroad, Word I was in my life alone, Word I had no one left but God.

That is the ultimate loneliness and our ultimate hope! Hopefully, we shall all be driven to it before we are through, facing it, Jacob-like, honestly and courageously.

Then we shall begin to make a few astonishing discoveries. We will find that there is a Companion who never quite leaves us alone, who,



THE EPISCOPALIAN

along with everything, always stands to one side in the shadows and encompasses all our loneliness.

Smith, the bitter long-distance runner, admitted to that. "When I was a kid," he said, "I was always trying to get lost. I soon found out that you can't get lost."

The innermost nature of solitude, said Paul Tillich, is "the presence of the eternal upon the crowded roads of the temporal."

There are times when simply to know that stark but saving truth is all we need. And to know God's presence is to know not only his peace; it is to know that it is he who will lead us patiently,

graciously to restore a relationship that's been broken—with another person, with ourselves, perhaps, or even with him.

The old song has a special wisdom: even for today:

Look down, look down that lonesome road Before you travel on.

Keep traveling, for traveling is our business. No one has ever promised that the going will be easy. But there are good companions for the road, and there are the footprints of One who went its whole dusty, lonely length.



FEBRUARY, 1970



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Write For Our Catalog

### Switchboard

Continued from page 6

life." Do not these people have a soul? . . .

When man begins to decide who lives and who dies, where will he stop? Yes, it is difficult for both the family and physician. . . . At times like these, we must trust God. . .

MRS. DAVID B. TORRENCE Sidney, Mont.

### SPIRIT AND SEARCH VS CAMPAIGNING

I find incredible the suggestion in the columns of your magazine, that men campaign for the office of a bishop.

When one is electing a bishop, one is electing until retirement or translation—and this latter is too new an idea to count on very much. When one is electing in the democratic processes of American society, one is elected to a term of office. In a short time, the electors will get another chance to elect someone else. This is not so with the office of bishop—nor do I think it should be so. . . . A more searching, more thorough attempt to find the man whom the Spirit points to as well as the man who has the spirit is . . . necessary. . . . There are . . . countless clergymen in our church who are filled with the right kind of spirit but who . . . [are not] well known to laymen and clergymen searching for a bishop. Get the search procedures established so we can . . . get out of the business of being a "caste church."

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

### TO THE WEDELS WITH LOVE

"How Prayer Can Change Your Life" by Theodore and Cynthia Wedel (December issue) sounded 99.44 percent pure "Cynthia" and we love her for itthough to the heart came a bit of longing for the "Theodore touch"-or am I mistaken? [Ed. note: more like 80-20.]

THE EPISCOPALIAN once said, "It takes a big man not to mind his wife's being famous, and it is a measure of Dr. Wedel's own stature that he has derived such obvious delight from the emergence of his wife as a notable in her own right." (June, 1961, issue.)

At any rate, their names atop that page on "Prayer" wrapped one's heart in a wave of warm affection for Theodore and Cynthia Wedel.

> MRS. FRED E. BIRTCH Birmingham, Mich.

ED. NOTE: See page 33 for news about Cynthia Wedel's most recent "emergence."

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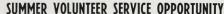
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## So What's New?

### **FEBRUARY**

- 1 Sexagesima
- 2 Purification
- 8 Quinquagesima
- 11 ASH WEDNESDAY
- 15 FIRST SUNDAY IN LENT
- 18, 20, 21 EMBER DAYS
- 22 SECOND SUNDAY IN LENT
- 24 St. Matthias the Apostle

PICTURE CREDITS—AP Wirephoto: 23. J. Henry Fichner: 55. Douglas Gilbert: 47. Anna Kaufman: 46 (right). Frank A. Kostyu: 37, 46 (left), 50, 51. George MacKown: 21. G. Arvid Peterson: 22. John Senzer: 38, 39, 40, 41, 42, 48, 49, 52-3. Robert Wood: 8.



"I wonder if I could give up meetings for Lent."

# GOTO

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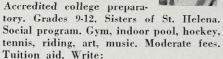
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FEBRUARY, 1970

# Exchange

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

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

### NO SERMON?!

St. Matthew's Episcopal Church in Pacific Palisades, Calif., has a new no sermon format for the 9 A.M. service on Sundays. It is the result of a study made by a committee of adults and youth who met with clergy since August. The group explored problems of meeting the needs of the congregation more effectively and of creating a sense of participation and belonging.

In place of the sermon, the 9:00 service has a five-minute "thesis," an open-ended statement of an issue, which is then discussed by the congregation meeting in groups of 12 to 15. Each group is led by a pair of specially trained leaders, one adult and one young person.

The clergy serve as resource persons, bringing their theological and pastoral training to assist the discussion groups as required and requested. They also suggest other resource people and materials. The key questions raised by participants provide thesis statements to be presented on succeeding Sundays.

### EPISCOPAL CHURCH SCHOOL DIRECTORY

A Directory of Episcopal Church Schools is available at \$1 from the National Association of Episcopal Schools, 815 Second Ave., New York, N.Y. 10017.

The directory lists schools by state and gives details of type (day, boarding, secondary, special, overseas).

### FILMSTRIP ON HUNGER

"When Other People Hurt" is Church World Service's new sound color filmstrip designed to stimulate discussions in churches on the mounting problem of world hunger.

Miss Marilyn S. Murphy, a Hartford, Conn., high school student and actress with the Hartford Stage Company, is featured in the filmstrip. She acts as spokesman for the concern of American youth.

For information on obtaining "When Other People Hurt," write to Church World Service, 475 Riverside Dr., New York, N.Y. 10027.

### CHURCH SCHOOL SUPPLIES NEEDED

Mrs. Marian E. Nevile of Inglewood, Calif., corresponds with the Rev. V. F. Hala'api'api at the Melanesian Mission (Anglican Church in Polynesia) near Suva, in the Fiji Islands. Father Viliami and his wife teach a day school as well as church school. They need supplies of all kinds, especially children's Bible story books or leaflets which need not be new if in good condition.

If your parish would like to share extra supplies with Father Viliami, please write to Mrs. Nevile at 333 East 97th St., Inglewood, Calif. 90301.

### ATTIC CLEANING TIME

The Rev. Stanley Jones, vicar of a parish near Nantwich, England, for 23 years, always thought the rusted iron trunk in the church tower was empty.

While cleaning the fifteenth century tower recently, Vicar Jones decided to pry open the box. He found a collection of antique silver valued at \$72,000. Included is a King Charles II tankard, dated 1677, valued at more than \$24,000.

### **FISH-LINE**

Young women of Trinity Church, Marshfield, Mass., decided to do something about the loneliness and isolation of shut-ins and elderly in the community and formed *Fish-line* about a year ago. The volunteers make at least three calls a day to shut-ins and elderly checking on their health, offering a few minutes conversation, and giving them contact with local people and events (as opposed to TV and radio).

The calls give the recipient something to look forward to each day. If problems or emergencies are apparent during the calls, the volunteers contact proper authorities or alert FISH, the area "help-aneighbor" organization.

Fish-line members get together once a month to keep the list up to date and to assign, on a rotating basis, names of shut-ins and elderly to be called. This method gives a variety of contact both to the caller and the shut-ins.

### ANTI-SMOKING ASHTRAY

What would your reaction be as you watch the smoke from your cigarette curling up into a pair of plastic lungs and leaving deposits of oily, greasy tar and nicotine? Probably just what most people do who see Dr. W. R. Spence's ashtray—stub out the cigarette.

Dr. Spence, a "Baptist in a Catholic Hospital in a Mormon city" (Salt Lake City), is a strong campaigner for "Truth About Smoking" and has invented other devices which vividly show the effect of smoking on human lungs.

He has produced a "Ban the Butt Button Book" and more than forty buttons carrying such slogans as "Smoking Causes Dandruff of the Lungs" and "Smoke Today, Gone Tomorrow."

Dr. Spence predicts that in the next twenty-five years smoking will become socially unpopular, that businessmen will not smoke just as they no longer chew tobacco.

### YOU CAN HELP THE HUNGRY

Here is a way you can help get information on food programs to low-income families in your community or one nearby.

The U. S. Department of Agriculture has issued two handbooks both titled "Volunteers Against Hunger." One is for areas operating the Commodity Distribution Program and the other for areas operating the Food Stamp Program. The handbooks were developed by USDA's Consumer and Marketing Service to guide volunteers in helping low-income families get maximum benefit from food help programs.

Volunteers can:

1. Get word out to low-income families that food help is available and how they can apply.

2. Provide families with transportation to the application office or to take their food home.

3. Conduct demonstrations on planning and preparing low-cost meals that make good use of the donated foods or food stamp help available for the area.

4. Provide funds to print information and education materials and get small equipment needed for food demonstrations as well as to help finance emergency food delivery to destitute families.

5. Enlist support of local leaders and organizations to develop an effective family food help and nutrition program.

For more information, copies of the handbook, "Volunteers Against Hunger," are available from the Consumer and Marketing Service, Information Division, U. S. Department of Agriculture, 26 Federal Plaza, Room 1653, New York, N. Y. 10007. Please specify whether you want the handbook for food stamp areas or the commodity distribution program.



# The Forum's in session again

and you are participating. Each month after the postman delivers The Episcopalian, the greatest lay forum the Episcopal Church has ever known goes into session. During the days that follow, you and your fellow readers are talking about what is in the current Episcopalian . . . reacting to it . . . telling each other what you think . . . asking questions of your rectors . . . expressing your opinions to the editors. You know how this works because you are a regular reader. How about fellow laymen in your parish? If they aren't already participating in this forum—they could be for \$2 per year per family. That's all it costs when the parish sends The Episcopalian to every family every month. If your parish isn't doing this for your members, isn't it time? Perhaps as a "forum regular," you could help to get an Every Family Plan started in your parish. Write or call Lou Windholz, 1930 Chestnut St., Phila., Pa. 19103. He's at your service.

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## She Needs Your Love...

Little Rosetta doesn't know that her future fact, your child will write to you a few hangs in the balance...her father has just been killed in an accident, her mother cannot earn enough to feed a large family.

Before long her big smile will be lost as she searches for food, shivers without warm clothing, unable to even write her own name, trapped for life in a crowded slum in Rio de Janeiro, Brazil.

We must enroll her in our Family Helper Project immediately, so she can stay with her mother, yet receive the assistance and education that will make her childhood happy—and her future hopeful.

How can you sponsor a child like Rosetta in countries around the world? Here are some answers to your questions

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

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

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

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

Q. May I write to my child? A. Yes. In

weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

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

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

O. Are all the children in orphanages? A. No. some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage. CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of our emergency list.) projects.

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

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

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

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa), Hong Kong, Philippines and Thailand. (Or let us select a child for you from

Write today: Verbon E. Kemp

| A III DIAMINI | ALLIE BREILLA | -     |      |                    |           |
|---------------|---------------|-------|------|--------------------|-----------|
| CHRISTIAN     | CHILDREN'S    | FUND, | Inc. | Box 511, Richmond, | Va. 23204 |

| I wish to sponsor (Country)             | □ boy     | girl in        |
|---|-----------|----------------|
| Choose a child                          | who ne    | eds me most.   |
| I will pay \$12 a payment of \$         | Se        | end me child's |
| name, story, address sponsor a child bu | t want to | give \$        |

| , | Name               | mionu, va. 25204   |
|---|--------------------|--|
|   | Address            |  |
|   | City               |  |
|   | State              | Zip  |
|   | Advisory Committee | with the U.S. Government's<br>on Voluntary Foreign Aid<br>ele. Canadians: Write 1407<br>EP6620 |