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THE Episcopalian

MAY, 1970

CLERGY EDITION WITH
PROFESSIONAL SUPPLEMENT p.12

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PARISH

THE

PARISH

Special reports: Houston Agenda, COCU, Dioceses
Special section: Parishes-myths and models

Who goes to Houston?

Bishops and deputies, yes. Women, yes. But what about youth and other minority groups? The Agenda Committee for Houston recently debated this controversial question.

SHOULD A REGULAR General Convention of the Episcopal Church include "additional representatives"?

These are fighting words since the Special Convention at South Bend. Innumerable letters, editorials, and speeches ensure that this item will be the first test of the new, enlarged Agenda Committee's recommendations six months from now in Houston.

At their mid-March meeting, Agenda Committee members spent almost three hours reconsidering this question. Here's a summary report on this session. (See *April Worldscene* for details of their request to the dioceses regarding three additional representatives.)

Opening the meeting, **Chairman Oscar C. Carr, Jr. (Clarksdale, Miss.)** urged both "frankness and discipline in the discussion. We know there are



Who . . . ?

strong, strong divisions in the church about this. We know there is strong opposition from the House of Bishops. We must either reaffirm our request, or find an acceptable alternative."

Canon Gerald N. McAllister (San Antonio, Texas) reported on his compilation of the 231 responses from the church-at-large.

"The vast majority of the letters are concerned, responsible expressions of individuals, congregations, diocesan conventions, and even Provincial Synods. There were a handful of bitter, angry epistles. . . . [Most] reflect a deep sense of misunderstanding, confusion, and distrust of our Episcopal Church at the national level.

"Unfortunately and unintentionally, the action of our Agenda Committee itself contributed to this attitude. The request [at our first meeting] for responses from the church was delayed for a good many weeks. As a conse-

quence, many people did not receive the Commission's request until just a few days before our second meeting.

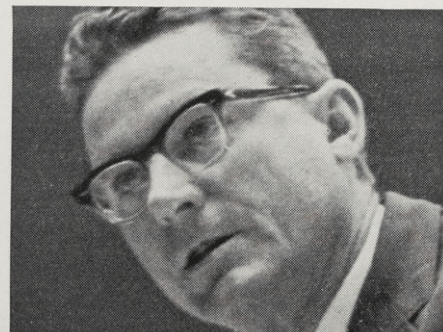
"At the second meeting we were under the valid and necessary pressure of the Local Arrangements Committee, headed by Dean [Robert T.] Gibson of Houston, to make certain fundamental decisions by which they could be guided in making space contracts involving thousands of dollars, and also insuring the availability of adequate facilities to handle the numbers who might come to Houston. Central and crucial to the space decisions was the issue of additional delegates.

"These background facts were not available to the church-at-large and the result of our making a necessary decision is that we seem to have been involved in an intentionally deceitful act."

Chief among the responses com-



Mr. Carr



Canon McAllister

piled by Canon McAllister were the following:

Should Houston follow the South Bend format? Do you favor an Agenda Committee?

Yes: 32 No: 130

Do you favor inviting extra delegates?

Yes: 29 No: 117

Expressions of concern for the order and the discreetness of the legislative procedure were stated by eighty-three of those responding.

Strong expressions against any efforts to "take over" Convention, and in favor of controlling, limiting, or prohibiting demonstrations were made by forty-seven respondents.

Should there be a Gathering Place?

Yes: 13 No: 2

Should there be work groups?

Yes: 9 No: 17

Canon McAllister: "There is a real question in the minds of many, especially some of the bishops, with regard to what they understand by the South Bend resolution, 'that every effort be made to request and seek breadth of representation from the dioceses.' Many understood this to refer to the



Mrs. Jackson

standing or misinformation. The way to correct this is not to give in to it, but to clarify it. Everyone is uptight about the legislative prerogatives of General Convention. I do not know of any deputy in South Bend who voted except by his convictions. No one who sat in the House of Deputies could say his decisions were coerced.

"If you'll recall, the official bodies sitting in legislative sessions were not interrupted. They were just as orderly as any other General Convention. The confrontations with one exception—and that a minor one—did not take place while the House was in session. . . ."

Mr. Carr: "You've all received copies of Father [Joseph A.] Pelham's letter explaining why he couldn't be here and his position on this.

[Excerpts from the letter:

" . . . In a sense we have invited such a reaction. Those who were opposed to the structure and process of the Convention in South Bend are those most likely to respond to our invitation for reactions. Case in point: I met yesterday with the deputation from the Diocese of Rochester. The members favor both the inclusion of additional representatives and the use of plenary sessions, work committees, etc. Yet I doubt that any of them responded to our invitation for suggestions because they felt we were moving in the right direction. . . ."]

Mr. Carr: "I also have a letter from Bishop [J. Antonio] Ramos (Costa Rica) who has to attend a meeting of the Province Nine bishops this morning. This is what he says: " . . . As a bishop from overseas, committed to people who constitute minority ethnic groups—Mexicans in Mexico; blacks in Haiti, Virgin Islands, Liberia, Costa Rica, Panama, Nicaragua; Indians in Guatemala—I must say to you that the very mission of the church to people of the world is at stake.

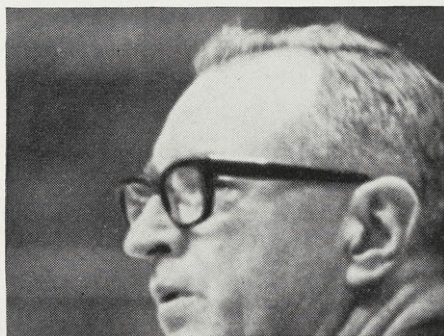
"This church will not have any moral strength to carry the Gospel message to these people if it turns its back and forsakes their blood-brothers in this nation."

The Rev. Charles L. Hoffman (Wollaston, Mass.): " . . . We ought not to respond to consensus politics. To repudiate what we have done would be a grave mistake."

Miss Carol E. Smith (Towson, Md.): " . . . I've found the over-all consensus opposed to additional representatives. But then when I've talked about youth [being represented] in the [councils of the] church, everyone says something should be done, but they don't know what. We have to show them that the additional representatives are the only answer we now have."

Judge Chester J. Byrns (St. Joseph, Mich.): "I would question whether our job is this kind of thing, or to plan a General Convention. I think we should reverse ourselves. . . . What if at Houston the General Convention won't accept our proposed agenda? These replies indicate they will not. And if not, that's going to cause more trouble."

Mrs. Jean Jackson (Portland, Ore.): "Two hundred-thirty-one responses are not a valid sampling. . . . I've met with the deputation from Olympia, and they are in favor of additional representatives being completely integrated into the Convention. The Oregon deputation accepts the idea of additional representatives, but wants



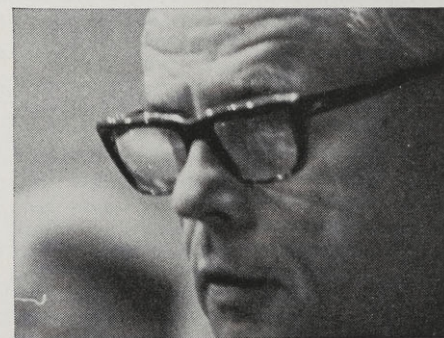
Father Reed

regularly elected deputations. In support of this, a check with Bishop [E. Hamilton] West (Florida) of this committee indicated that no more than half of the bishops planned to send special delegates to Houston. . . .

"It is my own conviction that we are obliged to reconsider the action taken at our last meeting. . . .

"A closing word: I'm quite aware that this report constitutes more than just a statistical profile. It does have some 'editorial comments.' . . . This has been done quite deliberately in an effort to convey something of the feeling of the letters that have come to us."

The Rev. O. Dudley Reed, Jr. (Danville, Ill.): " . . . Nearly all these letters . . . are based on misunder-



Mr. Jones

their participation kept separate from the Convention itself."

Mr. Hugh Jones (Utica, N.Y.): "We take a big risk if we pre-empt to ourselves the role of General Convention. Let General Convention make its own decisions. Our job is not to be tabulators. . . . There is nothing in these responses that was not before us when

Continued on page 53



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THE REV. PHILIP M. GAMACHE
Mamaroneck, N. Y.

THE REV. WENDELL B. TAMBURRO
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M. J. COURT
Olney, Ill.

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About This Issue

THE PARISH is obsolete; long live the parish! This play on some long-remembered words could just be an accurate description of the state of the parish today in the United States.

Many people believe the parish church—with its traditional buildings and rural polity—is no longer equipped to serve the men and women of the 1970's. Some of the facts and figures in T. Chester Baxter's article (*page 8*) support this conclusion. Add to this the specters of inflation, polarization, and secularization and you have every right to be depressed.

But the current depression in American Christendom caused by these and other factors is making most of us look hard at the parish—its purposes and structures. And when we look hard enough we find life—and possibilities.

Our friend Mr. Webster says a parish is a “portion of a diocese committed to the spiritual care of a priest or minister.” Or, for those more attuned to the concept of self-determination, a parish can be a “local ecclesiastical society composed of persons who choose to live under one minister.”

The canons of the Episcopal Church narrow that definition only slightly: a parish is

a self-supporting unit with a vestry; it is part of a diocese of the Episcopal Church.

The boundaries of a parish then are defined not by geography, nor particularly by law, but by people. No yardstick exists to measure a parish—except in the minds of people.

Starting on page 11 you will be visiting more than a dozen parishes—large, small, and middling—from Central America to the Pacific Northwest. Since they all are made up of people, each one is unique. We hope you will enjoy these parish visits as much as we did.

As we worked on this parish issue we became aware of some common denominators—basics that existed in parishes showing health and growth.

We also discovered that the church has so many “special” parishes that *special* is the wrong word. They are not the occasional exception. They are not the majority, either. But they are persistently setting up models, demonstrating leadership.

We find these parishes have the Cross in common. *The vertical bar of the Cross*, in that the leaders of the parish are secure in their personal, individual belief in and relationship with Jesus Christ as Lord. Not a cloudy Deity, nor an obscure formula, but a sureness that Jesus was and is the Christ.

The horizontal bar of the Cross in that leaders strive for a balanced, across-the-board program of parish activities that makes room for a wide range of commitments to Church and world. They do not put all their weight on either end of the horizontal. They plump neither for all piety nor all social action.

We find also an aura of enthusiasm—and we are reminded that this word derives from *theo-God*.

Yes, the parish is obsolete. Yes, the parish is alive. The recognition of both facts may help to renew it.

—THE EDITORS

continuing

FORTH and

The Spirit of Missions

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THE Episcopalian

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MAY, 1970

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No wonder we're hurting

We like to believe that the Episcopal Church is large, strong, wealthy, national. But what are the facts?

THE STRATEGIC RESEARCH SERVICES GROUP of Executive Council, under the joint sponsorship of five commissions and committees of the General Convention, has completed a nationwide survey of parochial clergymen within the Episcopal Church (*see February issue*).

The study began in July, 1968, and used an 11 percent random sample of all congregations in the fifty states (stratified by communicant strength) and every clergyman serving in those congregations (913 in all).

The study was divided into three phases, each dealing with a major area in the life and work of parochial clergymen. The phases were: 1) a salary study dealing with the question, "How do the salaries of parochial clergymen compare with those of men in other occupations in the United States?"; 2) a time study concerned with the questions, "What does a clergyman do in his work? How is his time divided?"; 3) an attitudinal study dealing with the question, "What do parochial clergy think and feel about their roles, their work, and the people with whom they work?"

The results of the study are in the process of analysis and will help set policy guidelines for General Convention in many matters affecting clergymen and congregations.

This summary seeks to bring together some of the information in the study that dealt with the parish church as a system.

The information confirms the fact that the Episcopal Church is a denomination of small congregations.

In 1967, one-quarter of the congregations being served by the ordained clergy of the Episcopal Church had ninety or fewer communicants. The median sized congregation had 201 communicants. That means that one-half of the churches being served by clergymen had more than 201 communicants; one-half, less. **Three-quarters of the congregations in the Episcopal Church had 440 communicants or less—or some 250 families.**

Fifty percent of the congregations in the sample had total parish incomes of \$21,031 or less, while 25 percent of the congregations had incomes of \$9,521 or less. The other 25 percent had parish incomes between \$45,251 and \$402,693.

Forty-three percent of the clergymen in the sample were serving parishes of less than 200 communicants. These men were working at a median

cash salary of \$5,400, while the median cash salary of all of the clergymen studied was \$6,000. These figures are less than the starting salary for a Post Office mail carrier as of March 20—a revealing commentary on the Episcopal Church's stewardship of its clergy talents.

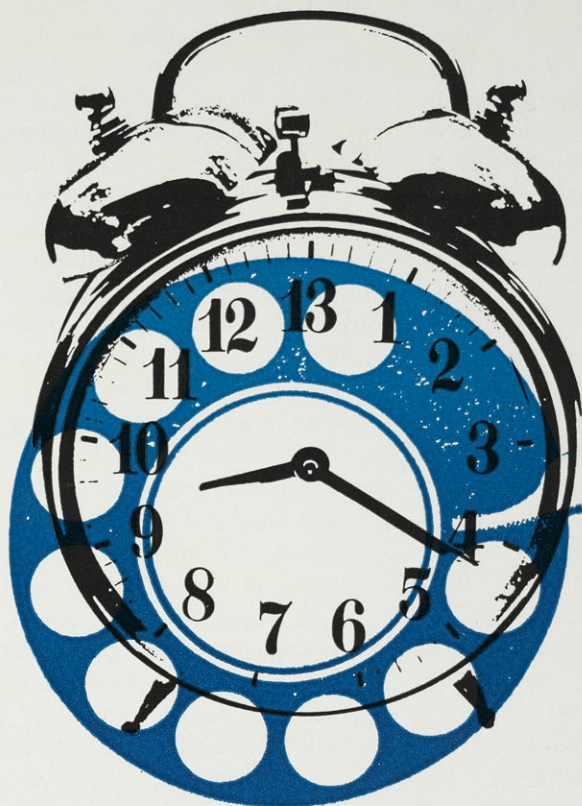
The definition of a viable parish is difficult to ascertain. In the mid-1960's, the Presbytery of New York concluded that a viable church with a full-time pastor and buildings to maintain, needed, in order to carry on a program for its people and to have a degree of outreach, a minimum budget of \$20,000. To have any less, the congregation would be forced to spend its total energies in the desperate attempt to survive.

Within the Episcopal Church today, many feel that the maintenance of a structure, the payment of a base salary and benefits for a clergyman, and the operation of a modest parochial program and a small outreach program require a minimum budget of \$25,000. If a parish is to produce an effective program, pay its minister a decent wage, and attempt a dollar for dollar outreach program, a budget of \$40,000 to \$50,000 is necessary.

In 1967, the paid pledge per communicant, based on the amount of

Continued on page 10

BY T. CHESTER BAXTER



The clergyman spends over one-half of his time on organizational work—meetings, administration, national church activities—which he likes least.

He spends only one-fourth of his time on pastoral activities which he considers most important: Sunday services, other worship, counseling, teaching.

50% of the congregations in the sample had total incomes of \$21,031 or less, 25% had incomes of \$9,521 or less. Another 25% had incomes between \$45,251 and \$402,693.



The median cash salary of all Episcopal clergymen studied was less than the starting salary of a Post Office mail carrier.

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No Wonder We're Hurting

pledges collected divided by the total number of reported communicants, averaged \$66.02. This figure excludes income from endowment and from other sources. This computation implies that the marginal parish needs many more pledging persons or much higher pledges just to exist.

The plight of the small parish worsens. Costs of operation are rising. The need to better clergy salaries will impose an additional burden. In the meantime, diocesan support is decreasing and diocesan priorities are shifting, with the result that many a diocese is hard put to continue subsidies to marginal parishes.

Clergymen in the study were asked what innovations they would want to see in the next five to ten years. Those answering from smaller parishes expressed a desire for more non-stipendiary, partial-stipendiary, or worker-priest programs. This certainly is a direction which the church must consider for many of these parishes in the 70's.

Hours vs. Interests

What does the clergyman do with his time? Is he as free as many believe he is? What occupies his time during the interim between Sunday services? The study shows that his work-week averages 66.7 hours used in five broad areas.

	Hours
1. Public worship	7.5
2. Parish activities	
organizations	37.2
3. Pastoral activities	15.4
4. Non-church related activities	3.9
5. Personal prayer and meditation	2.7
	66.7

The clergyman enjoyed most his participation in regular Sunday services, reading and study, counseling, actual teaching, pastoral calls for a cause, personal prayer and meditation, mid-week services, and visits to hospitals and institutions.

He liked least diocesan sponsored activities, church organizations, vestry meetings, calls for recruitment pur-

poses, administration, and national church activities.

The five activities that he considered most important were regular Sunday services, counseling, pastoral visits for a cause, actual teaching, and visits to hospitals and institutions. Those activities considered least important were national activities, other secular work (paid or volunteer work not sponsored by the church), administration, church organizations, and social visits to get to know and be known by parishioners.

Some interesting observations were drawn from this material:

- The five functions that the clergy like most and feel most important take up less time (18.5 hours) than those viewed as least important (22.5 hours).
 - Counseling is viewed as an important part of his ministry and yet it occupies only 3.3 hours per week.
 - Another listed important function, actual teaching, takes 2.8 hours per week.
 - Administration takes 10.8 hours per week. It consumes the largest portion of time and is liked least.
 - The traditional priestly functions of responsibility for Sunday and weekday services are liked but take only 7.5 hours.
 - Four hours per week are spent on sermon preparation.
 - Pastoral calls for a cause, including visits to hospitals and institutions, take 7.7 hours per week including travel time.
 - Social visits made for the purpose of getting to know the church member and making oneself known to him are ranked fifth among the least important activities (3.8 hours).
 - For the clergy responding, an average of six-tenths of an hour a week was spent in calling for recruitment purposes, new members, and church school teachers.
- As we move into the 1970's, what do these observations say about changes in the traditional concept of the parish ministry? ◀

Is this any way to run a church?

We meet in a Y or front yard. We "self-destruct" every three months. I don't wear vestments. The bishop still speaks to us.

BY BOB ROSS

DURING A TELEPHONE CONVERSATION my bishop, the Rt. Rev. George M. Murray, casually broached a concept for a new mission near Birmingham. Maybe we egged each other on, fed on each other's enthusiasm. But in a later face-to-face conversation, we both found ourselves committed to this project.

What we set out to do was to develop a congregation which would:

- Make some kind of clear commitment a condition for membership.
- Move rapidly toward financial independence by having no investment in real estate or furnishings.
- Develop forms of worship appropriate to the informal gathering places it would use.
- Seek out those supposedly disinterested, especially teenagers, young married couples, and professional people, in the hope that new approaches would appeal to them.
- Provide a platform for local ecumenicity. In other words, have an Episcopal parish without being denominational.
- Develop a kind of congregational

life in which leadership and ministry are truly shared.

- Seek ways of getting with a transient society and being the church for people on the move.

Our enthusiasm led us to the conclusion that all this could not only be done, but that the organization could become fully self-supporting within a year. So much for enthusiasm.

The year is now more than up and we have not become able to support ourselves. And we have innumerable unsolved problems. Some are garden variety for any parish or mission. Some are new and vexing, peculiar to our kind of congregation.

Yet it has been an exciting time filled with successes and failures, enthusiasms and apathy, inspired vision and sheer blindness. I'm not sure I could go through it again, but I wouldn't have missed it for the world.

Starting from Scratch

I had a conviction that unless we started with initial commitment of some sort on the part of the group we

would, at the first sign of discouragement, either fall apart or else slide quietly into conventional churchiness and never even come up for air.

I let it be known that anyone interested in being a part of the initial group must be willing to make a commitment for twelve weeks (simply the length of time between our starting date and the first of the year). They were to commit themselves to (a) worship together every Sunday, (b) meet for an additional hour and a half per week to work on the development of our life together, and (c) make a financial pledge of some percentage of their income to the work of the church (payable either to our treasury or to the parish to which they belonged).

Twenty-three hearty souls responded and we gathered on a Sunday afternoon at 2:00 for Holy Communion and our first hour and a half together. The time was chosen in order that some people could teach Sunday school or fulfill commitments at other parishes. Combining worship with the hour and a half group commitment was simply a temporary convenience

Church of the Transfiguration
Birmingham, Alabama
the Rev. Bob Ross
38
Participants: \$20,000*
Pledges: \$10,500

*Total assets consist of a good mimeograph machine, some supplies for it, a chair, and a file cabinet.



"Fish bowl" Bible study at Birmingham's Church of the Transfiguration develops theological insights and personal relationships.

Is this any way To run a church?

intended only for that one Sunday. I learned my first lesson about how quickly tradition sets in and how hard it is to change.

Trap of Tradition

We gathered that Sunday with enthusiasm and anticipation. And I must confess we felt a certain scorn for the rigidity and unwillingness to change shown by the institutional church as we had known it. We used the Trial Liturgy. ("See how open we are to new things!") And we sat, not in rows, but in a circle. No vestments on the priest. An ordinary wine glass for a chalice and a saucer for a paten. ("We are plain and straightforward and persons matter more to us than tradition does.")

But twelve weeks later we were still meeting for a total of three and a half hours. And eight months later we were still sitting in that circle, using that "Trial" Liturgy (which was getting terribly old) and meeting at 2:00 P.M. Only *one* mildly successful experience can *start* a tradition. It takes all sorts of sweat and pressure to break one. So it is important to be careful about successes. (Failures are no problem.)

But "instant tradition" has a good side, too. The first service proceeded to the point of receiving the offering when we discovered we had made no provision for having someone be responsible for our money. We simply interrupted the service long enough to elect a treasurer and then went right on with it. Thus another tradition set in, a "deal-with-anything-that-comes-along" attitude which has been one of our greatest strengths.

But even though we seemingly thrive on change, we nevertheless find it difficult. I don't think we would scoff now at the problems other congregations experience when they try to make changes. When you get right down to it, change is a "death" experience; it just depends upon how you feel about Resurrection.

Decisions, Decisions

When you start with no assumptions about how things are to be done, or even why they are to be done, and when you deliberately step outside the tradition and structure of what has been, then you are in for a lot of decision making.



"I wake up feeling excited about going to church," says author Bob Ross.

The time of day for worship became an issue. The extent of our commitment became another. The circumstances under which new members would be admitted, still another.

Decisions were arrived at messily. They consumed all sorts of time. They generated frustration and discouragement. We worked by consensus and it was painful. Many people began to suggest that I make the decisions. But we have stuck with consensus and have learned it as a discipline. And now I am beginning to know why it has been worth the suffering.

Decision making by consensus has been the medium whereby the vital message has been communicated. When a group of our members were asked by an outsider to write on a slip of paper what the Church of the Transfiguration meant to them, they wrote something like this: "I feel accepted. This is one place it is O.K. to be just me, to be myself, and to be loved for who I am."

I have a feeling this is precisely what the Gospel of the Incarnation is all about. And it humbles and excites me that this Gospel has emerged as a truth in our midst. The *Word* is more than words. And the Gospel has an authority other than one of a round collar and a B.D. degree.

Who's in Charge?

The beginning group obediently followed my leadership for two and one-quarter Sundays. Then they began to raise questions and to say what they wanted to do. I began to wonder if a congregation like this needed a priest at all.

A close community in which people really care about each other produces

all kinds of ministry among its members. Interpersonal encounters produce a deeper involvement with the Gospel than sermons usually do. "Teaching" in the conventional sense seems out of line because the content of the Christian faith emerges in the process of life together. And the prophetic ministry was emerging so strongly *within* the membership that there was little need for me. Aside from the celebration of Holy Communion, I felt as if there was no real need for me as a priest at all—though plenty of function for me as a lay person.

Then on Easter I began to get a new understanding of what it means to be in Holy Orders. We had a service of Holy Communion and Confirmation in Ann Shaw's front yard. We had to sit in two concentric circles because there was a big crowd of visitors. The bishop didn't wear any vestments. He didn't preach or celebrate. He was just *there* and he confirmed two young men.

Afterwards, while we were all having a buffet breakfast, people kept coming up to Bishop Murray and saying, "I hope you won't mind my saying this, but it means so much to have you here. Somehow you *legitimize* us." Later many of them said they felt they should not have felt this way.

Suddenly it came to me that all they were talking about was the doctrine of Apostolic Succession. To legitimize is precisely a bishop's function. And so it is a priest's function.

Often I had asked members of the mission what they saw my function to be. They said it was important to them just that I be there. This was the same thing I had heard in small rural churches, the kind clergy refer to as wanting "a chaplain to the status-quo." But here it was different.

Now it seems to me that a priest is in fact a legitimizing symbol and he is also a live, unique person. I am a priest and I am also *me*. And being me is important. "The medium *is* the message." It's not only what you do, but who you are.

The Mess Age

Someone has said that the way we are organized is that every twelve weeks we self-destruct and then start over again. It is messy and confusing but it works.

The original twelve-week commitment period came to an end at the

Letters to P/S

Exaggerated Retirement

... Professional Supplement is very good. I enjoy reading it and hope it will continue.

On reading it, however, I find myself somewhat in the same position as Mark Twain when he read of his death. I would report of my retirement, as he did of his death, "The report is somewhat exaggerated."

I am far from retired. As you will note, I am chaplain at Middletown State Hospital. I also am associate priest at Grace Church, Middletown, New York, and am so listed in the Clergy List of the Diocese of New York. I still have a vote in diocesan convention.

So I suppose it is true that I am retired so far as being as a paid employee of the church is concerned, but as far as working is concerned, I am busy as I ever have been.

Faithfully yours,
The Very Rev.
Kenneth R. Waldron, D.D.
Chaplain
Middletown State Hospital
Middletown, N.Y.

More On Counseling

The *Professional Supplement* looks to me like a tremendous help to working clergymen, especially those in the parish ministry.

As one priest who earns his living in the executive consultant business, and one-half of whose clientele are troubled clergy and religious of all backgrounds, I applaud "Caveat For the Restless Clergyman" in the *Professional Supplement* of the March 1970, *EPISCOPALIAN*. The author outlines the dangers of the less than ethical, and less than fully professional people involved in executive consultancy and career development. However, this is only one part of the picture.

No. 1: The church connected career counseling centers (*See listing below) do a good job of helping with self-assessment and career objective setting. They are not presently equipped, however, (and the fine people there are the first to admit it) to aid in the marketing of persons whose considered decision is either to opt out of the institutional min-

Continued on page 2

PROFESSIONAL

SUPPLEMENT

Do We Need a House of Presbyters?

by William B. Easter

I have just completed a year investigating sources of clergy unrest in those major denominations whose outlook may be considered post-Darwinian. The unrest is extensive and the sources legion.

Little is being done, least of all by the clergy, considering the size and complexity of the problems. What might be done in the Episcopal Church?

I propose that the single most effective way of dealing with these professional problems causing the restlessness is the creation of a House of Presbyters. Such a House would be extra-constitutional in character and an expense only to cooperating priests. It would put the main responsibility for meeting and solving professional concerns where it belongs—on the practicing members of the profession.

Formation of a House of Presbyters has at least two incipient precedents. First, we have pro-

vided a special forum for one office of the ordained ministry, the House of Bishops. Can it be argued that this need is solely attendant to the episcopate?

Second, we recognize the special interests, values, and perhaps even competence of priests as distinct from the laity by providing for a vote by orders in the House of Deputies and in most diocesan conventions or councils.

Aside from precedent, the fact remains that a priest or presbyter is neither a bishop nor a layman; he is distinct from and yet related to both. He has, therefore, distinct perspectives, values, problems, and agenda. Few priests have not felt the episcopal crunch from one side and lay pressure from the other. Happy is the priest who feels only one; joyous is he who feels none; and sufficient for all orders—bishops, priests, deacons, and lay persons—are the demands that come with discipleship after Jesus the Christ.

To make a House of Presbyters a reality there needs to be a good deal of thought and discussion. I offer these few points for consideration:

1. A House of Presbyters would be composed of priests in good standing from each diocese/district of the Episcopal Church.
2. Each jurisdiction would provide time at its annual convention for canonically resident priests to elect delegates to the House.
3. Each jurisdiction would be permitted a minimum of one delegate for its first fifty or less canonically resident priests and one additional delegate for each additional fifty, or major fraction thereof, but not to exceed four delegates.
4. The expenses of a jurisdiction's delegates would be borne by the electing presbyters in whatever manner they see fit.
5. The House would meet at

Continued on page 2

Thank you . . .

The editor is gratified to report a good response to /PS from men throughout the church including a number who have sent dollars, singly and in multiples. I particularly like the spirit of one bishop who sent a discretionary fund check in behalf of his clergy. Any other free will offerings in aid of /PS will be gratefully received.

Some of you have suggested we include /PS in the full edition of *THE EPISCOPALIAN*. Unfortunately, that isn't really feasible. It brings up the matter of the interest some laymen may have in seeing /PS regularly. We are printing a few extra copies and will send them to any lay people who want the year's ten issues. (We omit January and the issue nearest Easter).

The price is \$2.00 per year to cover postage, handling, and printing. Each such special subscriber will receive /PS, without *THE EPISCOPALIAN* in a #10 envelope, first class mail. ◀

**THE
EPISCOPALIAN
MAY
1970**

PROFESSIONAL SUPPLEMENT

Letters, continued

istry, or to become non-stipendiary ministers or worker priests. The cost is about \$350 for their program, the clients paying one-half and the sponsoring judiciaries paying the other half.

No. 2: *Bearings For Reestablishment* (125 El Camino del Mar, San Francisco, CA 91420), *Next Step* (235 E. 49th St., New York, N.Y. 10017, plus seven other offices in U.S. and Canada), and other such agencies are non-profit service organizations with no official church connections, prepared to offer a program of self-assessment, career objective setting, and marketing at the same cost to the client as he pays out of pocket to the church connected agencies.

House, continued

a time midway between General Conventions in order to give feedback on the last Convention's work and to make to the succeeding Convention proposals, suggestions, and recommendations; but the House would have no authority to initiate legislation.

Obviously, a House of Presbyters could take shape in a variety of ways, but the immediate question is whether the priests of this church are ready to assume the power and responsibility this proposal implies. The next question is whether the bishops and laity would trust the presbyters with it.

Your reactions on the form below can help us gauge your sentiment about this proposal.

To: The Editor of THE EPISCOPALIAN/PS

I am ☐ for the establishment of a House of Presbyters

- ☐ for, with reservations
☐ against
☐ against, with reservations

I am ☐ deacon
a

- ☐ bishop
☐ priest

Optional, as you wish:
from:

Diocese/District of _____

The actual cost to the organization is perhaps three times the fee, and the difference is made up by contributions and donations from all over. These organizations do not technically place persons in jobs. To do so, would be to make clergy and ex-clergy dependent, rather than helping them grow through a transition into more capable persons in self-assessment, goal setting, and marketing themselves. However, the marketing offers much help in the philosophy and technique of finding a job, and in all the detail necessary to a client's success in this phase.

No. 3: Beginning at \$550 and up, private for-profit executive consultant organizations such as *Human Resource Developers*, offer fully nationwide services on the professional, secular model which has been copied by *Bearings*, *CPI*, etc. *HRD* is noted for being a secular, for-profit agency making a sub-specialty of of working with clergy, and having special expertise and understanding in this area. Other excellent secular agencies include [such groups as] *Bernard Haldane Associates* (12 S. 12th St., Philadelphia, PA 19107, other principal cities). Most secular organizations start their fees at \$2,000 and more upwards, and require a signed contract for the whole process before beginning. *HRD* suggests only committing oneself to one part of their three-phase process at a time, so that a person is not obligated for a great deal of money at once, and so that withdrawal at any point is easy.

No. 4: Many operators are less than professional and ethical in this general area. Some play both ends against the middle, by collecting fees from clients as executive career developers and from organizations as employment or placement agencies. Never use an employment or placement agency charging you a fee. The company should pay. Only consultant offices should charge you.

No. 5: Some clergy are rather difficult to help because they expect so much to be done for

them without any initiative on their part. They also expect instant response and success in a very complicated process of growth, set in the context of a multiplex knowledge economy in an urban metropolitan society.

Faithfully yours,
The Rev. James L. Lowery, Jr.
Human Resource Developers,
Boston Managing Director, and
Worker Priest,
Diocese of Albany

*Church-Related Career Counseling Centers:

Northeast Career Center, 40 Witherspoon St., Princeton, NJ 08540 (Presbyterian, Episcopal, Lutheran).

Midwest Career Development Center, 66 East 15th Ave., Columbus, Ohio 43201 (Baptist, Lutheran, Episcopal, Presbyterian, United Church of Christ).

Center for the Ministry, 40 Washington St., Wellesley Hills, Mass. 02181 (American Baptist).

Bad Trip

In the February issue of THE EPISCOPALIAN/PS, an erroneous address was given for The Association of Clergy in the Diocese of Missouri. . . . Please list our address as follows:

ACID
1166 South Mason Road
St. Louis, Missouri 63131

May I also add that I very much appreciate the addition of *The Professional Supplement* to THE EPISCOPALIAN. I am both intrigued and not a little amused by the proliferation of clergy associations and now a special section in our church magazine.

This recent phenomena of clergy consciousness which has seized many of us could be the gestation period for a number of consequences not yet seen. Is it the circling of the wagons for The Last Stand or part of a general rebirth?

Cordially,
Claudius Miller, III,
Church of the Good Shepherd

**continued opposite
page 48**

close of 1968. A group began to work on how we would proceed in the new year.

We had all found the original experience of commitment so worthwhile that the committee decided to make it a continuing part of our life. In fact they even expanded upon it, producing a written commitment (*see box page 14*).

We still use this form. But one new member turned in a commitment which had some things scratched out and others written in. It was his *personal commitment*, one he could sign with integrity and determination. The idea caught on and now many people personalize the commitment. But the basic idea—that we are serious about what we are doing and that we expect something from each other—has persisted and is an integral part of our “tradition.”

The committee realized that twelve weeks, plus one week for evaluation, would give us exactly four commitment periods per year. They recommended, therefore, that we reorganize every thirteen weeks and make new commitments.

Essentially our means of organization is *ad hoc*. Groups are formed at the beginning of a new commitment period and at the end of that period they die. In twelve weeks they aren't likely to lose sight of their goals.

This short-term approach to group life has been hard on us. Groups hate to break up, for it is so comfortable to just keep on meeting. There is a mad scramble when the time comes to form new groups. It's hard to make a choice and hard to get organized but we are gradually learning ways of smoothing them out.

Adventures in Worship

Anglican worship is so hallowed that almost no one thinks of questioning it. We argue about candles and hangings, stained glass and vestments, and we can even complain about sour music or over-long sermons. But the faithful never cry out, “I'm bored with the whole business!” (if they are).

Worship *needs* to be meaningful and strengthening. When it is not, probably people accept the fault as their own. Who would offend the ghost of Cranmer by suggesting that maybe the fault lies with the whole structure of our worship as we know it? We quibble over words: “Should we use ‘you’ or ‘thou’?” The idea of

radical change rarely occurs to anyone.

Our worship began with the Trial Liturgy. With twenty-five of us, it was easy to sit in a circle. A table at one point in the perimeter served as an altar. The Epistle (and later the Gospel) and the Prayer of Intercession were read by members from where they sat. Instead of a sermon we simply broke into the service after the Gospel for a discussion on the Gospel for the day.

Later I became more and more uncomfortable with priestly posturing. Standing behind the altar seemed to separate me from everyone else. And, worse still, administering Communion in that circle made me seem as if I were the only minister there. What we needed to act out was the idea of our call to minister to each other. Be-

fore long we began to administer the bread and the cup to each other, passing them around the circle. And I read all except the Prayer of Consecration from my chair within the circle. Much later we moved the table to the center of the circle. I celebrate standing there now.

Gradually, with the bishop's permission, we began to experiment more. Some of the experiments were flops; a few were helpful.

It became clear that four things had the most meaning and appeal:

- Most important of all was the act of making Communion together, including the personal touch of receiving the bread and wine from each other's hands.

- Second was the “Sharing Time,” something between what open confession must have been like in the

Sunday dialogue time is launched by recorded applause with discussion on “how I feel about praise for being myself.”



Bishop Murray visits us for Confirmation and Holy Communion in the Shaw's yard.

Is this any way to run a church?

early Church and what group discussion is like now.

- Third, passing the "Peace" became an important thing to us. Probably this was why we kept using the Trial Liturgy as long as we did.

- Fourth, the freedom to make spontaneous intercessions and thanksgivings at an appropriate time in the service seemed essential to us.

As we experimented and became accustomed to evaluating our worship, we discovered that nearly everyone was distracted by the length of the Trial Liturgy. Some people were distressed or even angered by the seemingly endless stream of words. Should we wait endlessly while the words of the liturgy march interminably by?

So we wrote a version of the Communion service, short, simple, and to the point. It seemed a terribly daring thing to do. It scared me. If we still claimed to be Episcopalians, and I certainly did, then we were walking on thin ice. Yet we had to be faithful to our calling to search for ways of being the Church. We almost had to follow the course we were on.

We also needed to do something about the "Sharing Time." The circle had become too large; normal discussion was no longer possible. Smaller circles, of six or eight, made it easy to integrate new people and provided groupings in which real discussion could take place. Then at the Offertory, we called the children in, formed one large circle, and proceeded with

the shorter Holy Communion.

Later we developed a worship committee, a small group which gets together for three hours at a time to grapple with what worship should mean to them and how it can be expressed liturgically. My responsibility is to try to respond to their needs and ideas for one month. Then another group is formed. These groups have proven to be valuable for their members and a refreshing and vital resource for me. Through them *liturgia* is truly coming to be the "work of the people."

We are now a congregation which expects worship to be something exciting and fulfilling. And we feel a shared responsibility to make it so. That, to me, is more important than the innovations and changes. We are also developing a mature openness to the conventional as well as the innovative. We have sermons occasionally and we use the Prayer Book for Confirmation and Baptism. We even worship during the "holy hour" on Sunday mornings.

About the Future

The congregation of the Transfiguration must grow if it is to become self-supporting. But membership has always been a problem. Of course, the matter of commitment scares people away. Many people who expressed interest, later said that they were too strongly tied to their old parish to change.

But now we are attracting more and

more newcomers. We are sending out letters to all new residents in our area asking them to visit us. We expect at the same time to attract more people in their twenties, both married and single. And we continue to attract more professional people.

Our main need is a means whereby new people can be brought quickly into the mainstream of the congregation's life and become effective members.

We have done rather poorly with teenagers and we are not quite sure why. We have not been able to get the teenage sons and daughters of many of our most loyal members even to visit us. And we especially have had trouble trying to integrate our junior high young people into services. The younger children, however, really seem to enjoy Sunday worship.

We are finding the mere mention of finances has increased our income by 50 percent. A stewardship program in February increased this even more. I think we can now look forward to a membership of about eighty persons and an income of over \$20,000 a year.

Our board of trustees handles most of the governing functions set forth in the Canons. The board consists of eight persons, 18 years of age or above, each serving for one year. A rotation system places two new members on the board every twelve weeks with two old ones going off. We hold no elections; we simply go down the parish register taking people in order.

We do not claim this will give us the most efficient board of trustees. We do expect it to involve everyone in the decision-making process and to contribute to that sense of community which is the most vital element in our system.

Finally, there is a new sense of our involvement *with* and mission *to* the Diocese of Alabama and the whole Church. At the Diocesan Convention in January, we found people eager to find out about us. Requests have come for us to send small groups to visit other parishes to speak about what we are doing and how we feel about it.

The Church of the Transfiguration has felt the power of the Holy Spirit, though we have rarely talked about it. And this venture has changed people's lives. We may have achieved a larger goal than any we set for ourselves in the first place. ◀

COMMITMENT

The Church of the Transfiguration

As a member of a mission station of the Episcopal Church, I commit myself to the search for the love and knowledge of God and his son Jesus Christ through the disciplines of worship, prayer, sacrificial giving, study, and outreach.

I WILL: Worship weekly, normally with the mission.

Meet God daily in a time of prayer.

Give sacrificially of my time, talents, money, and self.

Study for personal and spiritual growth through weekly group participation and through individual reading and meditation.

As needs become evident, and I feel called, actively participate in programs of outreach.

I commit myself to this mission and I commit myself to this particular discipline for twelve weeks

beginning _____ and ending _____
Signed _____

So most of your people are past sixty

St. John's, Jacksonville, proves that renewing starts where you are, not somewhere else.

TRY AS YOU WILL, you can't get anyone at St. John's, Jacksonville, Florida, to detail why and how their parish has grown and transformed the skyline of the city.

If you ask the dean, he tells you it's because he has such wonderful lay people. When you ask those lay people the same question they tell you about the dean.

All are right. But other factors are apparent to outside eyes and ears:

- Faith, and a certainty that from it comes works.
- Balance—a parish program that encompasses the evangelical and the catholic, never minimizing worship nor the constant expression of concern for society—nor any step in between.
- Lay ministry—not an empty concept but a reality.
- Conviction that the “best” is just as easy to attain as “next best.”

In 1960 the Rev. Robert Ray Parks accepted a call to St. John's. He came to a congregation of just over 500 persons, 60 percent of whom were over 60 years of age.

Parish calling on such a congregation crystallized the dean's awareness of the many needs of older persons



Prospective tenants like Mrs. Marie Friedman and Mrs. Harry Snyder welcome the opening of Cathedral Townhouse this past March.

NAME:	<i>Saint John's Cathedral, Parish</i>
Location:	<i>Jacksonville Florida</i>
Rector:	<i>The Very Rev. Robert Ray Parks</i>
Communicants:	<i>1,355</i>
Budget:	<i>\$ 208,153</i>
Pledges:	<i>\$ 137,623</i>

Two of the apartment buildings in St. John's construction program are part of Jacksonville's downtown skyline. An architect's model (inset) shows existing and proposed buildings in the complex: 1) St. John's Cathedral; 2) the new Cathedral Townhouse apartments; 3) Cathedral Towers, first unit for 65-and-over residents; 4) future hospital; 5), 6), and 7) proposed apartments for all age groups.



So most of your people are past sixty

not being met by church or society.

Jacksonville had left behind its downtown area, and left it blighted. With everyone moving to the suburbs, St. John's had to decide if it would follow. The parish owned forty acres in a desirable location which beckoned temptingly. Study committees of lay persons attacked the question from all angles, incidentally gathering much information that would be helpful in the future.

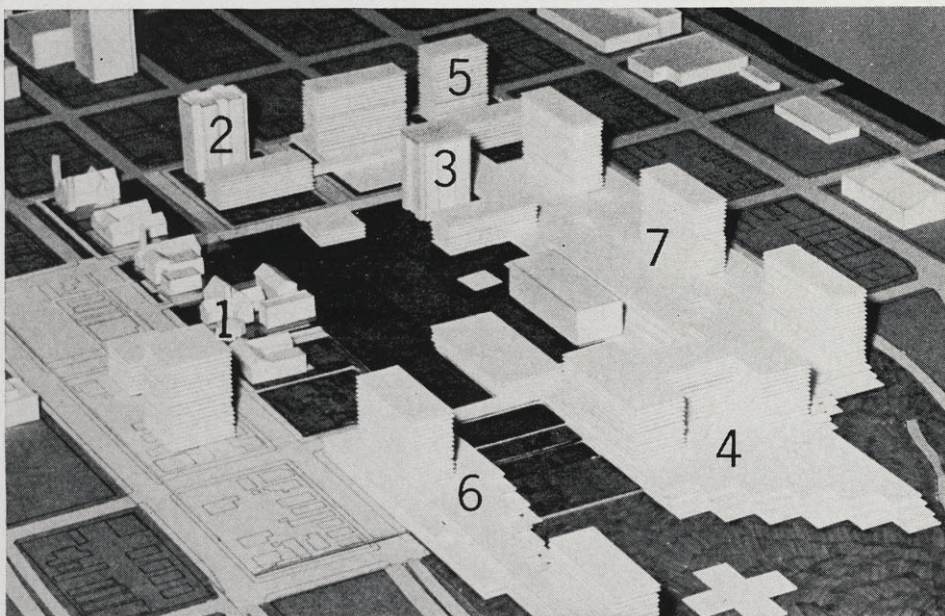
St. John's decided to stay where it is. With a wisp of a smile, Dean Parks says, "Then, naturally, we had to make a commitment to 'our' downtown area."

And what a commitment it has turned out to be.

Raising \$100,000, St. John's formed a non-profit corporation with the intention of building and operating a nursing home for elderly people in the community.

During the planning stages, this was expanded to residences, recreation, health care, treatment facilities, and a geriatrics research center. In other words, an inner city retirement community.

First to appear on the skyline was Cathedral Towers, a seventeen-story residence for persons over 62 with low and moderate incomes. Most of its 250 apartments are efficiency units with rents of between \$68 and \$82 a month. This includes year-round air conditioning, completely equipped kitchens, wall-to-wall carpeting, and



many other conveniences and safety features.

Careful pre-study helped the planners, as did a deep Christian commitment to the well-being of persons who would live there. In their view, a building was not enough, existence was not enough; everything must be done to round out the lives of the residents.

Long before the Towers opened in August of 1967, the waiting list indicated the need for another. At St. John's, that's all you need. Construction on Cathedral Townhouse began the following May. This one, with eighteen floors, opened in March.

You may not believe this, but before Cathedral Townhouse opened, the waiting list indicated the need for yet another residence. Construction on Cathedral Terrace is expected to begin this Fall.

With layman Charles W. Pruitt, Jr., as executive director, all of this is done through what is now the Cathedral Foundation. The original \$100,000 has been, in effect, the seed money for all of these.

But senior citizen housing loans from the U.S. Department of Housing and Urban Development provided the \$5.8 million for the Towers and the Townhouse.



and how important it is to have a place which bridges the gap between hospital care and home.

As you will have gathered by now St. John's is not the kind of parish to let the forty acres it didn't move to lie there and do nothing.

Now in its fourth year, Jacksonville Episcopal High School "lives" there. A private, integrated, co-educational day school, J.E.H.S. operates on the premise "that the educational process is complete only in a Christian context and environment where religious and secular knowledge are synthesized."

Presently serving some 500 students at a tuition of \$975, plus extras, the school offers an outstanding program of college preparation.

Although the first class will not graduate until this June, J.E.H.S. has an alumni association of some 200 members. Interested individuals adopted the school and became honorary alumni. The association will function until J.E.H.S. graduates can take responsible roles in supporting and developing their school.

Annual dues of \$20, or a lifetime membership for \$500, goes to a development plan, and sets in motion a scholarship fund which assures that any academically qualified student—regardless of color or economic status—may attend J.E.H.S.

Mr. Horton C. Reed, the young headmaster, and Canon Bertram Her-

A short block from the Towers is the Cathedral Health Center which also opened in March. The long-range planning and know-how that this "Long Term Care Facility" represents is impressive. The Center provides 128 beds in a handsome three-story structure so designed that three additional floors may be added for another 125 "extended care" patients.

The Center is scheduled to expand in 1973. No one will be one whit surprised if it happens before then. While not restricted to older persons, the Center is expected to serve persons 65 and over primarily.

Three distinct services are included

in this quality medical care program: convalescent rehabilitative care, aiming at complete recovery; chronic rehabilitative care which works toward maximum capabilities and comfort for those with continuing debility; and home or out-patient care.

Typical of the detailed planning for the Health Center is the fact that each of the three services is so set up that it can be cost-accounted separately. Patients needing more care and specialized professional service will be charged at a higher rate than those requiring only general supervision. If you've paid a hospital bill recently, you know how much that can save,

So most of your people are past sixty

long, the young chaplain, speak with pride and excitement about their work. While they disclaim originating new concepts, they continue to come up with educational innovations.

"For example," explains Headmaster Reed, "we believe that the concept of revolution, whether political, technological, or cultural, can be treated more effectively if it is presented in one long unit on the subject, instead of splintering it throughout the year according to some arbitrary scheme of dates and nationalities."

Dean Parks is an enabler. His particular talent, in our opinion, lies in his ability to make lay ministry a reality, not just a nice theory. It starts, we suspect, with an excitement which attracts people to his side.

Next, he finds out what they do for a living, and what they like to do. Then he dovetails those facts with things that need to be done. "I've never been able to understand why so many places turn bankers into ushers," he says. "The church needs bankers as bankers." The dean also understands the need for authority to go with responsibility.

The scope of projects and programs St. John's has embarked on in this last decade has helped, of course, to make openings for lay people to participate in a tremendous variety of ways. But it takes more than creating opportunities for lay ministry to happen.

Listen to Charles "Corky" Smith, a real estate man. Elected to the vestry at age 25, he feels that the "different

prongs of our program account for our success. We have something to interest anyone and everyone." Peter Haskell, contractor and packager, differs, saying, "The real secret is the way the dean attracts people and seems to know intuitively the right person for the right job." Stanley Gordon, architect, adds, "The really great thing about working with him is the way he holds out for quality. Oh, he's willing to make some concessions—but the compromise still stands for quality."

Add one more factor at St. John's: people at St. John's say by every word and act, "This church means something to us. It means enough to live up to what we say in the Holy Communion, that 'we offer and present unto thee, O Lord, ourselves, our souls, and bodies. . . .'"

So not only have the people of St. John's—in just one decade—increased in membership from some 500 to 1,300, but they also have renovated the Cathedral building, built a church house with offices and Sunday school class rooms, and a parish hall. A new circular chapel is almost completed. They have developed a program for rebuilding slum houses, a neighborhood health clinic, and plan at least one medical Halfway House for 100 patients.

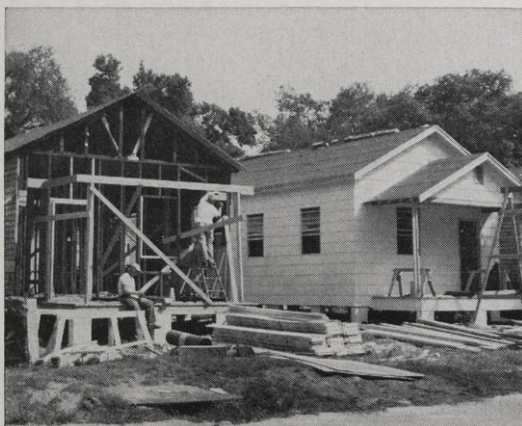
Incredibly enough, this is just the beginning. When the City of Jacksonville finally accepted the idea that urban renewal was needed, St. John's was ready with a plan. A center city plan was worked out with such thorough-going concern for the whole area—in typical St. John fashion—that word is expected any day that the whole proposal will be accepted and funded.

The plan visualizes several apartment buildings for all ages and incomes, office space, hotel, underground parking, a hospital, research center, and recreation areas (*see model*).

Pie in the sky is one thing. Pie *a la* St. John's in the skyline of Jacksonville is quite another. ◀



A group of women from St. John's community (above) enjoy working together in a ceramics class. Part of the cathedral's building program includes rehabilitating old houses (left).



Air Special yourself to Europe on TIA and save up to 50 percent!

You actually can save up to 50 percent on a tour of Europe because you travel Air Special on TIA group charter rates. Two hundred and fifty members of a New York City organization toured London, Paris and Rome for three weeks for just \$395 per person. If they had traveled in the non-summer months, this same trip could have been as low as \$295. This low prorated price covers air and ground transportation, hotel accommodations and sightseeing. There's nothing sacrilegious about saving. Leave from anywhere. Go to anywhere: the Orient, Africa, Caribbean, South America. Save as much as 50 percent because travel is on affinity charter instead of individual fares. But keep in mind, a group tour can be as personal and private an adventure as you wish to make it. What's more, you will enjoy superb food and gracious in-flight amenities because you're flying Air Special on TIA, the world's largest vacation charter airline. Now if you're ready to go, simply contact your travel agent or TIA.

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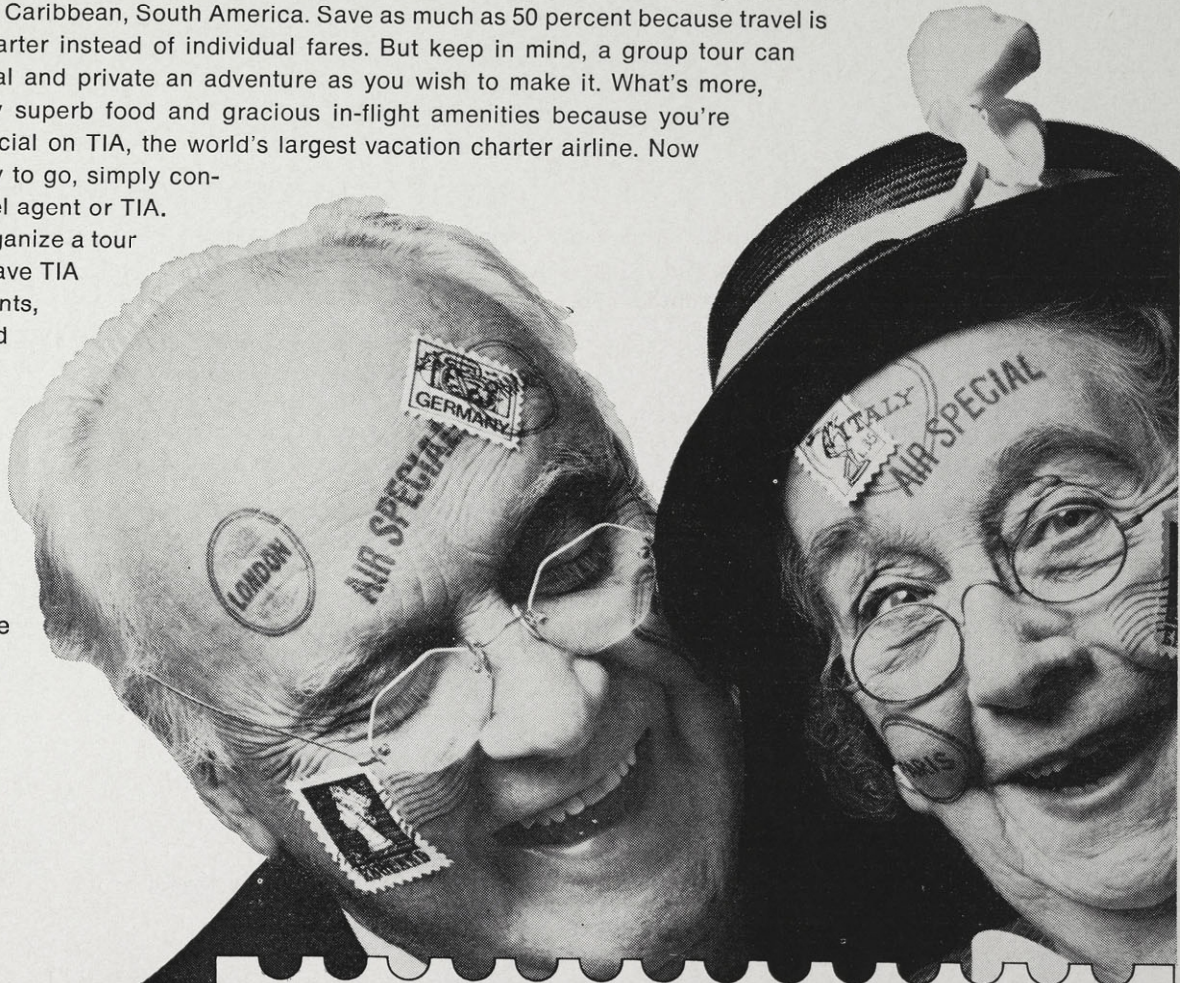
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The Rev. George Regas, when he came to All Saints', Pasadena, on Pentecost 1967, put those elements down as the beginning of a measure of a parish.

"For all that has been, thanks. For all that will be, yes," was All Saints' theme for 1969. Under that theme, all kinds of happenings:

► START began as the Society Transforming Action Reflection Training, but quickly shed the jargon and became Society to Act Rather'n Talk. Run by lay people, START tackled public education and school improvement, a hot issue in Pasadena.

► With the cooperation of the largely Spanish-speaking Parish of East Los Angeles, a *mariachi* band led parishioners and clergy in a candlelight procession through the Pasadena City Hall adjacent to All Saints' and into the church for a Festival Eucharist in both English and Spanish.

► A Lenten series on "the serious business of the human race": "How to be a whole person in a broken world;" "Toward a new white consciousness;" "The Christ of Luke's Gospel;" and "THEM and US."

► An experimental liturgy, a twenty-one-member policy-directing parish council, Communion for children in the fourth grade, a day nursery school, self-determination for black people, a time for discussion after the Sunday sermon, a healing service Wednesday mornings, Friday noon Holy Communion with prayers for the city and its administrators, a Business Advisory Group (BAG), an Every Member Canvass, and financial problems.

► A congregation that is primarily "fortyish"—a little older than the population of Pasadena—which has 125,000 people, 21 percent of whom are black. A microcosm of urban America, a downtown church with many parishioners living outside the city.

► A collection of \$2,500 for the national fund for the National Committee of Black Churchmen.

All Saints', Pasadena, is all of these.

All Saints'

Two rectors talk

The Rev. George F. Regas



"Defection over race, South Bend, and trying to con-temporize the liturgy" contributed to a loss of \$20,000 in pledges for 1969. Later the parish gained it back. 1970 pledging, though at a record level, was short of goal. The vestry temporarily adopted a budget with a \$38,000 deficit, hoping for additional pledges. As of April 1, most of the deficit was met.

"We have a lot of work to do," Mr. Regas admits, speaking of the deficit. "I ask people when they tell me they're cutting if they really want to blackmail me by cutting off my water supply. Some say that is the only way they have to be heard."

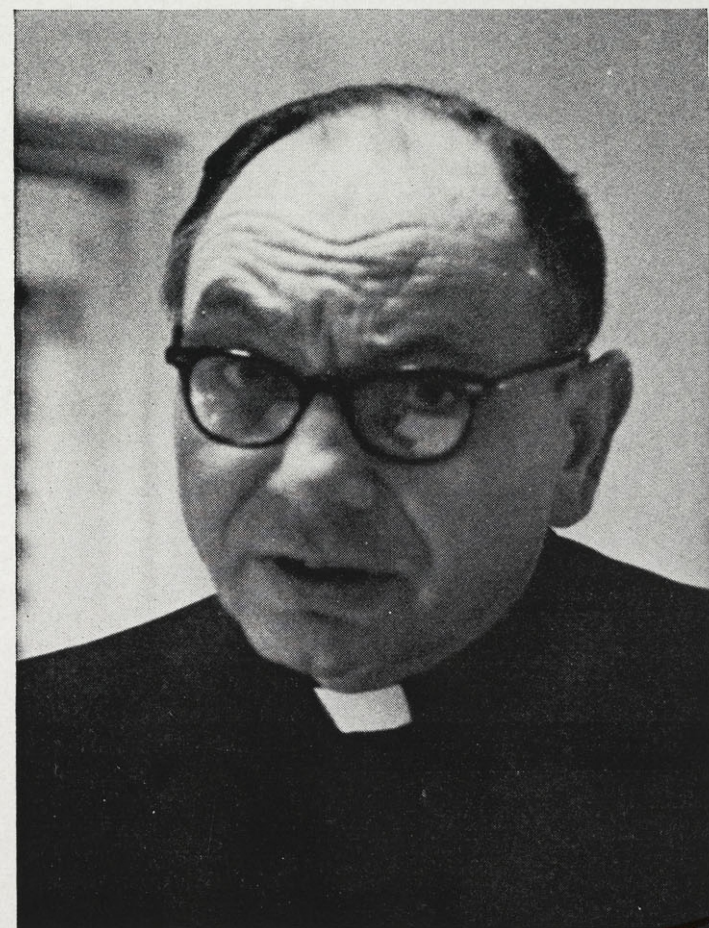
Continued on page 22

NAME:	All Saints'	
Location:	Pasadena, California	
Recto:	The Rev. George F. Regas	
Communicants:	2614	
Budget	\$388,706	Pledges \$310,000

All Saints'

bout their parishes

The Rev. Paul G. Satrang



VOTIVE LIGHTS, incense, the Mass, and confession are vital parts of life at All Saints', San Diego. Good organization, efficient use of buildings, a commitment to teaching, and participation of lay members are other components the Rev. Paul Satrang brings to his ministry.

According to Father Satrang, "San Diego is a very conservative area." All Saints' congregation contains many medical people, some aerospace engineers, college faculty members, and retired Navy people. Half of the congregation comes out for Mass on any one Sunday. The 9:00 A.M. service, made up of young marrieds, averages 300-325 people each Sunday.

A parish phone committee of lay people keeps in touch with the people, maintains a file on new members, and tries to find out what each parishioner has to offer to the parish family.

"I wish we were a parish church," Father Satrang says, "but we're not. We're a suburban church at the hub of the freeways which make the church accessible. Some people pass several other churches to come here. Part of it is that we're a 'high church' but it's also because we're a family."

The concept of belonging, of family, is important to Father Satrang: "People still want to have somewhere to call home. We beat our brains out here trying to maintain the relationship, the family. I tell people I want to be called 'Father' because that has a relationship to the family."

To further the concept, Father Satrang organizes the church's activities so everyone can participate: babysitters are available if there's a parish meeting. "I don't approve of the 'playing church' bit. The kids should learn, too. Fourth-graders are admitted to the Holy Communion."

To dramatize lay participation, Father Satrang once counted up the total number of people who are involved in preparing one Sunday service; it came to 137.

A thirty-nine-member parish council, with representatives from all parish organizations, meets quarterly to coordinate planning and make calendars which are sent to every parishioner. A lay persons' parish calling committee makes sick calls. "We do very little parish calling ourselves unless it is specifically requested," explains the Rev. Douglas Woodridge, curate.

Sacramentally oriented, the parish has about 500 private home Communion a year, and is trying to increase its ministry to older people. Over the last eighteen years the parish has produced ten postulants for Holy Orders.

Education, too, is inherent in the parish program. Formally, All Saints' has 100 children in its school (nursery and kindergarten through eighth grade) taught by two men of the Congregation of Saint Augustine, Sisters of the Holy Nativity, and lay men and women.

Less formally, education of parishioners is one of Father Satrang's primary goals. Some years back people

Continued on page 23

All Saints'

NAME: *San Diego, California*

Location: *The Rev. Paul G. Satrang*

Rector: *1,000*

Communicants: *\$98,682*

Budget: *\$69,000*

Pledges: *\$69,000*

ALL SAINTS' Pasadena

The parish, Mr. Regas believes, has to be updated. He tries.

Twice a month All Saints' has its own contemporary liturgy at the 9:00 A.M. service. "We long ago threw the Trial Liturgy aside and wrote our own. It's a vast improvement, I think.

"We can't talk about responding to racial crises, poverty, and still use the Prayer Book worship. If we're going to be alive to the contemporary world, we have to trust the black man, but also talk to God."

With both exhilaration and an expression of pain, Mr. Regas tells of a liturgical experiment he conducted. "We brought in The Geronimo Black Band for All Saints' Day. He wrote his own service with twenty contemporary saints like Rachael Carson, Ghandi, Pope John, Albert Schweitzer, etc.—'the ones through whom the sun has shone.'

"They ended up with *Let the Sun Shine In* from *Hair*. It was a professional rock and roll band; the kids up front were having a ball. Before long the whole church was clapping with the music—well, not quite the whole church. I looked in the back and saw all those rigid faces . . . and I knew I made a mistake.

Organist-choirmaster William MacGowan leads singing.



Mr. Regas is assisted in his ministry by four co-workers, each with a different program responsibility.

"We lost a lot of money on that service; a bad mistake. "But we really must find an earthy, contemporary, 1970 way of worshipping. . . . We've gained more than we lost, but I question whether we will continue to gain from here on in. . . ."

Despite the problems, Mr. Regas thinks the "parish" is still a strong entity. "I don't know of any other place in society today that can maintain an open forum—have real conflict and reconciliation.

"All Saints' has multi-millionaires and pensioners — both coming to a rock and roll Communion service, both talking about what racism is. Where else could a rich man, a white man, a black man, and a no-class man come to grips with what the Black Manifesto is?"

The parish generally supports the direction the church is taking nationally. The vestry discussed, but could not accept the Black Manifesto. "Some of the men on the vestry had serious reservations about reparations. They rejected the concept and wanted to know 'What can we do today?'"

Mr. Regas is proud of the progress people in the parish have made. In Business Advisory Group he says "some very conservative people have been changed. They go to the bank with black people and find out for themselves how a black man can get \$1,000 to go to Hawaii, but not to expand or improve his business."

About 130 parish leaders held two meetings on *Parish Life Style*, 1970 early in the year. "We just asked the questions," Mr. Regas explains, "Is the church going to be here in ten years? What is our life style? "

Looking ahead, Mr. Regas says, "The church community must have conflict, but it must be open so we can all be heard."

ALL SAINTS' *San Diego*

in the parish wanted to have Morning Prayer; Father Satrang wanted to have Mass. "For three years we had a remnant of Morning Prayer and we also had Mass. Finally the congregation allowed me to do away with Morning Prayer because nobody was going."

Again, when Father Satrang wanted to add votive lights to the church, he waged a long educational campaign. "We had a Feast of Lights for three years before we installed the votive lights."

A firm believer in Samuel Butler's axiom, "He that complies against his will; Is of his own opinion still," Father Satrang did the same with the Trial Liturgy.

"We had an uproar about it at first," he explains, "then we had some liturgical forums where people talked about what they liked and what they didn't like. We brought in the *Rejoice* records so people could hear the new liturgy. We had a very favorable response after that."

"With the fluctuations, changes in life today," adds Father Woodridge, "all new things have to be done, but in good time. People just do not want to be interrupted in their worship."

Father Woodridge has a junior and senior youth group—with a total of fifty—and once a month they have a



folk Mass on Thursday night. "Father Satrang is a good teacher—when he leads, people are ready to follow."

On leadership Father Satrang says, "There is a difference between leadership and a solo act where the people are just watching you perform."

After the 9:00 A.M. Sunday Mass, instead of a sermon, adults have a coffee hour and children go to church school. At the coffee hour parishioners have a chance to ask questions—"some embarrassing ones, too." Many people ask Father Satrang about the General Convention Special Program grant to Alianza. They also questioned the grant to Malcolm X Liberation University in Durham, North Carolina. "People don't like to be surprised. Executive Council hits us with these things, boom, with no warning. These people here aren't bigots; that's not the problem. Is the national church really working toward integration or separatism? I'm not the least bit interested in separatism."

All Saints' lost \$5,000 in 1969 pledges; Father Satrang blames national church policies. He mentions that the United Thank Offering, collected on All Saints' Day, usually totals \$150, but was only \$92 last Fall.

"The national church vision is not wrong," Father Satrang says, "but it's just pushing too fast." He is afraid the Episcopal Church is "developing a real, rampant congregationalism," which he does not favor. "We have black people here, but they're not black or white to us, they're people. Souls are souls. The parish must minister to needs."



NAME: Grace
Location: Syracuse
New York
Rector: The Rev
Walter N. Welsh
Communicants: 397
Budget: \$ 46,500
Pledges: \$ 27,000

When Blacks join Whites

BY CHARLES OSGOOD AND CHARLES V. WILLIE

TODAY MANY CHRISTIANS are divided about the way to be the Church in the city. One group believes the usual parish setup can work; another is determined to find an entirely new model for downtown mission. Grace Church in Syracuse, New York, continues its attempt to demonstrate that both these ways can be combined in a parochial setting.

For fifteen years, Grace Church has worked to develop a heterogeneous congregation including various racial, social, and economic groups. This has happened chiefly because many former parishioners of St. Phillip's, Syracuse, transferred to Grace.

Grace Church will celebrate its 100th anniversary in 1971. Situated between downtown and Syracuse University, and on the edge of an inner-city black ghetto, people thought of Grace Church as the University parish for several decades. Business and professional people as well as professors who resided in the University section were members.

Five blocks away stood a small parish called St. Phillip's. The Diocese of Central New York supported St. Phillip's for approximately fifty years as the mission for Syracuse's Negro people. In 1957 St. Phillip's vicar resigned. Bishop Walter Higley concluded that the diocese was, in effect, encouraging racial segregation by con-

tinuing to support the mission.

When St. Phillip's closed, the bishop and others encouraged all members to affiliate with other nearby Episcopal churches. The approach placed the burden of seeking new relationships in strange and new congregations almost entirely upon black people who had been segregated for years.

Meanwhile, the Rev. Walter N. Welsh, a young minister strongly influenced by the social gospel movement, came to Grace Church in 1949. He encouraged parishioners to become involved in community issues, particularly issues pertaining to race.

Although the congregation was almost all white and middle class, many persons interested in social problems were attracted to Grace Church by its rector. These members chose the closing of St. Phillip's as an opportunity to diversify the racial and economic composition of their congregation.

Rather than wait for St. Phillip's members to find Grace Church, ten Grace members decided to make direct overtures to these black Episcopalians. At first they proposed that they each invite a black family from St. Phillip's into their homes for dinner. After family consultations, all but two families rejected this idea but all endorsed the idea of a dinner in the parish hall.

This convenient compromise en-

abled some white Grace Church members to reach out to black Episcopalians in a less awkward way. Even in the parish hall, the proposed meeting of blacks and whites was a novelty surrounded by unsure and incomplete arrangements. For example, Grace Church members assumed St. Phillip's members would be pleased to be invited. The invitation was extended without any details. As a result of the situation's awkwardness and the reticence of St. Phillip's members, only three black families showed up for the covered dish supper.

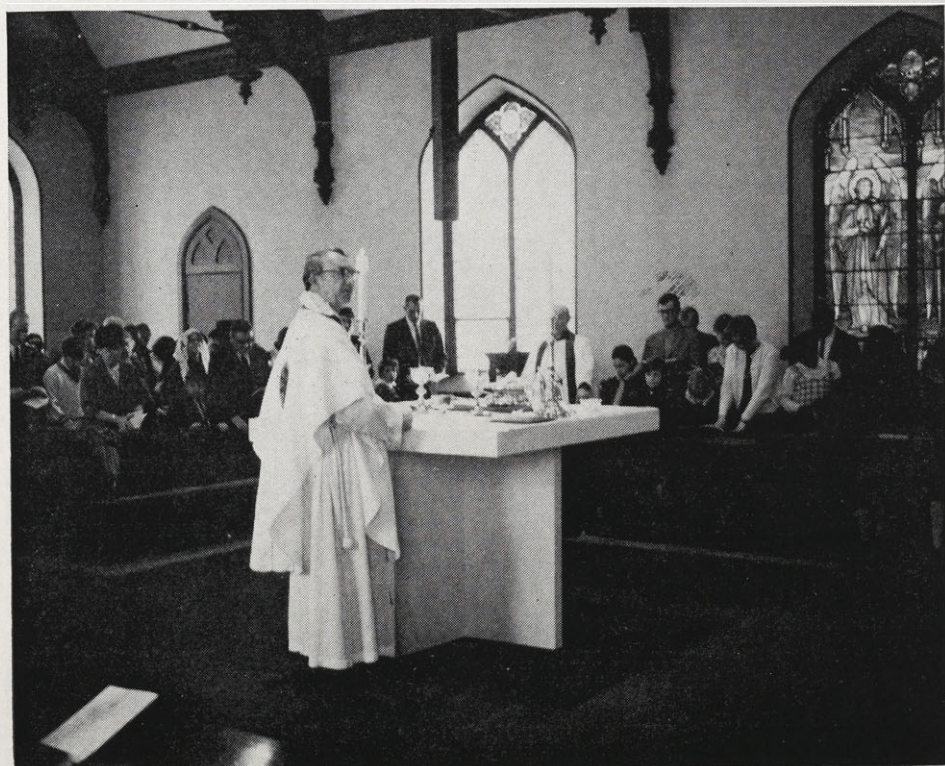
This first of many experiences Grace Church was destined to have, appeared to be a failure. But in reality it was a prelude to new and more hopeful encounters. The invitations to black families as well as the rector's growing reputation as a believer in racial justice encouraged more black families to transfer to Grace.

From 1957 on, one race-related crisis after another caused Grace both to lose and to gain members. Financially the parish has been on the ropes several times; and yet it has bounced back. The parish is now stabilized as a congregation for all sorts of conditions of people. It is integrated racially and economically.

Many people have experienced true

Continued on page 26

THE EPISCOPALIAN



Co-author Dr. Charles V. Willie (third from right) sings bass in the Grace Church choir, shown here during a parish reception. Mrs. Willie is now organist and music director.

Rector Walter N. Welsh celebrates at free-standing altar which is now used in worship at Grace.

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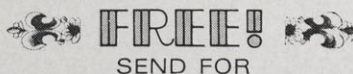
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*Mr. Win Jones, senior warden,
coordinates parish program.*

When Blacks Join Whites

Continued from page 24

community because of the congregation's diversity. And members have tried diligently to share their experiences with others. Through the rector, the director of Christian education, the neighborhood worker, and the talents of the congregation, Grace Church has:

- ▶ sponsored a busy summer recreation program for the inner city;
- ▶ put on initial pressure for a city-wide, scattered-site public housing program;
- ▶ obtained citizen support and diocesan financial contribution to a neighborhood community action group;
- ▶ organized a public health pediatric clinic in the parish hall;
- ▶ established a citizen's organization to participate in the Model Cities program;
- ▶ encouraged an ecumenical organization of Near East Side congregations including a synagogue and Methodist, Presbyterian, and Baptist churches.

The attempt to enable all to enter fully into the life of the congregation has resulted in many changes within the parish structure. For the past three years we have had no nominating slate for electing vestry members. We now have a vestry consisting of seven whites and seven blacks, nine men and five women, and four members under thirty. The junior warden is a woman

(black) and the vestry clerk is a 22-year-old woman (white).

Two vestrymen are blue collar workers with less than a high school education and two are college professors. A young man of 17 was elected as one of three regular delegates to the diocesan convention. The acolyte guild and usher's group are now open to women. The list of persons administering the chalice at Holy Communion is now open to all who wish to serve and are willing to take instruction.

Grace Church continues to expand its concern for community problems. The parish purchased a house last year with the aid of a federal housing subsidy, and has relocated a family of ten from a dilapidated slum to live in it. We plan to purchase another house, and then, on the basis of these ventures, offer help to other churches which may be interested in the idea.

In 1969 Grace Church paid \$100 "in lieu of taxes" to the City of Syracuse. This action came as a pleasant shock to city officials, and hopefully points a way for non-profit organizations to show their appreciation to municipal government for its many services.

Can people of different racial and economic groups come together to worship and work in harmony for the renewal of their personal lives, their parish life, the life of the neighborhood, and the total community? We say yes. ◀



*Father Welsh recently
completed 20 years at Grace.*

San Mateo's tiny transplant



San Mateo's worship is the base for a changed community: the new ball court is in; the road is next, then a community hall.

Mix one Chicago slum with a 90-pound Spaniard and a depressed paradise revives.

BY EDWARD T. DELL, JR.

CHRISTMAS comes twice a year in Puerto Rico. Once on Christmas and again on Three Kings Day, or Epiphany. The three kings are

popular with Puerto Ricans; you see replicas everywhere — always on horseback.

Every child expects a toy on Three Kings Day. Until last year many boys and girls in Quebrada Ceiba village spent Three Kings Day with last year's toys—or playing stick ball and kick-the-can.

This year every child in Quebrada

Ceiba received a toy. A little shop-worn or much repaired—the toy was there. The man responsible is the vicar of San Mateo mission in Quebrada Ceiba, Padre P. Antonio Molina.

Father Molina would be the first to tell you he didn't provide the toys himself—the people of the *barrio* did. Father Molina only showed Que-

San Mateo's tiny transplant

brada's fifty families how they could do it. The "how" involved everybody right up to the mayor of Peñuelas—the larger town of 25,000 which includes Quebrada.

The Three Kings gift problem isn't the only flap the Honorable Helena Rivera has been having with Quebrada's families. Their children picketed her office last Fall when the school bus was cancelled. The reason: the road was too bad. The road, of course, is also a municipal responsibility which Her Honor, the Mayor is expected to handle.

The buses are running again, around and through the potholes. The road is scheduled for repair this month after six years of neglect.

Behind this action is one tiny San Mateo Episcopal mission and its tiny vicar.

Father Molina, who weighs about ninety pounds, is a nervous, winsome, magnetic, bundle of prophetic energy who appears to live on cigarettes and coffee. He manages to keep his own particular peapatch torn up most of the time. When he isn't on a TV panel or being honored by the Sportswriters Association for his refereeing of soccer, he helps parishioners of San Mateo publish a bulletin called *Comunidad* (Community).

Comunidad often mentions the church but mostly deals with all the myriad problems of Quebrada:

- Education: the one room school has eighty children meeting in two grades in the morning and two in the afternoon.
- Community sports: no baseball field, no sports club, no recreation facilities.
- Population: a steady drop until last year.
- Community center: no place for a clinic or community meetings.

Father Molina believes the health of the whole man is what a Christian church ought to be working on and he acts on that belief with vigor. Since he came to Quebrada in 1966, a sparkling new volleyball-basketball

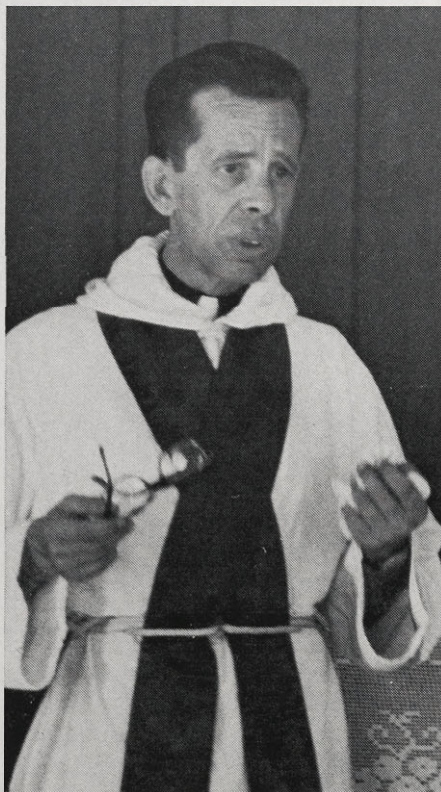
court sits beside the quaint San Mateo Church building. In the months to come a new community hall will rise on the other side of the church on land the mission is providing.

San Mateo mission is over fifty years old. It has been a tiny, dry, asthmatic operation, propped up by missionary grants with minimal services taken by a neighboring clergyman for most of its years.

Today the picture is so different as to be unrecognizable. San Mateo is the pulsing center of a push to revitalize life in the sleepy hills around Quebrada and in Peñuelas as well.

The mission has, without any visible cultivation of a "mission program" for itself or a stewardship campaign, grown from total giving of \$146 in 1965 to gifts of \$2,112 in 1969 and nearly \$2,500 pledged for 1970.

These signs of change appear to be



Spanish-born Father Antonio Molina is impatient with "ecclesiastical ecumenism." "Better," he says, "Christians should work on problems that matter."

just a beginning. The Quebrada Peñuelas area on Puerto Rico's southern coast, west of the old metropolis of Ponce, is the site of what will soon be one of the largest oil refining complexes in the world. The giant stacks and steel entrails of the sprawling petroleum processing equipment stretch for miles beside the lush tropical growth and cane fields that cover southern Puerto Rico.

Twenty-five area men already work in the Consolidated Oil refinery, but the overall unemployment level remains at over 20 percent. But more industry is following the refinery into town. New methods for the predominantly tenant farmers are showing promise, and local evening courses for adults are full.

Father Molina sees all kinds of possibilities for the community and is not hesitant about helping others see them too. This was not always so. A Spaniard, he grew up in the Spanish Reformed Episcopal Church, and used to be a rather cautious, conventional clergyman, even after he moved to Puerto Rico.

Some three years ago his bishop, the Rt. Rev. Francisco Reus-Froylan, sent Antonio Molina to Chicago's Urban Training Center for a month. The plunge into Chicago's ghettos released something fundamental in Father Molina, as he tells it, and he returned to Puerto Rico with an unquenchable passion for poor people and their problems.

Not all the poor and disadvantaged live in the crowded, dingy backstreets of the world's cities. Millions live amid the bright beauty of flowering trees, exotic birds, and perpetual summertime.

Father Molina diagnosed the illness he saw in Chicago's slums as the same virus infecting his people around Quebrada—poverty and hopelessness.

He works closely with anybody who will help in nearby Ponce and Peñuelas—always firing up people to find ways to set themselves free. He works closely with Roman Catholics, some of them in a virtual underground movement. "Ecclesiastical ecumenism no longer interests me," he says. "The kind that does interest me is a group of Christians confronting a group of problems that matter." ◀

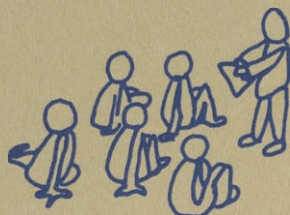
WHEREVER WE GO...



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- Other Anglican Jurisdictions
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IN THE NAME OF CHRIST...

WE TEACH



St. Andrew's Seminary, Manila, Philippines

Training Philippine clergy to meet the full requirements of the American canons is a function of St. Andrew's Seminary, established in 1947 by the Philippine Episcopal Church and the Philippine Independent Church. Students live in a community dedicated to producing men of action, trained in spiritual discipline, learning, and parochial skills.

Cuttington College, Liberia

Cuttington College and Divinity School is the only private ecumenical four-year college in West Africa. It attracts students from many African countries—who study liberal arts, nursing, agriculture, science, and theology. Cuttington graduates include an Attorney General of Liberia, several Chief Justices, and a number of cabinet ministers. Cuttington became the ninth member of the Association of Episcopal Colleges on July 1, 1967.

WE HEAL



Upi Community Clinic, Cotabato, Mindanao, Philippines

The area surrounding Upi was without medical services during and after World War II. In 1962, the clinic began as a unit of Brent Hospital, Zamboanga, and in 1968 became an independent unit. The clinic hopes to establish mobile units, so that adequate medical care will be available throughout the area for the first time.

Interchurch Medical Assistance, Inc.

(IMA) Church World Service

Without the services of IMA, the cost of shipping gifts of drugs and medical equipment from the USA would be prohibitive. IMA consolidates requests for drugs and equipment and ships them through Church World Service under a government reimbursable freight arrangement. The Episcopal Church helped to found IMA. The Church serves more than forty hospitals and clinics across the world through IMA.

WE SERVE



Community Center, Guayaquil, Ecuador

How do you teach nutrition, hygiene, and homemaking skills to deprived groups of people, and at the same time break down the hostility existing between them and their more well-to-do neighbors? The Community Center here succeeds by providing flexible educational opportunities, such as a kindergarten, literacy classes, dress-making and cooking, combined with services in family planning, nutrition, and community organization.

Lake Izabal Farming and Educational Project,

(LIFE) Mariscos, Guatemala

Many Kekchi Indians and mestizos are starving, sick, and illiterate. LIFE has offered them food, medical care, and educational opportunities. There is a clinic, two primary schools, agricultural training projects, and a government school which was established through the church's instigation. There are now seven congregations in seven different villages around the lake.

Theological Community, Mexico City, Mexico

A small denominational seminary in an ecumenical age can be a square peg in a round hole. Not St. Andrew's Seminary, the Episcopal theological center in Mexico City. It is pioneering an experimental educational venture with Baptists, Lutherans, and the United Church. Students not only share professors, but also live in a community designed to foster better understanding.

St. Luke's Hospital School of Nursing, Ponce, Puerto Rico

Providing medical care for the community, and training personnel for the future are needs which have long been met by St. Luke's Hospital. The hospital is owned and operated by the Episcopal Church, and is completely self-supporting. The School of Nursing receives assistance through the Deputy for Overseas Relations' budget for Puerto Rico. The hospital has grown from modest beginnings to a 100-bed general hospital, and the School of Nursing now provides 60 students from Puerto Rico and the Virgin Islands with training at minimal cost.

Tiruray Cooperative Association (TICOA) Upi, Mindanao, Philippines

Before Stuart Schlegal, an Episcopal missionary, and Church World Service began their project in Mindanao, the Tiruray people had no way to cooperatively process and market their agricultural produce, find sources of credit, or receive legal assistance in securing title to their lands. Thanks to the cooperative, they are now beginning to develop new machines and techniques, and share information with one another.

St. Andrew's Community Center, Mbale, Uganda

One way the church can help people where they are is through a community center. St. Andrew's not only serves as a diocesan conference center. Its facilities are also used by the local community for educational and community services. It includes a hostel, a dining room, a library and reading room, meeting rooms, and offices.

Leprosy Work in Ethiopia

Great advances have been made in rehabilitative surgery for the deformities caused by leprosy, but until Dr. Luther C. Fisher, III, of Jackson, Mississippi, went to serve with the All-Africa Leprosy and Rehabilitation Training Center in Addis Ababa, these new techniques were not available to the African victims of Hansen's disease. Dr. Fisher works as an appointed missionary of the Episcopal Church under a grant from the United Thank Offering. Because of his skill and training, crippled limbs become flexible and useful once more.

St. John's Craft Center, Nago, Okinawa

Until St. John's Craft Center was established, the widowed women in Nago had few ways to support their families. Now the center employs both men and women, and is a major exporter of gift items and handwoven materials. The project has raised the standard of living for its employees, and given them the dignity that comes from being self-supporting in work that is worthwhile.

St. Vincent's School for the Handicapped, Port-au-Prince, Haiti

Until St. Vincent's School opened in 1945 under the Sisters of St. Margaret, there were few places for a handicapped child to go. Now 200 boarders and 600 outpatients stay at the school until they are able to join the community. St. Vincent's treats them for their particular handicap, gives them a general education, and teaches a skill with which they will be able to earn a living.

Ambulatorio Sao Lucas, Belem, Para, Brazil

Medical care was unavailable in Belem before St. Luke's Clinic was established, and malnutrition was one of the worst problems. The clinic was founded in a joint effort by Grace Church, Silver Spring, Maryland, and the Rev. Charles A. Moya, then stationed in Belem. Drugs are provided for the clinic through Interchurch Medical Assistance, Inc. The work of the clinic has grown steadily, bringing much needed service to the area.

Centro de Orientacion Familiar, San Jose, Costa Rica

Overpopulation faces Costa Rica as well as much of the rest of the world. The Centro is a family education center, established in San Jose in cooperation with the University of Costa Rica. It provides family planning, group and individual counseling, specialized marital counseling, radio and television broadcasts, publication of booklets, and training of community educators.

WE GIVE STEADY WITNESS TO THE GOSPEL



BISHOP MOSLEY

*The Rt. Rev. J. Brooke Mosley
is Deputy for Overseas Relations
on the staff of the Executive Council
of the Episcopal Church.*

The foundation and motive for overseas ministry is this: to proclaim by acts, as well as words, the love of the living God as we see him in Jesus Christ.

This is not to make the arrogant claim of past years that only Christian baptism would save from the fires of hell. It is seeking to proclaim a Christ who is already there—not “taking him to them.” Nor is the outreach an attempt merely to add a number to a membership list; it is not a membership drive. Nor is the motive to transport the American Way of Life. We aim to go with a profound respect for the culture of those who are overseas, remembering that “overseas” is not overseas to them. They are not outposts of creation; long before we ever heard of them, they were God’s, loved and cherished by him, the objects of revelation by him, and themselves a revelation of his love.

Consequently, their aim and ours, God helping, is to develop an indigenous ministry in every nation, thus requiring expatriate missionaries to pursue only that course which will lead in this direction. This means that everything we do together must advance the day when the church in each country can guide its own destiny, determine its own future, and become a free and autonomous partner in the wider church.

—J. Brooke Mosley

Largest Financial Commitments:

1959	1969
1. Philippines \$369,659.	1. Liberia \$511,454.
2. Japan 222,315.	2. Philippines 412,671.
3. Liberia 197,436.	3. Brazil 393,527.
4. Alaska 140,940.	4. Puerto Rico 320,000.
5. Cuba 139,629.	5. Mexico 274,714.

Largest Personnel Commitments:

1959	1969
1. Alaska 41	1. Philippines 27
2. Philippines 39	2. Alaska 22
3. Honolulu 35	3. Liberia 16
4. Japan 29	4. Japan 11
5. Liberia 19	5. Brazil 10

Note:

1. Appropriations to missionary districts are not related to the number of missionary appointees. As work progresses in each district, indigenous workers replace appointees.
2. The number of appointed missionaries in a district is determined by specific needs for professionals to train nationals until the nationals can take over the work. The appointee in this way quite literally tries to work himself out of a job.
3. Honolulu became an autonomous diocese in 1969, and the appointed missionaries now serve as regular members of the diocese.

THE EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH, 815 SECOND AVE., NEW YORK, N.Y. 10017



**St. Mark's, Seattle:
Never let a big building
hold you down.**

ST. MARK'S, SEATTLE, is a huge hunk of concrete occupying a hilltop site overlooking the city. The kindest word one can use to describe the exterior is "sturdy."

Entering, one finds a different kind of sturdiness. Light, airy, the interior provides a setting for a solid expression of Christianity, steadfastness of faith, and a sureness of what mission means.

Mission in action, too. The calendar for March, for instance, lists literally 101 services and events. And that doesn't count a draft counseling service, an ecumenically operated drug clinic, a stop-in place for displaced

kids on the move, and the new Central City Mission.

All of this is accomplished by an exceptional team ministry.

The Team

This team ministry, now in its third year, consists of a canon pastor, the Rev. Murray L. Trelease; a canon residentiary, the Rev. Kent H. Pinneo; an organist-choirmaster, Peter Hallock; a priest doing social work, but with the team part-time, the Rev. Herbert C. Lazenby; a lay administrative assistant, William Baird; and the Dean, the Very Rev. John Compton Leffler.

The heart of this team is Dean Leffler. Familiar figure to over 1,500 baptized members of St. Mark's, he reaches a still larger audience every Sunday morning with "From the

Dean's Desk," an interview-type TV show now estimated to reach 20,000 homes each week.

Of his first sermon in St. Mark's in 1951, he recalls, "it was like preaching in a lumber yard to face all those empty pews."

While there is no question about who is The Boss—Dean Leffler signs directives "T.B."—Canon Trelease and Canon Pinneo enthuse about their freedom to exercise their own ministries. Right now, Canon Trelease is absorbed in draft counseling and serves as liaison between the Community Council, St. Mark's, and the ecumenical project, CHOICE. He is also in charge of a parish census, and a survey of attitudes about the church.

Canon Pinneo is a member of a diocesan Confirmation task force (a group appointed by Bishop Ivol I. Curtis of Olympia, to redesign Confirmation practices), teaches a class is

BY JEANNIE WILLIS

Church NOT For Sale

comparative religion, and is a popular retreat leader for all kinds of groups in the diocese.

Peter Hallock, one of the outstanding musicians in the church, laughingly claims because certain keys in the middle register of the old organ wouldn't register, he was forced to become a competent choirmaster.

Father Lazenby, the worker priest on the team, is Director of Senior Citizens, Inc., an agency serving the 100,000 county men and women 65 years of age and older. He assists at the cathedral every Sunday, does pastoral counseling, and preaches frequently.

A long-time believer in the primacy of preaching, and himself noted for

pungent sermons, the dean freely shares the pulpit with the rest of St. Mark's team.

No small part of the efficiency rests with administrative assistant Bill Baird, a retired contractor who works full-time at St. Mark's for an honorarium.

Bach to Rock

The musical portions of most Episcopal services are like vegetables—conventional, necessary, and dull. At St. Mark's music is a form of ministry. At 9:30 on any Sunday evening the nave is a place of contemplative quiet with a glorious blend of old and new music from the exceptional choir and organ. The attendance, which averages more than 300, is mostly bluejeanned, long-haired couples who hold hands and sit with rapt attention through *Compline*, a predominantly medieval form of devotion.

As Dean Leffler puts it: "Can these be the same kids who dig rock and roll and folk music and march in demonstrations? Indeed they are."

The distance in time from *Compline* to the soul rock dance class is about half a week—and fourteen centuries. Every Thursday evening young black teachers from Black Arts/West give lessons in the African Twist and other soul rock dancing.

Seven into One

St. Mark's is probably the only cathedral in this country with nine canons on the staff. Of these, six became canons this year in an impressive Service of Covenant at which time seven Episcopal parishes, including St. Mark's, signed a voluntary three-year covenant and became the Seattle Central City Mission.

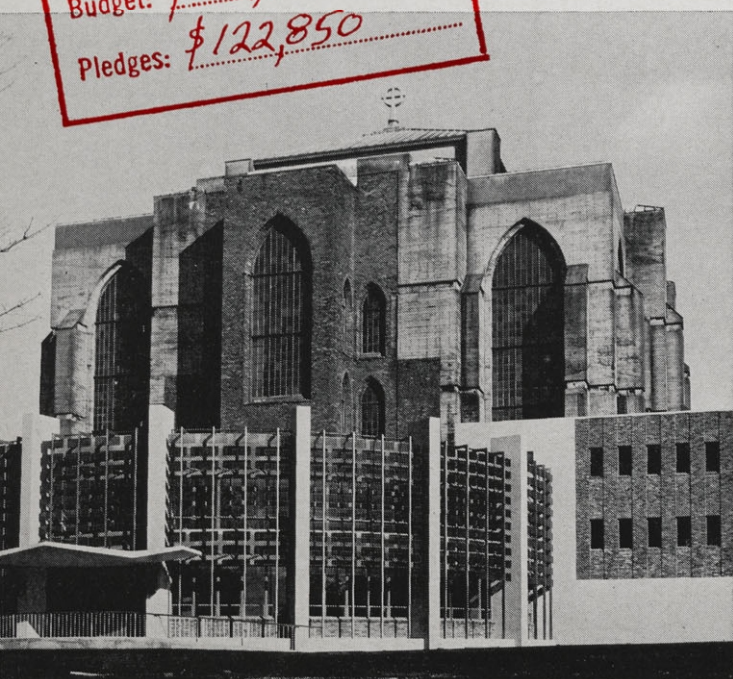
The Mission came about through the recognition that most parishes work in isolation.

The need for such a covenanting group was demonstrated in the first executive committee meeting. While the clergy all knew one another, not so the lay members. The parishes obviously needed to get acquainted and learn more about each other's programs and problems.

One of the congregations, for instance, has an active FISH movement. Some of the others had not heard of it. Although details are still to be worked out, clearly the Covenant parishes will soon have a FISH operating in the whole center city area of Seattle.

The governing body is an assembly composed of all the clergymen and vestries of the participating congregations. The dean of the cathedral is the presiding officer, and the rector of each parish has been designated a

NAME: Saint Mark's
Cathedral Parish
Location: Seattle
Washington
Rector: The Very Rev.
John Compton Leffler
Communicants: 1361
Budget: \$164,831
Pledges: \$122,850



Seattle's St. Mark's Cathedral (left), offers scores of services and events each month. Soul rock dancing lessons (above), given by Black/Arts West teachers, have been so popular that arrangements were made to hold classes in other area churches too.



St. Mark's annual meeting (above) is a family meal followed by a business session at which 16-year-olds and up may vote. Dean John C. Leffler (right) has a TV show, "From the Dean's Desk" which has been on the air for fifteen years.

canon of the cathedral. The canons officiate in cathedral services on an annual schedule. Cathedral clergymen officiate in the participating congregations when rectors are on cathedral duty.

If a proposed activity needs financing, the assembly arrives at a formula for sharing the costs, subject to the action of each vestry.

Bishop Curtis, commenting on the new venture, says, "I've seen a lot of these tried out of the desire for cooperation and they peter out. This one will work, I believe, because they came together around needs. What they work out together will be in response to those existing needs."

Pray for the Boiler

One good indication of the health of a parish is its annual meeting. St. Mark's makes it a family meal, followed by a business session.

Treasurer George Donaldson reports that pledges for 1970 total \$120,000, up \$10,000 from last year. He notes the modest but continuing growth in number of parishioners. Debts, now down to about \$10,000, will be paid off this year.

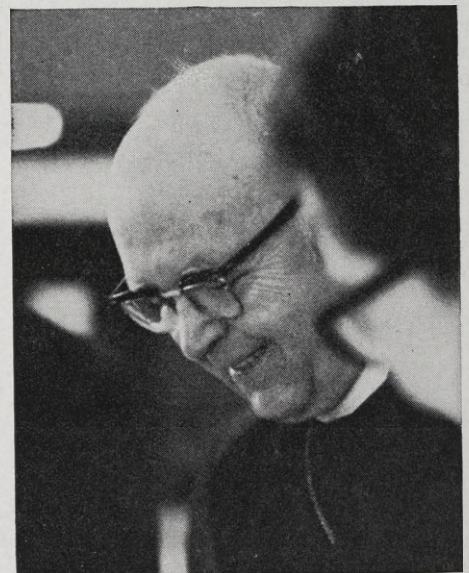
Dean Leffler reminds them: "I'll never be happy till we are giving one dollar per communicant to the Church Divinity School of the Pacific, as a minimum."

The treasurer says, "the parish needs to do more preventive maintenance." Junior Warden Robert Beatty cuts in, "Pray for the boiler."

Business over, Dean Leffler speaks briefly: "It is easy to magnify our successes and overlook our failures. Yet we do have superficial signs of success here at St. Mark's. We have all the essential physical equipment. We have a high level of attendance and interest. . . . Our finances are in better shape than ever. It scares me to my very bones because success is always more difficult than failure."

The people of St. Mark's remember failure. The low point came with a mortgage crisis in 1941. Standing in a yard overgrown with weeds, a sign announced, "This Church for Sale." In 1943 the building was occupied by a U.S. Army Anti-Aircraft Unit, which left behind some highly unusual G.I. art work in the crypt.

In 1945 the bonding company agreed to give St. Mark's two years to meet the mortgage. The parish remnant came home, and started raising money. When they had half the amount needed, Dave Beck of the Teamsters Union and Emil Sick of the Rainier Brewery organized a downtown committee to fund the rest as a matter of civic pride. The bonding company then reduced the mortgage and forgave the interest.



No wonder St. Mark's takes a dim view of mortgages and debts. The parish has, however, worked for the last fifteen years from a master plan, but only building and making improvements on a "go-as-you-pay" basis.

That huge hunk of concrete now represents over a million and a half dollars worth of going and paying. And the dean can declare, "This is a people's church. We do not depend on 'angel' financing."

A parish, believes John Leffler, is a powerhouse, not a factory. "Our job is not to turn out finished products, but to create the energy, the interest, and the incentives for people to go out into the world and do their Christian thing."

St. Mark's does just that. ◀

Will a weekend Rector work out?

TOWNSPEOPLE in Lehighton, Pennsylvania, (pop. 6,000) see a good deal more of the local Episcopal rector these days than they used to last year. Or so it seems.

The lanky, young clergyman pops in and out of the Elks Building down on 1st Street, several blocks away from All Saints Church and rectory, almost every weekday. He drives around the area in his mini yellow station wagon visiting families mostly not Episcopalians. He wears a necktie and answers the phone, "Mr. Smalley."

On weekends or at home in the rectory at night, he answers the phone with "Father Smalley" or "Bill." And on Sundays, his clerical collar back in place, he leads the congregation in worship as he has for the past two and a half years.

Since January the Rev. William E. Smalley has been part of a small but growing group in the U.S., the self-supporting—or "non-stipendiary"—clergy. He earns his living with a secular, weekday job in public education, but serves weekends as a parish minister.

Most self-supporting clergymen leave the parish ministry for secular work and then continue their priestly duties by assisting at a church. Not so

Father Smalley. He is still rector of his parish even though All Saints' parishioners no longer pay his salary. He continues to live in the rectory with his family—wife, Carole and two bright-eyed young daughters, Michelle and Jennifer. And he still carries out—time permitting—all local and diocesan duties assigned him.

Lehighton's venture—perhaps the first in the Episcopal Church under canonical changes made at the South Bend General Convention last September—strikes at a problem common to most small parishes—lack of funds for local program.

As Father Smalley put it in a proposal to his vestry last Fall, "Small parishes . . . must spend too large a proportion of their income in support of full-time ministry. In All Saints, we presently spend approximately 56 percent of our budget in the rector's salary, car allowance, and allied ex-

penses. This . . . makes effective program and outreach virtually impossible."

At first, All Saints' nine-member vestry led by Senior Warden Thomas Prentice—a lively Scotsman—was a bit shocked. The 100-plus-family parish had often struggled since its creation in 1907, but it had usually managed to support a full-time priest.

Nevertheless, the total wisdom of the proposal (*for a copy, write to All Saints, Lehighton, Pa. 18235*) made shocking good sense. And it could free a portion of the parish's annual resources of some \$15,000 for local program. After several hours of discussion the vestry agreed to try the idea for one year, subject to review and evaluation.

Early in December, the vestry formally voted the proposal. After approval of the bishop, the Rt. Rev. Frederick J. Warnecke, of Bethlehem, and the Diocesan Standing Committee, the proposal could begin—provided Father Smalley found a job.



BY HENRY McCORKLE

The Rev. William Smalley (left) works on the second floor of the Elks Building when he's on his secular duties.

On January 2, it did begin. A job opened up right in Lehighton ("Call it providence," says Bill Smalley). The Lehighton Area School District was looking for a coordinator to develop a new, federally-funded, state-approved, home and school pilot project called "Operation Interaction." Father Smalley, a graduate of Lehigh University and Episcopal Theological School, and candidate for a Master of Science degree in education, applied and was hired.

After more than three months, how is the experiment going? It's still too early to tell for sure, but so far, so good, according to the usual indicators.

Attendance at worship is steady, and on several Sundays has improved over 1969. Parish activities—altar guild, church school, acolytes, churchwomen, Scouts, Brownies, and Cubs, are chugging along with the familiar week-by-week problems and triumphs.

Financially, both parish and rector have benefitted so far. Without the rector's salary (\$5,500) and car allowance (\$900) to pay, All Saints has, in effect, freed \$5,475 for local program, or more than a third of its total operating budget.

Father Smalley's salary from the school district represents a \$2,000 raise over his former parish stipend.

Despite all the positive signs, one nagging thought appears to hover over the Lehighton experiment. As veteran parish layreader Harold Sthare—a linotypist with the Allentown *Call-Chronicle* newspapers—puts it, "One problem may be getting things done. Under the old system the rector was the boss—in fact, even like a dictator. Nowadays, with all the committees, who knows?"

Under the proposal, three basic lay committees—pastoral, administrative, and program planning—help the vestry and rector run the parish.

The pastoral committee, led by Robert Behler, a newcomer to All Saints from Florida, assists in parish calling to sick and shut-in; administrative, chaired by pert, efficient Janis (Mrs. John F.) Rhodes, All Saints' first female vestryman, handles the office work; program planning, chaired by Senior Warden Thomas Prentice,

assesses the needs of parish and community and works out programs with the funds made available through the self-supporting ministry.

So far the pastoral and administrative committees seem to have their jobs under control. But the planning committee (five women, three men) is having a tough time figuring out how to spend the \$5,475 allocated to program this year.

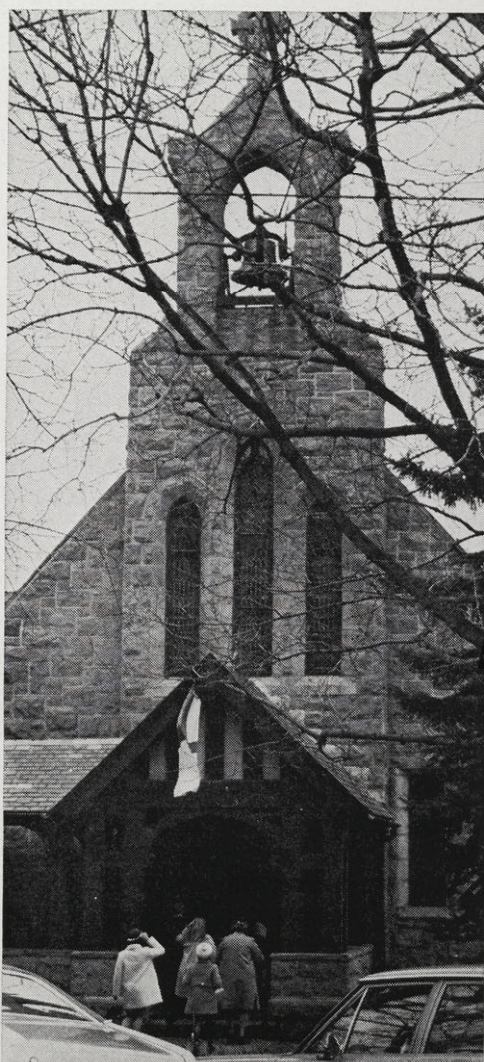
And it isn't because they're not trying; they have met once a week ever since January 10.

Some of the questions and thoughts they have been raising are fundamental to the whole idea of the self-supporting ministry in a small parish serving a small town. "Does this money have to be used every year?" "Why can't it be put into investment?" "We need to keep it for a rainy day." "What do we mean by program?" "Is the church just a Sunday morning club?" "I just don't think we can hand out dollars on 2nd Street."

The planning process is painful, as the All Saints committee well knows by now. "Maybe they'll have to fail," says Rector Smalley. "But maybe they are beginning to see their ministry to one another."

Lehighton, a community of 6,000, tucked in the rolling Allegheny mountains of East Central Pennsylvania, has twenty-two different churches serving the area—or one for each 300 souls. That means twenty-two buildings to maintain, twenty-two ministries to support.

In an era of increasing costs and declining membership, the small town small parish is on the spot. And this is perhaps why the people of Lehighton may "see" Rector-Coordinator William Smalley more these days. They know he and his people are working together on an experiment which could help every small church in America. And some larger ones, too. ◀



NAME:	All Saints'
Location:	Lehighton, Pennsylvania
Rector:	The Rev William E Smalley
Communicants:	148
Budget:	\$15,002
Pledges:	\$8,302

All Saints, Lehighton, Pa., was built in 1906, the gift of Mrs. Mary Packer Cummings, daughter of Asa Packer, builder of the Lehigh Valley Railroad and founder of Lehigh University. The stone building is perched on the edge of a hill above the town's main street.

MODELS: MAXI, MIDI, MINI

Chestnut Hill

IN 1969 St. Martin-in-the-Fields, in suburban Philadelphia, spent \$127,985 on itself and \$47,000 beyond the parish; in 1970 it plans to spend only a few dollars more on itself but \$130,000 outside.

A notation that appears at the bottom of the 1969-1970 financial report says, "How money is carefully spent reflects the values of an individual or a group of people and a church as well. So we believe, so we act."

The Rev. Benjamin Holmes, rector of St. Martin's, thinks the church has no trouble with the "so we believe" part. The first century principle of Christianity—"love thy neighbor as thyself"—takes care of that.

The "so we act" part came with the decision, made after eighteen months of committee and vestry planning, to spend the same amount outside as it costs to run the parish. Parishioners have been asked to make a "second pledge" to the program of reaching out.

In financial terms the decision means the parish will send the same amount to diocese and the General Church Program—\$18,500—as it did in 1969. But this year, for the first time, St. Martin's will send another \$93,000 into community and church-sponsored projects in the city of Philadelphia.

In spiritual terms the rector hopes the decision will help parishioners grow. "Most of us are loners and reach out to others by ourselves and not together."

Mr. Holmes says, "The twentieth century needs both kinds of action. We tend to reach out among friends, sometimes with strangers, and hardly ever with enemies. Religious faith is

not about our relations with those with whom we are comfortable; it is most specifically concerned about our relationships with those with whom we may be very uncomfortable."

In addition to the reasons of humanity, self-interest, and continuing a giving tradition, the rector believes the defection of the young is a good reason for the parish to act.

"For the young there is a 'credibility gap' between what the church says it believes in terms of idealism and morality and what it actually accomplishes; the gap between talk and action. . . . If we don't act, our grandchildren will know only a shadow of a once great church."

The outside program money, to be given in grants which meet qualifications set by a parish committee, has been allocated to St. Augustine's College, an Episcopal-supported, predominantly black school in Raleigh, North Carolina; a Philadelphia plan to build a residence for female parolees; a privately-sponsored, non-profit bail bond agency in Philadelphia; the Episcopal Community Services of the diocese; the Advocate Community Development Corporation, a low-income housing building program of the Church of the Advocate in center city; the Northwest Interfaith Movement; the Florence Crittenton adoption service; and Operation Spark, a local summer tutorial and recreation program.

Mr. Holmes realizes the urgency of the situation: "Today in parish after parish in this country where people have lowered their vision to their own worship needs and cut themselves off from their neighbors, I can tell you the death of those congregations has already set in.

"In a few years—ten at the most,

maybe five—those churches will be as empty as the churches in England. Don't say it can't happen here."

St. Martin's is acting, risking failure, hoping to prevent it happening here. ◀

Ashfield

PARISHIONERS of the First Congregational Church and St. John's Episcopal Church, both in tiny Ashfield, Massachusetts, have been working together for twenty-five years.

The Rev. Philip H. Steinmetz served as pastor to both churches during the first twelve years of this relationship, "recognized" by the Congregational Church—a common practice in that communion—and ordained in the Episcopal Church.

The two churches continued to work together until 1968. Then another church, and another pastor, joined up. A United Church of Christ pastor joined Father Steinmetz with each of the two working jointly except for the Holy Communion which each celebrates in his own tradition.

Officially, Father Steinmetz is vicar of St. John's and the Rev. Albert Kime is pastor of the First Congregational Church, Ashfield, and the United Church of nearby Conway, Massachusetts. Mr. Kime is assistant at St. John's and Father Steinmetz is assistant at the two others.

A joint executive committee of five representatives from each of the three churches administers the combined program budget and generally operates the parish. Each denominational group continues to manage its own property.

Impact, a newsletter, is mailed to

every boxholder in Ashfield and Conway—900 copies in all—every two or three weeks. Two hundred copies of *The Bulletin* are distributed at all church services. A note on the bottom says, "Take this copy with you and give it away."

"In many ways we are operating on the local level as COCU suggests," Father Steinmetz says. "We hope COCU may come to fruition. It could cut down on the absurd overhead we now have with three churches." ◀

The Plains

THE FOOTBALL GAME was close, ending in a tie. Team members of the Young Churchmen of North Fauquier were despondent. "Why does it matter so much who wins or loses; doesn't the fun of playing matter?" someone asked.

A 17-year-old was quick to answer, "Don't you understand? We never win."

Ministering to kids who never win is one mission of Grace Episcopal Church, The Plains, Virginia. Many of the young people come from homes which contrast sharply with the county's wealthy estates; broken homes, unemployment, and welfare are facts of life.

They come to Grace Church for sports, field trips, coffee house sessions, ballet lessons, and often end up at Saturday night worship or helping with a monthly service project like painting the church kindergarten or making furniture for poor families.

Five years ago, with the help of the Rev. Jay B. McLaughlin and a \$2,000 grant, the church organized the youth program; today it has over 300 chil-

dren from mixed racial, religious, and economic backgrounds, ranging in age from 9 to 18. Miss Rosalind ("Roz") Prophet, director from 1968 to early 1970, was a special program attraction. An ex-Peace Corps volunteer, teacher, and social worker, Miss Prophet was picked by *Look* magazine as one of its eight Outstanding Young Americans.

Grace Church's program works, Rector Robert K. Pierce explains, because of "the limited opportunities for constructive activities in a rural environment," plus "the absence of militant hostility among rural blacks."

Win or lose, these young people have something special ahead: a new sports area with a basketball court and a regulation softball field which will include parking, fencing, backstop, and bleachers. ▶

Cleveland

WHO WILL TELL it in the parish? In parishes throughout the Diocese of Ohio, Parish Communicators do that job.

In each of Ohio's 119 parishes and missions, Parish Communicators try to make the news of diocesan conventions and other events understandable to the diocese's 77,000 parishioners. In parish bulletins, on bulletin boards, by word of mouth, and in inter-parish conversations, Parish Communicators—many of them without any previous journalistic training—do the job of getting information to people.

With the assistance of rectors, the diocesan department of communication picked people with talent in information gathering to be Parish Communicators. At Ohio's 1970 convention, for example, they attended a special pre-convention press briefing and had a special section on the floor. Later the Parish Communicators met in workshops around the diocese to sharpen their skills.

Mrs. Frederick Bond, Jr., director of communication, reports: "It does my heart good to have a rector tell me the Parish Communicator sits, by invitation, in vestry meetings to help him better record their efforts in the parish bulletin." ◀

Managua

FOUR YEARS of informal sharing became official on February 15, when the Rev. John M. Keith was ordained an Episcopal priest in Nicaragua. Since 1966 Mr. Keith, 32, has been pastor to the Union Church, but the Southern Baptist minister also held services in St. Francis Episcopal Church.

The two congregations, located four and one-half miles into the hills south of Managua, Nicaragua's capital, have worshipped jointly for two years and have, for four years, shared a church school, youth program, and a Boy Scout troop. Mr. Keith's ordination by Bishop G. Edward Haynsworth, of Nicaragua, will not change this relationship.

Mr. Keith, a Georgia native and graduate of Harvard Divinity School, will simply add St. Francis' fifty families, half of whom are English-speaking Nicaraguans, to his official flock. ▶

Boulder

TEN FAMILIES worshipping in a school gymnasium and using a bread basket for a collection plate. St. Ambrose Episcopal Church, Boulder, Colorado, began that way (see November, 1967, issue).

Now grown in numbers, St. Ambrose has a part-time building and a part-time priest for a full-time congregation.

The vote to even build a church



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MODELS: MAXI, MIDI, MINI

was far from unanimous, but eventually a compromise measure provided a base for the "liturgical church." A utilitarian structure, the church building is rented five days a week by the public school system. The Rev. Norman Alexandre, a native of England with a degree in engineering, works a forty-hour week as a glass-blowing engineer in the chemistry department of the University of Colorado.

Every member of the parish is on a task force. The congregation has tripled in size since Father Alexandre came. But it has not been "bogged down" by its new status. Worship is still free and easy; during question and answer sermons, some of the parishioners call the priest by his first name, laugh when there is humor, and discuss what is pertinent.

The priesthood of all believers at work. ◀

Put This Issue to Work

Many of the programs and ideas included in the preceding article may trigger ideas for use in your parish. Some examples include: the commitment form in Birmingham (*page 11*); the housing programs in Jacksonville (*page 15*); parish councils in San Diego and Pasadena (*page 20*); the non-stipendiary ministry agreements in Leighton (*page 36*); and the Parish Communicator Plan in Ohio (*page 39*).

If you want more information on one or more of these ideas—or others—we are sure the parishes and dioceses involved will be happy to share this information with you.

You may want to use this issue as a basis for discussion in parish groups, committees studying your own parish situation, or vestry meetings. **Limited extra issues are available—first come, first served—at 25¢ a copy from 1930 Chestnut Street, Philadelphia, Pa. 19103.**

Following are selected parish-oriented articles from previous issues which offer further "models" for study and discussion.

1966

What's Happening in Idaho, Part I and II, by Jeannie Willis—September, October

When Giving Comes Naturally, by John Paul Causey—October

1967

A Parish Sampler (almost a whole issue)—October

1968

There's No Grace Church on Sunday, by Rosemarie W. Krenitsky—January

Help Your Parish Grow, by H. Boone Porter, Jr.—May

How to Wake Up a Sleepy Parish, by H. Boone Porter, Jr.—June

Where Thinking Big Means Thinking Small, by Janis Moulton—October

What Sunday Morning Is Coming To, by Alfred Shands, III—November

1969

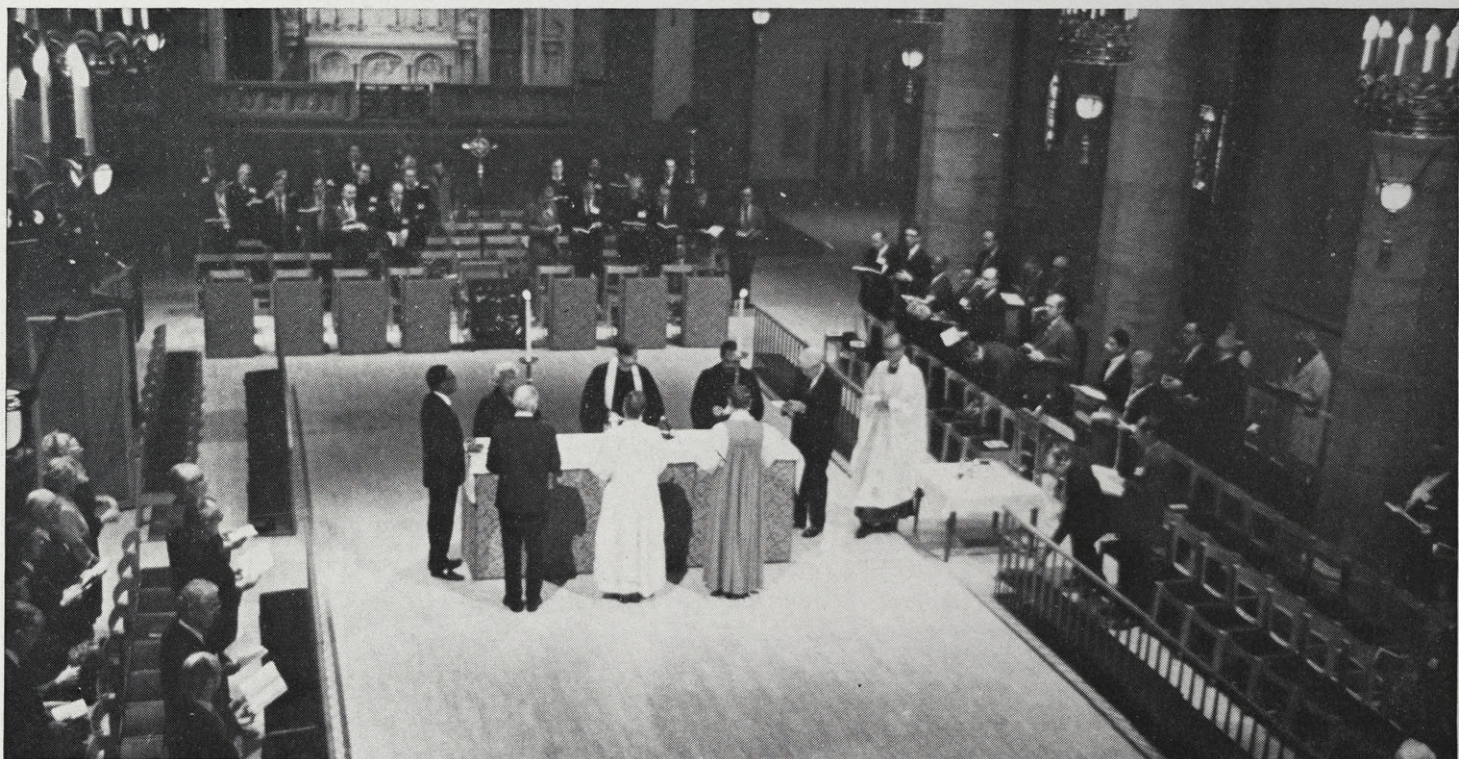
How We Tackled Change in Our Parish, by Walter C. Righter—January

We're So Small, What Can We Do? by D. Howard Hanchey—March

When Is a Mouse Not a Mouse? by Judy Mathe Foley—March

COCU

a new suit for unity



In the newly renovated nave of St. Louis' Christ Church Cathedral (everything is movable) eight bishops and clergy, including one lady, con-celebrate the eucharist using the Consultation's proposed liturgy.

Delegations of nine major churches have released a draft plan of union and want to know what you think of it.

CAN NINETY REPRESENTATIVES of nine churches put together a plan which will unite their denominations after more than 300 years of separate history? Whatever your answer, you have to grant the question is a whopper.

The Consultation on Church Union

has put such a plan, which could unite 25 million of their fellow church members, out on the table for the world to see. They are asking their fellow churchmen to give the plan to form a new body called the Church of Christ Uniting a thorough going over in the next two years.

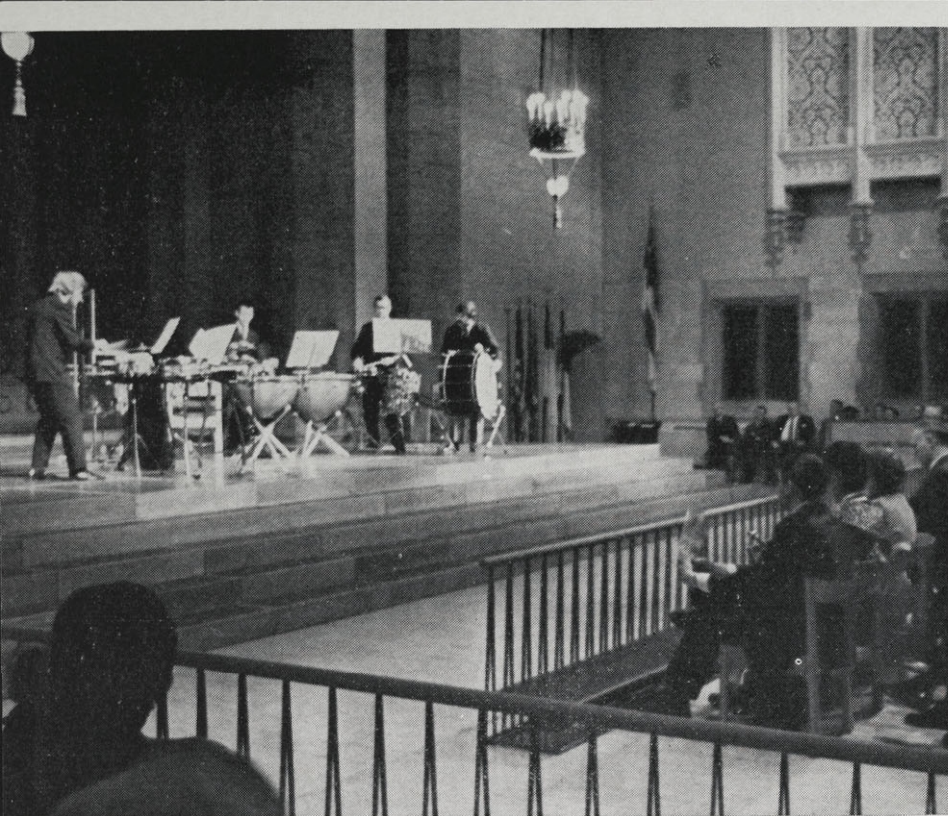
The Consultation, meeting in St. Louis, March 8-13, released the 149-page draft plan after five days of grueling committee and plenary session work. **No legislative action on the document, other than commendation**

to study, is possible—or asked for. The COCU people want it back by January of 1972.

COCU's draft plan is a little like the tailor's basted version of a new suit. It is pinned, a little rumpled, and not looking too good—but strong enough to try on for a first fitting.

The Consultation hopes people in the pews will have a good look at the new garment, take tucks, shorten, change the style or the buttons, or send it back with instructions for a major re-make.

Continued next page



The St. Louis Percussion Quartet is one of several music and dance groups who entertain the Consultation on Wednesday evening in Christ Church Cathedral.

COCU: A New Suit for Unity

The COCU tailors do suggest, however, that everyone will get a better idea of how the garment looks if he gets opinions outside his own church family. They believe churchmen of the participating denominations will evaluate the plan better if they do it together, not merely in the light of their own separate denominational ideas, traditions, and needs.

What matters more than how the Church of Christ Uniting garment looks to an Episcopalian *on* an Episcopalian is how it looks to a Presbyterian *on* an Episcopalian—and vice versa. And likewise for the other partners in COCU: African Methodist Episcopal (AME); African Methodist Episcopal Zion; The Christian Church (Disciples of Christ); Christian Methodist Episcopal; Presbyterian U.S.; United Church of Christ; and United Methodist.

The plan proposes a unification of the nine Churches. Any two of the nine may start the process. The proposed church has five levels of organization. The basic unit, called the parish, is a flexible entity which can include several congregations and one to several "task forces." Congregational units are the traditional worship

groups. Task forces are to be temporary action groups organized to do specific jobs.

The parish will have a chief minister, with additional ordained clergy as necessary, and be governed by a council representing the congregations. The parishes are part of a district; districts make up regions; and regions are part of a national church governed by an elected unicameral assembly.

Districts and regions are roughly equivalent to the Episcopal Church's dioceses and provinces, although the districts will be smaller geographically and in population than many of the present Episcopal dioceses.

The ministries of all the ordained persons, which COCU's Principles regard as a gift given the minister by God, would be united in a service of reunification after the memberships of the churches had been united in a solemn service. The type of ministry reunification service COCU proposes to use has already been declared valid by the Lambeth Conference of Anglican bishops in 1968.

Organizational reunification would occur when and if the denomination's national legislative bodies approve the plan at some future date. For example,

General Convention, meeting in 1979, might be ready to act on a revised COCU proposal.

If Convention does take such action, it would elect representatives to a provisional general council and elect delegates to a Transitional National Assembly. These people, along with those of the other cooperating denominations, would in effect set up a temporary scaffold around the present existing structures and authorize temporary regions and districts.

Then these new temporary structures would help set up ways for the cooperating local churches to form parishes. The parishes would elect representatives to the district and so on up the line until the permanent structures are formed. The important fact here is that all permanent structures would originate at the local level.

The ordained ministers of the new church would be called **presbyters** (or priests), **bishops**, and **deacons** and are clearly almost identical to the present ministerial forms with which Episcopalians are familiar. The main change for Episcopalians would come in the office of deacon. The deacon, in the proposed ministry, would not be regarded merely as a priest-candidate.

Bishops-elect would be consecrated by at least three bishops. In the proposed plan the historic episcopate is specifically treasured and preserved. Bishops will function as executive officers at the district, regional, and national levels. The legislative presiding officer at all levels, including the annual parish meeting, is to be an annually elected moderator.

Representation in all the elected bodies includes a provision for a 2-to-1 ratio of laity to clergy. Another key feature: all ordained clergy, including bishops, must be members of a parish.

The parish itself will not have to be geographically constituted. It may be an association of scattered congregations and task groups whose diversity draws them together.

Three of the nine COCU participants are predominantly black, with a Methodist polity. They have insisted,

from the beginning, that the proposed Church of Christ Uniting be racially balanced and be entirely open to all races and minorities. Black Christians have said they cannot go into a church where black leadership has second-class status.

A proposal that the first presiding bishop of the CCU be black was deleted from the plan, however, on motion of the black representatives. That idea was replaced with a stipulation requiring that the nominee chosen by a nominating committee "... must be of a racial background different from that of the bishop who last held the office."

The plan includes three special appendices: 1) The service of inauguration of the CCU (including the "Act of Uniting the Ordained Ministries"), 2) the proposed ordinal, and 3) a brief set of parish models. Work still continues on the latter, which may be re-issued in expanded form.

The draft plan, nearly two years in the making, had two and one-half man-years of work invested in it during monthly, week long meetings in 1969 by ten representatives of the denominations. The Episcopal Church's representative was the Rev. Dr. William J. Wolf, Professor of Theology at Episcopal Theological School, Cambridge, Massachusetts.

The COCU plan was considered in St. Louis by General Convention's full thirty-two member Joint Commission on Ecumenical Relations which met during the four days following the Consultation gathering. They will probably ask the Houston Convention to commend the draft plan for a two-year churchwide study.

The new style garment the Consultation on Church Union has come up with after nearly a decade of effort may not turn out to be an overnight fashion smash. But it is the single most ambitious and serious ecumenical undertaking in Christendom today.

What happens to the plan now, and the direction revisions may take, will be watched intently by most of the world's churches.

How 25 million American Christians react to the plan, of course, will be a major factor in the future of the global Christian community. COCU's question is, indeed, a whopper. ◀



New COCU officers: Dr. Charles S. Spivey (left), first vice-chairman; and Dr. George G. Beazley, Jr., chairman.

Close Consultation votes are counted standing. Episcopalians occupy third and fourth tables in the foreground.



Cold Winter/Hot Conventions

Legislative sessions turned into open forums on national church policy during most diocesan meetings in early 1970.

RINGING EARS" were a symptom common to delegates leaving some thirty-four diocesan and district conventions meeting in the Winter of 1970.

Sound predominated in conventions as delegates voiced all shades of opinion in discussion, debate, resolutions, queries, and speeches. The openness of meetings, with divergent views frankly expressed, seemed to be generally appreciated by weary delegates who at least agreed that the sessions were lively.

Many felt the frank exchange was a first step toward greater unity of feeling, if not of opinion. As Bishop John H. Burt of Ohio, said, "The only realistic course is that we learn to trust each other through our representative government in this church, and not let our differences affect our loyalty to the whole."

Many jurisdictions arranged agendas to include small group discussions, plenary sessions, and open hearings. **Florida, Louisiana, Mississippi, and Wyoming** held small group discussions; **Colombia, Delaware, Kentucky, Virginia, and Western North Carolina** held plenary sessions or open hearings. Many dioceses had had discussion sessions in deaneries or convocations to prepare for the work to come.

Many legislative sessions also became forums for debate.

Budgets and Programs

Dwindling income, proposed budgets, and social programs, voted at the last two General Conventions, provoked the most animated responses. With budgets projecting reduced income from parishes and missions, **Atlanta, Upper South Carolina, and Virginia** pledged less than their mathematical quotas to the General Church Program for the first time in many years. Other dioceses failing to accept the full asking included: **Delaware, East Carolina, Florida, Georgia, Louisiana, Los Angeles, Minnesota, Mississippi, North Carolina, San Joaquin, Southern Virginia, Tennessee, West Texas, Western New York, and Western North Carolina.**

Although their diocesan program budgets were reduced, **Kentucky and Southwestern Virginia** accepted the full asking for General Church Program. **Alabama, Massachusetts, Washington, and Wyoming** also pledged in full. **Ohio** accepted \$54,000 more than its share.

Several jurisdictions took new steps toward improving stewardship. **Mississippi's** delegates adopted a recommendation encouraging a re-examination of diocesan fund raising and fiscal policy. **Texas** referred to its Executive Board a study which recommended using work groups of laity to help form the budget. **Western North Carolina** approved a diocesan Council on Fiscal Affairs charged with preparing a year-round stewardship plan available to every parish. In the **Philippines** a newly appointed travel-

ing auditor will begin this year to assist congregations and institutions and foster the development of good business practices throughout the church.

Resolution Time

Dozens of resolutions deploring the actions of South Bend's General Convention II, expressing disapproval of "additional representatives" to General Conventions, and protesting some General Convention Special Program (GCSP) grants, hit the floor for often hot debate.

Of these, more failed to pass or were tabled than received approval. For example, **Virginia** alone tabled nine resolutions on South Bend and the Black Manifesto. **Ohio** defeated five, and **Minnesota**, three growing out of similar concerns. Of those that passed, some were in the form of memorials to General Convention; some were directed to Executive Council; and some, for the record in the diocese.

Atlanta, East Carolina, Georgia, Louisiana, Los Angeles, North Carolina, and Panama were among those which passed resolutions asking that the guidelines for GCSP grants be changed so that 1) no grant can be made in a jurisdiction if the bishop (or other ecclesiastical authority) disapproves, and 2) that a two-thirds vote of Executive Council be required to override an area veto. Similar resolutions were included in memorials to General Convention passed in **Kentucky, Southwestern Virginia, Tennessee, Texas, Upper South Carolina, Virginia, and West Texas.**

Several of these resolutions and memorials, plus a separate one from

Arizona, added statements critical of funding programs that advocated violence and/or asked for a clearer definition of violence in GCSP guidelines. **East Carolina** requested General Convention to revise criteria to include whites needing poverty programs and to provide direct grants to dioceses (based on quota pledge payments) to be administered locally for relief of poverty.

Southern Virginia petitioned General Convention to separate GCSP from the General Church Program and fund it through separate quotas. An **Alabama** memorial asked General Convention to separate the General Church Program budget into three divisions: one for standing expenses of the Episcopal Church; a second for continuing extension of PECUSA in domestic and foreign mission, college work, etc.; and a third for expenses recently adopted for special or optional services of the church.

The Alabama memorial also offered canonical changes that would require dioceses to pay their proportional shares of the first division, but allow them to support the second and third according to "their Godly judgment."

Many of these resolutions included preambles approving GCSP in principle, but **Tennessee** memorialized General Convention to "refrain from re-instituting GCSP until it has been completely re-evaluated in the light of the church's mission at home and abroad." **Arizona, Florida, Massachusetts**, and **Tennessee** did commend national leadership for involving the church responsibly in social action. **Los Angeles** pledged raising \$30,000 in voluntary contributions toward the South Bend offerings for blacks and Indians.

More to Houston

In addition to Special Program, other concerns were forwarded to General Convention 1970.

North Carolina petitioned Convention to make the missionary program of the church a top priority. **Mississippi** and **Upper South Carolina** sent memorials directed toward pension increases for retired clergymen and widows. **Florida** and **Massachusetts** requested changes in the marriage canons. **Virginia** asked for revision of the 1940 hymnal.

Florida and **Alabama** took final positive action to make a new diocese out of areas in northwest Florida and

southern Alabama. This will come to Houston for approval. **Mexico** took a step toward autonomy in its wish to become an associated diocese. This also must be approved by General Convention.

Youth

The movement toward recognition of young members swept on.

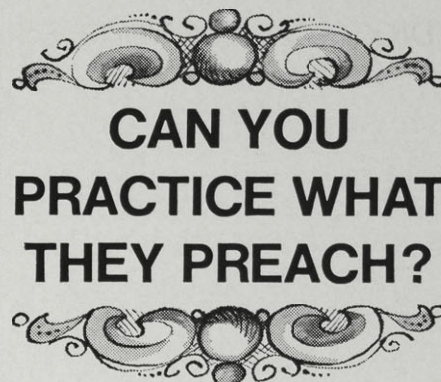
Several dioceses lowered the voting age required for parish meetings: **Mississippi** and **Virginia** to 18; **North Carolina** to 17; **Delaware** to 16; and **Wyoming** to 15. Youth may also serve on vestries at the lower age in **North Carolina, Southwestern Virginia, Virginia**, and **Wyoming** and can be delegates to convention in **North Carolina, Mississippi**, and **Wyoming**. Youth delegates were given seat and voice in the conventions of **Texas, Southwestern Virginia, Delaware**, and the **Philippines**. **Minnesota** and **Panama** welcomed young people as elected delegates for the first time.

In other matters related to young persons, **Atlanta, Ohio**, and **Massachusetts** provided for counseling young men in the provisions of the Selective Service Act. In **Western New York** a resolution requested an end to the draft, and in **Alabama** one supported the Armed Forces. **Virginia** received, **Alabama** tabled, and **Atlanta, Louisiana, North Carolina, Southern Virginia**, and **Texas** passed resolutions about American prisoners in North Vietnam and the denial of their rights. **Florida** and **Massachusetts** expressed concern about drug abuse and took actions to get the church more involved in helping with this problem.

Recognition of an even younger generation was revealed in resolutions from **Atlanta, Georgia, Los Angeles**, and **Mississippi** urging: 1) compliance with the Supreme Court decision regarding segregated education; 2) support of local public education; and 3) opposition to private schools established for the purpose of segregation—particularly church schools.

Women

The ladies continued to take a more active part in the legislative deliberations of dioceses. **Minnesota** reported more women delegates than ever and elected ten to various diocesan offices. **Texas** seated some thirty-five women in previously all male conventions; **Texas** and **West Texas** passed en-



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90 YEARS AND 3600 CHURCHES AGO

the General Convention of 1880 established the American Church Building Fund Commission to "aid in the erection of churches." Since then the Commission has provided financial assistance to more than 3600 churches, largely in the form of loans. The Commission continues to keep its resources working for the Church — as income from existing loans is used to make additional loans.

Every dollar in the permanent loan fund is money that remains within the Church, continually providing construction and repair funds for years to come.

As it faces ever increasing demands, the Commission continues to look to parishes and individuals who care enough about the needs of other parishes to give some of their money to the Commission, where it will continue to work for the Church for years to come.

Write to us if we can be of help — or if you wish to be of help to others.



AMERICAN CHURCH BUILDING FUND COMMISSION
815 SECOND AVENUE, NEW YORK, N. Y. 10017

Cold Winter/ Hot Conventions

abling legislation to permit women to serve as deputies to General Convention in the future. **Louisiana's** legislative change permitting women to be delegates at diocesan conventions passed a final reading.

Clergymen

Clergy salaries, insurance, and employment received close scrutiny. Several dioceses raised the minimum stipend for mission clergy. Included were: **Delaware**, to \$6,500, with life insurance doubled; **Massachusetts**, to \$7,500; **Western New York**, to \$6,500; **Western North Carolina**, to \$6,200.

Los Angeles appointed a permanent salary review committee. **Wyoming** planned a study of salary scales. **Virginia** asked for pensions for widows of clergy married after retirement. **Florida** called for an in-depth study of problems in the professional ministry. **Delaware** directed its Diocesan Council to employ a professional consultant to study clergy employment. **Panama** directed a study of social security for Panamanian clergy.

Overseas

Several regional "State of the Church" messages contained information of more than area interest.

In **Colombia** Bishop David B. Reed reported that six years ago the Episcopal Church was almost entirely English-speaking, with no Colombian congregations. Today approximately half the participants in the life of the church there are Colombian; more than half of the clergy are Latins; and Spanish is the official language. St. Alban's, Bogotá, host church for the convention, was organized opening night as the first full parish in the missionary diocese.

In the **Dominican Republic** the newly elected Executive Council is, with the exception of Bishop Paul A. Kellogg, entirely composed of Dominicans; no missionaries are among the clergy members and no foreigners among the laity.

The Spring conventions started this month and will be reported in a summer issue.
—THE EDITORS



WORLDSCENE

Special Program: New Screeners at Work

The newly-elected members of the General Convention Special Program (GCSP) Screening and Review Committee (*see April issue*) eased into their new jobs slowly but deliberately on March 24, 1970.

With only five grants to consider, the 13-member committee elected at the February Executive Council meeting had time to review 1969 and discuss the functions of the committee, the idea of a "split-level" General Church Program budget, and GCSP priorities.

The out-going Screening and Review Committee members had expressed the feeling that the Committee should function more actively as a pre-Executive Council screening board so less time would have to be spent debating grants at Council meetings.

With this in mind, the new Committee fired off queries about each grant, questioning not only the reasons and aims of the organizations but also whether procedural details had been carried out.

Eventually Committee members passed four grants—three to organizations previously funded by GCSP. They turned down a grant to Action Now, Inc., San Mateo, Calif. In the latter action the Committee agreed with GCSP staff who thought the group might be able to get funding from other sources if GCSP offered some technical training and consultation.

Freedom Inc., Youngstown, Ohio; the Afro-American Culture Center, Columbus, Ohio; and the Boykin Improvement Association, Boykin, Ala.; were all approved by the Committee. A \$30,000 grant to the Union of Black Clergy and Laity of the Episcopal Church (UBCL) was

thoroughly discussed and passed with two UBCL members on the Committee abstaining from the vote. The four grants will now go to Executive Council for funding certification.

Several members pointed out that there was a general misunderstanding among Episcopalians about how much money GCSP had available

Fund for Blacks Passes Goal

Voluntary contributions to the special fund for blacks authorized by the Episcopal Church at its General Convention at South Bend, Ind., passed the \$200,000 mark March 15.

Treasurer Lindley M. Franklin, Jr., reports that \$204,786 has been received for the black fund and \$81,165 has been contributed to the National Committee for Indian Work to help finance self-betterment programs in Indian and Eskimo communities. This latter fund was set at a minimum \$100,000 at the South Bend Convention.

Contributions to both funds from individuals, parishes, and dioceses have been voluntary.

Four dioceses giving to the fund for blacks were in the five-figure category: Ohio, \$18,335; Massachusetts, \$17,737; Pennsylvania, \$16,133; and Virginia, \$10,667.

for granting. Mr. John B. Tillson, an Executive Council representative, said most people thought the pro-

gram had \$9 million to grant.

Actually the figure available for granting from General Church Program Funds is \$500,000 a year for three years, or \$1.5 million. An additional million a year for three years through the United Thank Offering brings the three-year total to \$4.5 million, just half of the total urban crisis program announced at the Seattle General Convention of 1967.

Mr. Leon Modeste, GCSP executive director, reported his thoughts on the proposed split-level General Church Program budget which will be discussed at a special Council meeting in late April.

"The theory is that if the national church cut down on its spending there would be more voluntary giving," Mr. Modeste said. "But the problem isn't in the budgeting, it's in the programming, which needs radical revision. The so-called split-level budget would really be going back to 1919."

Mr. Byron Rushing, new Screening and Review member from Boston, Mass., said he thought the new arrangement would "encourage each program to do its own fund-raising, each with its own public relations which would try to conform with local opinion. The programs would unconsciously become more conservative."

The Committee also studied the 22 steps involved from the time a grant request comes in until it is certified by Council or rejected.

The Rev. Frederick Williams, UBCL representative, raised the problem of bishops complaining that they did not have enough time to make a decision on grants. Bishop Archie Crowley, Suffragan of Michigan, an Executive Council representative, said he thought GCSP

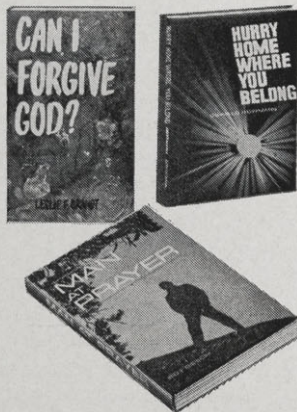
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WORLDSCENE

should telephone bishops before a GCSP field appraiser goes out in the field.

Mr. Howard Quander, GCSP grants administrator, said this was often done now. He also explained that funded groups were urged to contact the diocesan bishop. Mr. Hank Adams, American Indian representative from Tacoma, Wash., said that groups had a hard time doing this.

Mrs. Gerterlyn Dozier, GCSP research and evaluation officer, explained some of the reasons grant requests were rejected. She outlined by province the 309 grants that were turned down during GCSP screening procedure during 1969. Social welfare programs that contained traditional paternalism; educational programs that simply copied city schools; and economic development programs that benefited only a few people but did not help a group were among the categories in which most turned-down grants fell.

Fifty-five percent of all the grants turned down came from the East and West Coasts, areas of highest urban population density.

Mr. Modeste reported that the GCSP fact-finding committee had enlisted the services of Impact Studies, a private research firm headed by Dr. Kenneth Marshall of New York, a Columbia University professor, to begin the GCSP evaluation. The group is now studying projects and talking to bishops in 30 dioceses.

Burma Becomes New Anglican Province

A new Anglican Province of Burma was established here with the elevation of an archbishop and the loosening of organic ties with the Church in India, Pakistan, and Ceylon.

Archbishop Francis Ah Mya heads the four dioceses that make up the province. As a province, it will be autonomous and eligible for membership in the worldwide Anglican Communion.

Anglicanism came to Rangoon in 1877. The first diocese was under the jurisdiction of the Bishop of Cal-

cutta. When the Church of India cut legal ties with the Church of England in 1930, the Province of India, Burma, and Ceylon was formed. The name was later changed to reflect the independence of Pakistan.

The proposal for a separate Province of Burma was introduced in 1968. Final approval came early this year.

Bishop Mosley to Head Union Seminary

The Rt. Rev. J. Brooke Mosley, 54, Deputy for Overseas Relations of the Episcopal Church and former Bishop of Delaware, was elected March 31 to be the twelfth president



of Union Theological Seminary, New York. Succeeding the Rev. Dr. John C. Bennett who retires July 1, Bishop Mosley will be the first president of Union to come from outside the Calvinist tradition.

A native of Philadelphia, Pa., Bishop Mosley was educated at Temple University and Episcopal Theological School in Cambridge, Mass. Following graduation from seminary, he worked for the Department of Public Welfare in Cincinnati and at St. Barnabas' inner-city parish. In 1944 he moved to the Diocese of Washington where he headed the Department of Christian Social Relations until 1948, when he became dean of the Cathedral Church of St. John, Wilmington, Del.

In 1953 Delaware elected him to be Bishop Coadjutor. He succeeded as diocesan in 1955, resigning in 1968 to become Deputy for Overseas Relations at the Episcopal Church Center, New York. Bishop Mosley will continue to serve Executive Council at least until after the Houston General Convention in October.

THE EPISCOPALIAN

PROFESSIONAL SUPPLEMENT

National Group Life and Medical Insurance Coming

The Churchwide Group Life and Major Medical program for Episcopal clergymen, approved at the Special General Convention in South Bend, has been adopted in thirty-eight of the church's ninety-one dioceses. Several have already put the plan in force.

Sponsored by The Church Pension Fund and administered through Church Life Insurance Corporation, the program is the only church based life and medical insurance program of any major denomination that provides automatic life insurance protection for the active clergy in each diocese. The program was approved by the Convention in order to guarantee clergymen the benefits of insurance protection instead of the optional basis that is employed in other plans.

The program, to become effective churchwide January 1, 1971, provides a life insurance benefit of \$10,000 to age 65 (\$20,000 with accidental death), and may be coupled with either a Major Medical benefit of \$40,000 per illness to age 65 or a Comprehensive Plan that provides a \$15,000 total lifetime protection benefit.

Quarterly rates are set to fit eighteen medical care cost levels throughout the United States, and within each level for the variety of family size. Quarterly rates for single men range from \$6.15 to \$11.88 and typical family rates, from \$15.30 to \$29.40.

From present indications, the plan should be approved by most dioceses before the end of this year. Church Life Insurance Corporation, 800 Second Ave., NY 10017, will submit complete information regarding costs, recommendations, and details of the plan to any diocese requesting it. ◀

**continued from
opposite page 13**

Adair, Nelson L., from St. Christopher's, Detroit, MI, to Church of the Good Shepherd, Dearborn Hgts, MI
Adams, Floyd A., Jr., from St. Martin's, Boothwyn, PA, to St. Andrew's, New Kensington, PA
Aldrich, Kenneth D., from St. John's, Woodlynne, NJ, to St. Luke's, Westville, NJ
Allinder, Samuel W., Jr., from Church of the Good Shepherd, Follansbee, WV, and Olde St. John's, Colliers, WV, to Christ, Wellsburg, WV
Anker, Kerman, from All Saints', Chicago, IL, to St. Andrew's, Harriman, TN
Barclay, David L., from Trinity, Anderson, IN, to St. Dunstan's, San Diego, CA
Bartlett, Allen L., Jr., from Zion, Charles Town, WV, to Christ Church Cathedral, Louisville, KY
Bee, Robert D., from All Saints', Omaha, NB, to St. Mary's, Blair, NB
Bennett, Arthur L., from St. Stephen's, Beckley, WV, to St. Paul's, Elm Grove, Wheeling, WV
Blackburn, Elliott, H., from St. David's, Story City, IA, Grace, Boone, IA, and Diocesan Office, Des Moines, IA, to Episcopal Parish of Ames, Ames, IA
Borom, James R., from Church of Our Saviour, Rock Hill, SC, to Church of the Good Shepherd, Greer, SC
Bryce, David G., from St. Alban's, Bay City, MI, to St. Andrew's, Greenville, SC
Bugler, Derek L., from Greater Parish, Augusta, ME, to Grace, Bath, ME
Burton, Robert, from Diocese of Oregon, Lake Oswego, OR, to St. Stephen's, Longview, WA
Carpenter, George G., from St. Matthew's, Upper Marlboro, MD, to Trinity, Shrewsbury, MA
Carr III, Dabney J., from Evangelical Education Society, Philadelphia, PA, to Theological Seminary, Alexandria, VA
Carthy, Frank V., from Episcopal Comm. Service Inc., Indianapolis, IN, to Christ, New Brunswick, NJ

CHANGES

Collins, Walter A., from St. Matthew's, Lisbon Falls, ME, to St. Matthias, Richmond, ME
Corl, James A., from St. Paul's, Antwerp, NY, St. Paul's, La Fargeville, NY, St. Peter's, Redwood, NY, St. James, Theresa, NY, and Diocesan Fiscal Corp., Syracuse, NY, to St. Paul's, Endwell, NY
Criss, Carthur, P., from Diocese of Kansas, Topeka, KS, and St. Alban's, Wichita, KS, to United Campus Christian Ministry, Wichita, KS
Davidson, Laurence E., from St. Stephen's, Portland, OR, to Diocese of Oregon, Lake Oswego, OR
Davis, Thomas C., Jr., from Office of the Bishop for Armed Forces, New York, NY, to Holy Trinity, Clemson, SC
Dugan II, Haynes W., from Grace Memorial, Hammond, LA, to Church of the Good Shepherd, Lake Charles, LA
Ellington, John T., Jr., from Diocese of West Virginia, Charleston, WV, to Church of the Good Shepherd, Montrose, WV
Ellington, William F., from Office of the Bishop for Armed Forces, New York, NY, to St. James', Oklahoma City, OK
Fairman, Henry F., from St. Peter's, Hazleton, PA, to St. Luke's, Lebanon, PA
Fischler, William J., from Church of the Atonement, Morton, PA, to Holy Trinity, West Chester, PA
Folsom, Wells, from Church of the Holy Spirit, Brooklyn, NY, to Christ, Holly Springs, MS, and Calvary, Michigan City, MS
Goddard, Cecil F., from St. John's, Minneapolis, MN, to St. Edward's, Wayzata, MN
Gough, Leighton B., from Christ, Harwinton CT, and St. Peter's, Plymouth CT, to Church of the Epiphany, Durham, CT
Hall, Samuel K., from Church of the Epiphany, Kirbyville, TX, to St. Paul's, Shreveport, LA
Hall, Tim S., from Church of Mount Calvary, Baltimore, MD, to Church of the Holy Nativity, Baltimore, MD

**THE
EPISCOPALIAN
MAY
1970**

CHANGES

Hughes, Thomas D., from St. Luke's, Minneapolis, MN, to Cathedral of Merciful Saviour, Faribault, MN
 Hunter, William M., from Grace, Port Jervis, NY, to Church of The Holy Innocents, Highland Falls, NY
 Jackson, Chandler C., II from St. John's, Hermiston, OR, to Diocese of Oregon, Lake Oswego, OR, Church of the Good Shepherd, Prospect, OR, and St. Martin's, Shady Cove, OR
 Johansen, Paul C., from St. Catherine's, Temple Terr, FL, to St. Bede's, St. Petersburg, FL
 Jones, Theodore F., from Diocese of Pennsylvania, Philadelphia, PA, to Diocese of Massachusetts, Boston, MA
 Kaighn, Reuel S., Jr., from Trinity, Princeton, NJ, to St. John's, Montclair, NJ
 Lafser, Erwin O., from Trinity, De Soto, MO, and St. Peter's, Bonne Terre, MO, to Diocese of New Mexico, Santa Fe, NM
 Lewis, C. R., from Diocese of West Missouri, Kansas City, MO, to Grace and Holy Trinity Cathedral, Kansas City, MO
 Mackenzie, Jonathan, from Christ, Cooperstown, NY, to Christ, Walton, NY
 Mason, Marshall L., Jr., from St. Vincent's Vidor, TX, All Saints', Bridge City, TX, and St. James', Beaumont, TX, to St. Mary's, Bellville, TX, and St. John's, Sealy, TX
 Mathis, Steve L., Jr., from Church of Our Saviour, Baltimore, MD, to Diocese of Maryland, Baltimore, MD
 McKelvey, Jack M., from Church of St. John the Baptist, Milton, DE, and Diocese of Delaware, Wilmington, DE, to Holy Trinity, Wilmington, DE
 Milburn, Frederick W., from St. John's, Sandusky, MI, and Church of St. Peter's by the Lake, Carsonville, MI, to Grace, Port Huron, MI

More, James E., from All Saints', Wheatland, WY, and Church of St. John the Baptist, Glendo, WY, to Bishops Committee, Diocese of Wyoming, Laramie, WY
 Moyer, Dale L., from St. James', Danbury, CT, to Church of Christ the King, Willingboro, NJ
 Nazro, Arthur P., Jr., from St. Mary's Bellville, TX, and St. John's Sealy, TX, to Church of the Ascension, Clearwater, FL
 Nickerson, David B., from Church of the Incarnation, Cleveland, OH, to St. Philip's, Columbus, OH
 Norcross, Stephen C., from St. John's, Olympia, WA, to Christ, Tacoma, WA
 Nurdin, Brian F., from Diocese of Spokane, Spokane, WA, to Church of St. John the Baptist, Seattle, WA
 O'Connell, William E., from Christ, Fitchburg, MA, to Emmanuel, Braintree, MA
 Phinney, James M., from St. Mary's, Tacoma, WA, to St. Paul's, Elko, NV
 Pickels, William R., from Church of the Ascension, Miami, FL, to St. Paul's, Miami, FL
 Rathbun, Arthur J., Jr., from St. Peter's, Edinboro, PA, to Diocese of Erie, Erie, PA
 Ribble, Robert L., from Diocese of San Joaquin, Fresno, CA, to Trinity, Santa Barbara, CA
 Richards, Kenneth D., from St. Anselm's, Lafayette, CA, to St. Andrew's, Saratoga, CA
 Rose, Edwin S., from Trinity, Pine Bluff, AR, to St. John's, Camden, AR
 Rutherford, William D., from Trinity, Harlem, GA, and Church of Our Saviour, Martinez, GA, to Diocese of Georgia, Savannah, GA
 Schieffelin, John J., from Church of the Nativity, Northboro, MA, to Diocese of Western Mass, Springfield, MA
 Sell, James H., from Grace, Clover Lick, WV, St. John's, Marlinton, WV, and St. Martin's-in-the-Fields, Summersville, WV, to Grace, St. Mary's, WV, and Christ, Williamstown, WV

Seney, Robert W., from Grace, Ponca City, OK, to St. Christopher's, Lubbock, TX
 Shipps, Harry W., from Church of the Holy Apostles, Savannah, GA, to St. Alban's, Augusta, GA
 Sisk, Mark S., from Christ, New Brunswick, NJ, to Christ, Bronxville, NY
 Smith, Philip A., from Theological Seminary, Alexandria, VA, to Diocese of Virginia, Richmond, VA
 Smith, William L., from Church of the Epiphany, Timonium, MD, to All Saints', Frederick, MD
 Soukup, Erwin M., from Grace, Freeport, IL, to Diocese of Chicago, Chicago, IL
 Stanley, David C., from St. Paul's, Angelica, NY, to St. Mary's, Salamanca, NY
 Staup, Thomas P., from St. John's, Deer Park, MD, to Grace, Brunswick, MD
 Stone, James F., from St. Mark's, San Antonio, TX, to St. George, San Antonio, TX
 Tenbrink, Eugene L., from Calvary, Cincinnati, OH, to St. Luke's, Marietta, OH
 Trotter, James P., from Trinity, Pocatello, ID, to St. Francis, Turlock, CA
 Trumbore, William W., from St. Paul's, Wheeling, WV, to Church of the Good Shepherd, Riderwood, MD
 Williams, Hollis R., Jr., from Diocese of Arkansas, Little Rock, AR, and St. Stephen's, Jacksonville, AR, to Trinity, Yazoo City, MS
 Williams, Robert B., from St. Mark's, Mesa, AZ, to Diocese of Arizona, Phoenix, AZ
 Wood, Hubert S., Jr., from St. Paul's Waterloo, NY, to Diocesan Fiscal Corp., Syracuse, NY
 Urban, John T., from Episcopal Diocese of Texas, Houston, TX, to St. Mark's, Houston, TX
 Urban, Richard G., from St. James', Hallettsville, TX, and Church of the Messiah, Gonzales, TX, to St. Mark's, Houston, TX
 Zelle, Edmund W., Jr., from St. Aidan's, Olathe, KS, and Diocese of Kansas, Topeka, KS, to St. Luke's, Metuchen, NJ

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

Indian Work Group Makes 7 Grants

The Episcopal Church's National Committee on Indian Work has announced the approval of seven grants from its Indian and Eskimo Community Development Fund authorized by Special General Convention II at South Bend.

The \$100,000 fund, raised by voluntary contributions, now stands at \$81,165. The grants, totaling \$42,500, will be made to the following projects:

- Northern Cheyenne Recreation Project, Northern Cheyenne Reservation, Mont., \$3,500. This youth recreation project, planned and run by an all-Indian board of directors, including two teenagers, will aid teenagers to organize leisure time, provide experience in planning and carrying out programs, and give adults and teenagers opportunities for working together. The grant will provide one-half the salary of a youth group worker.

- Alaska Federation of Natives, Anchorage, Alaska, \$10,000. This will promote leadership in villages throughout Alaska; administer programs of economic, education, and medical self-help; and press in the United States Congress for an equitable settlement of native land claims in Alaska. The Federation includes Indians, Aleuts, and Eskimos and is recognized as the organization speaking for all Alaskan natives.

- SEND (Self-Help Encouragement for Native Dakotans), Standing Rock Reservation, North and South Dakota, \$2,000. Providing part of the costs and expenses of a qualified North Dakota Indian community development specialist to work with the communities on the Standing Rock Reservation, SEND will assist in developing leadership potential and competence in problem-solving. Ecumenically sponsored, the project will try to overcome a serious dependency behavior pattern among the reservation population.

- Cook Christian Training School, Internship Program for Indian Students, Tempe, Ariz., \$10,000. Cook School has developed this student internship program to train Indians for a growing number of para-professional jobs. It is tied in with courses at Arizona State University, Tempe, Mesa Community College,

and a growing number of social service agencies which provide on-the-job training. Twenty Episcopalians from Alaska and the Dakotas are now enrolled in the program. This grant represents the NCIW's share in the initial program costs of \$136,000.

- Upper Midwest American Indian Center Halfway House, Minneapolis, Minn. (\$10,000) is developing a program of Indian alcoholic rehabilitation. Initial federal funding has expired, and NCIW funds will enable it to continue until it wins expected local United Fund support.

- Dena Nena Henash (DNH), Fairbanks, Alaska (\$5,000), is an economic development corporation established by the Tanana Chiefs' Conference, a regional native association in the northern part of Alaska. Through negotiations with the Transalaska Pipeline System, DNH has obtained agreements which will require Transalaska to contract with DNH much of the construction work on the pipeline which will carry recently discovered North Slope oil to a year-round open seaport. Additional financial help is needed.

- Indians of All Tribes, Alcatraz, Calif., \$2,000. The NCIW formally approved an emergency grant of \$2,000 to the Indians of All Tribes, Alcatraz Island, which was made by its Executive Committee in December (see February issue).

Radio Spot Wins Award

The Executive Council of the Episcopal Church has received the 1969 International Broadcasting Award from the Hollywood Radio and Television Society for one of its public service radio spot announcements on racism.

Bob Willey of Seattle, Wash., who wrote and produced the scripts, accepted the "world's best" award for Executive Council along with a "Best of 1969" for a second spot in the new series.

A bi-racial committee in the Diocese of Olympia developed the concept of using radio commercials to deal with the problem of racism, under the leadership of the Rev. Canon John Lockerby, in consultation with the Rev. Robert Libby, executive secretary of the Division

The Passion Play: See it now. (Or wait till 1980.)

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The spots were aired and test marketed in Seattle by a professional survey service during the first quarter of 1970. They will be available for placement on local radio stations in the late Spring. [For further information write to: The Rev. Robert M. G. Libby, Executive Secretary for the Division of Radio and Television, Executive Council of the Episcopal Church, 815 Second Avenue, New York, N.Y. 10017.]

Alaska Natives Press for Land

"Most of the world is now aware of the fact that vast deposits of oil have been found on the Arctic Slope of Alaska. It may be less well known that there is presently a great controversy as to whom that land and other lands actually belong.

"Since Alaska is the homeland of 55,000 Eskimo, Indian, and Aleut people; and since the land has never been specifically taken from them by act of the United States Congress, or in battle, or by abandonment; we declare—indeed proclaim—that by reason of historic use and occupancy, this is our land."

That statement is part of a paper, "Why the Natives of Alaska Have a Land Claim," written by William L. Hensley, State Legislator from Kotzebue, Alaska, November, 1969.

The controversy of which he speaks goes back to the 1867 purchase of Alaska from Russia for \$7,500,000. The Organic Act of 1884 which established a territorial government for the state also acknowledged the natives' right to the land, but did not give them title. Congress has yet to act on that issue.

Of the state's 375 million acres, Alaskan natives now possess fee title to only 500 acres of land.

In 1966 then Secretary of the Interior Stewart L. Udall, responding to native appeals, blocked the transfer of any additional land to the state pending Congressional settlement of native land rights. In 1969 he formalized this "land freeze" and Secretary Walter J. Hickel promised to continue the freeze during the

91st Congress. Secretary Hickel made it clear, however, that unless Congress acts he will allow the Udall order to expire at the end of 1970 and begin again the transfer of native land to the state.

In 1966 the Alaska Federation of Natives was organized to represent the natives' claims. The organization now represents most of the 55,000 Alaskans who comprise 30 percent of the voting public of the state. The AFN has submitted one of the three major legislative proposals the United States Congress will study this year to determine the outcome of the Alaska land question.

The AFN is asking Congress to grant them formal legal title to 40 million acres which they deem essential to their livelihood and also for just compensation for the remaining 300 million acres they feel are beyond the possibility of saving. The legislation containing these requests is now pending before the House and Senate Interior Committees.

"The issue is a very pertinent one for Alaska and the country," Bishop William J. Gordon, Jr., of Alaska, says. "The natives have a strong moral and legal claim and it gives us a chance to correct our past mistakes and say we're not going to do it again."

"There is no state in the nation where the social and economic gap between the races is greater than that between the white man and the native than in Alaska," Reporter Robert Zelnick wrote in *The New York Times Sunday Magazine* of Mar. 1, 1970. Though the white residents of the state can make higher median incomes in the defense, fishing, and oil industries than anywhere else in the states, the Alaskan natives have an average annual per capita income of \$1,000, a life expectancy of 35 years, and an unemployment rate of almost 80 percent.

The Alaska Federation of Natives hopes their legislation might begin to change that downward trend for the Indian, Eskimo, and Aleut. They count on public opinion to aid their cause. The Alaska Council of Churches and the National Council of Churches support the AFN position and ask people to become personally involved by writing members of the Senate Committee on Interior and Insular Affairs (*Copies of the names are available from the NCC.*)

Bishop Gordon, who went to Washington in 1962 to press the natives' claims, says that in the last three years most white Alaskans have come to see the legitimacy of the claim. "That was not so ten years ago."

In July, 1969, Arthur J. Goldberg, former Supreme Court Justice, agreed to represent the AFN before Congress as a public service. Associated with him in this effort are Ramsey Clark, former Attorney General, and Thomas Kuchel, former U.S. Senator from California.

This year will be the deciding one for the natives of Alaska.

CWS Takes Over Vietnam Service

Vietnam Christian Service, an ecumenical relief and refugee program formerly run by the Mennonite Central Committee, has been transferred to Church World Service, a National Council of Churches agency.

The Rev. Boyd Lowry, director of NCC's Southern Asia Department, is the new staff person in charge of the Vietnam program which has 60 international staff members and 138 Vietnamese currently assisting civilians in the war-torn nation.

WCC: Questions For Tomorrow

"How much longer are we going to permit international trusts to make small groups of men fabulously wealthy while they keep millions of others in slavery?" asked Brasil's Roman Catholic Archbishop Helder Camara. He was speaking to a World Consultation on Ecumenical Assistance for Development Projects, which met in Switzerland earlier this year.

At the close of the meeting the Consultation members agreed that economic development should stress social justice and the need to transform unjust social and economic structures. In terms of social and human values, they said, even the developed nations are conscious they have spheres of underdevelopment.

As a result of the consultation's report, the WCC Executive Committee, meeting February 16-20 in

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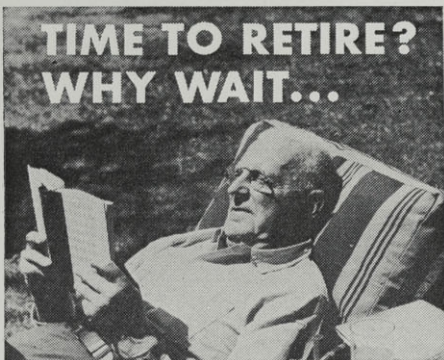
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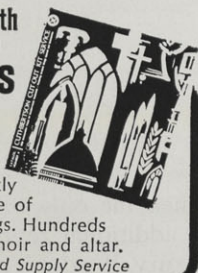
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WORLDSCENE

Geneva, established a commission on the Church's participation in development which will include an Ecumenical Development Fund. This will be financed by the council's 235 member churches and other sources. The Fund will seek distribution of decision-making power to the local, national, and regional levels where projects are based.

● In another action, the WCC Executive Committee named Bladwin V. Sjollema, a Dutch sociologist, director of an ecumenical program to combat racism—a five-year project voted last August. The other two members will be non-white.

Bibles for Nigeria

The American Bible Society has launched an emergency appeal for funds to replace Scriptures lost or destroyed during the recent civil war in Nigeria.

Meeting the requests for the more than 750,000 Bibles, New Testaments, and Gospel and Scripture selections will cost an estimated \$200,000, the Society announced.

Scriptures, in Nigerian dialects as well as English and Braille, will be distributed through the Nigerian Bible Society.

Overseas Insights

The word *internationals* might well be substituted for *foreign missionaries*, "assuming that the principle of inter-racialism in missions is fully accepted and that Caucasian-dominated missions are doomed to extinction," Michael Griffiths, general director of the Overseas Missionary Fellowship, told a missionary conference in New Delhi, India, in mid-March.

On returning from that conference Anglican Bishop Coadjutor Arthur J. Dain, of Sydney, Australia, said, "Western missionaries will need better qualifications in medicine, education, and theology if they are to justify their presence in Asia from now on." The Anglican prelate said an attitude of "unconscious racial arrogance would justifiably provoke an Asian government to ask a Western missionary to leave the country."

In Person

The Rev. Dr. **Daisuke Kitagawa**, who was executive secretary of the College and University Division of the Executive Council from 1965 to 1968, died of a heart attack in Geneva, Switzerland, on March 27. He was secretary of the World Council of Churches' urban and industrial mission. The son of a clergyman, Dr. Kitagawa is survived by his widow, a son, and a daughter. . . .

The Rev. and Mrs. **Ezra S. Diman, III**, are retiring after 39 years of missionary work in Baguio, Sagada, and Manila, the Philippines. Also leaving after 10 years of service at Holy Trinity in Makati, the Philippines, are the Rev. and Mrs. **George Zabriskie, II**, and family. . . . The Ven. **George Pierce**, an American, is the new Archdeacon of Ovamboland, Southwest Africa. The seminary in Odibo, Ovamboland, has reopened under the direction of the Rev. Dr. **Clifford E. Nobes**, also American, who will be joined by the Rev. **Richard Houghton** and his family. . . . The Mid-South Association of Independent Schools has elected the Rev. **James R. McDowell**, headmaster of Sewanee Military Academy, president. . . .

The Rev. **Robert D. North**, a 27-year-old Episcopal minister, led the 11-man race for mayor of St. Paul, Minn., in the city's primary and will run against the second-place candidate in a general election April 28. . . . Miss **Mary E. McDougale** will succeed **Mother Frideswide**, C.S.M., August 1 as headmistress of St. Mary's School, Peekskill, N.Y. **Sister Kiara**, C.S.M., will be the new sister superior and Miss **Jane Stuber**, administrative assistant. . . . The Very Rev. **Henry N. Hancock**, 63, dean of the Cathedral Church of St. Mark in Minneapolis, Minn., since 1955, and former member of Executive Council, died in his home March 24. . . . Dr. **Robert J. Plumb**, 69, executive secretary of the National Council's (now Executive Council) Armed Forces Division from 1954 to 1965, died in Greenwich, Conn., March 17. . . . The National Council of Churches appointed the Rev. **Randolph Nugent**, a black minister and executive of the United Methodist Church, as Associate General Secretary for Overseas Ministry.

Who Goes to Houston?

Continued from page 3

we made our decision. This is not a numbers game. We still need additional representatives."

Miss Smith: "Our responsibility is to find out what the church wants and thinks. But then our job is to be responsible leaders and help set the church on a pattern of change."

Bishop Paul Moore, Jr. (New York, N.Y.): "Wasn't the House of Deputies' vote overwhelmingly in favor of additional representatives?"

Mr. Carr: "The summary of reports from participants in the work groups included two sets of figures:

Do you favor work groups?

Yes: 266 No: 52

Do you favor having additional representatives?

Yes: 275 No: 41"

Bishop Moore: "Those are significant affirmatives—and just as much a straw vote as these letters. Also, this committee is a child of General Convention, and this is what we are asked to do. . . . Many of these letters seem to say that not having additional representatives will make this a quieter, more restful Convention. I'm not sure this is true.

"Whatever we decide, these people are going to be there. And if they are there anyhow, then isn't our job to provide a way for their orderly participation in Convention? . . ."

Dean Robert R. Parks (Jacksonville, Fla.): ". . . I agree that the patterns of change have a compelling urgency. The question is how to go about it. My fear is that in our anxiety to change we'll fail. . . . We have to remember the circumstances of meeting in a large city. We were a captive Convention in South Bend. The conference type convention may be a boner due to the different physical arrangement in Houston."

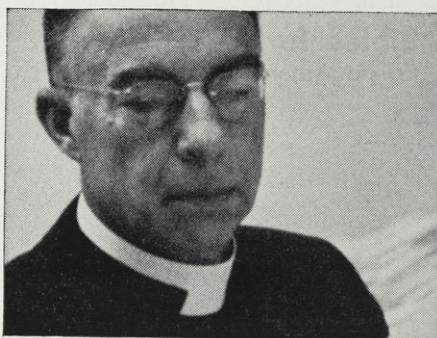
Discussion followed about the sources of information that half of the bishops opposed having additional representatives, a review of the South Bend resolutions about this matter, and questions about the seeming ambiguity of the House of Bishops' action on this.

The Presiding Bishop (Greenwich, Conn.): "In my opinion, there was some confusion when we took the initial vote. After the vote, Bishop

[John H.] Esquirol (Conn.) raised the question: did this carry the possibility of additional representatives? I told him it authorized a framework to make it possible. The consideration was asked for, and defeated. At that point, the bishops knew [what was involved]."

Bishop West: "According to my figures the bishops voted [for additional representatives] yes, 36; no, 64."

Bishop Hines: "The vote you're referring to was prior to the one I'm talking about."



Bishop West

Bishop John P. Craine (Indianapolis, Ind.): "We know many bishops were not involved in the work groups and therefore unaware of the real nature of these work groups. But any ambiguity about this question of additional representatives must have occurred after they got home."

Mr. Michael Simson (Springfield, Mass.): "[Youth] sees Houston as one last chance to try to do this in an orderly fashion. We have no plans for disruptions or confrontations."

Judge Byrns: "What will happen if Houston rejects the agenda we plan?"

Mr. Simson: "Eighty-five percent of the youth will just leave and give up on the church. Fifteen percent may stay and try to break it up—those with stronger ideologies. But if we vote to let them participate, the majority can absorb the minority."

Dr. Charles R. Lawrence (Pomona, N.Y.): ". . . I agree with Bishop Moore that including additional representatives will avoid confrontation and disruption. Our decision will not have much to do with what happens if Convention overrules us. . . . Addi-

tional people have always come to Conventions. The more affluent groups are always there. The less affluent have not been so represented in the past."

Father Reed: "This whole debate is typical of the church. Are we going to be moved by fear of what might happen? Or are we moved by conviction of what should happen? Let's not act like a bunch of nervous Nellies. Let's take a stand. If the church rejects it, that's their problem. Let's not determine this by apprehension."

Dean Parks: ". . . Nobody is afraid. What we want is to find out how to do it. Isn't there some [other] way to have people who represent the society in which we live tell us what we need to hear?"

Miss Smith: "I keep hearing us equate additional representatives with disorder. . . ."

The Rev. Earl A. Neil (Oakland, Calif.): "[This church] has had a large silent minority. To get the attention of the church, part of that minority pulled the tail of the church. Once we got your attention everything was orderly. The only disruptions after that were parliamentary snarls—those favorite white, middle class disruptions.

"All this committee does is recommend. Our responsibility . . . is to provide means to plug minorities into General Convention.

"Today the church is enjoying a luxury. We just don't understand that when the only issue to be dealt with is additional representatives, that's a luxury. We don't realize how fortunate we are that young people and black people still want to sit down and talk to the church.

"It's your kids blowing up the Bank of America, not black kids. Now you're all concerned about your kids using dope. It gets a cover on *Life* now. But all these years with drugs running rampant in the ghetto no one cared.

"Some of the people who come will dress differently, use street language. Listen to what they're saying, not how they say it."

Mr. Philip A. Masquette (Houston, Texas): "Personally, I'm opposed to additional representatives. The

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E1

Who Goes to Houston?

agenda is already crowded . . . there's the fatigue factor. . . . When we slow down the legislative process, the church is not able to act as responsibly as it should.

"I also have to say that I'm critical of the emotional investment by the youth and minority members on this committee.

"Their non-voting status in Convention is a Jim Crow situation. This committee should take the lead in getting the necessary legislation so that deputations are required to include these groups permanently. The integrity of General Convention [depends on] meeting this head-on.

"The key issue in Houston is, not additional representatives, but can the General Convention Special Program survive at all, and is controversy about GCSP imperiling the whole financial structure of the church."

Canon McAllister: ". . . I'm not afraid of what might happen. I'm afraid of what has happened.

"I wish I felt like Bishop Moore, that South Bend was broadly representative, but acted as a single unit. It seemed to me that the additional representatives came representing a role, and not as churchmen. . . .

"I think a closed Convention would be the worst thing that could happen, but I'm not sure we should override the response we asked for."

Co-chairman Mrs. A. Travers Ewell (S. Miami, Fla.): "It's not our responsibility now to try to anticipate what Convention will do. But how else can we achieve 'breadth of representation' than additional representatives?"

Canon Charles M. Guilbert (New York, N.Y.): ". . . The question is, will people there, on their own, be the ones we need to hear?"

Mrs. J. W. Wilson (Savannah, Ga.): ". . . I agree that what we need is to deal with representation in our Conventions on a more permanent basis. But that's an almost impossible dream. So until that time we need other procedures. For 100 years, blacks have been presenting their problems to Conventions and been heard as outsiders. As additional representatives they are at least heard more like members."

The Rev. Rustin R. Kimsey (Baker, Ore.): "My stance is penitential. I don't see the Episcopal Church as pen-

itential. We shouldn't have to have additional representatives, but we do have them for this Convention.

"I always start out feeling that what I say in any decision-making group like this should be representative of my diocese or province. But, when I listen to what's being said, I come to a position of penitence. Then I have to act as my conscience leads me. I don't want to sound cocky about this, but we need to communicate to the church that we are on our knees."

Mr. Carr: "Will the President of the House of Deputies give us his thoughts on this?"

The Rev. John B. Coburn (New York, N.Y.): "As I expressed at the meeting, I felt the mandate from South Bend was so explicit that the only question was what categories of additional representatives. Then, as our responses came in, I thought maybe I'd misunderstood. But I've gone back over all of it and I don't think I did misunderstand. I've searched for other options to the principle of additional representatives. . . . I can't find any other way which preserves the integrity of our diocesan structures. I come back to believing we must open the church to wider representation, to different kinds of voices, and listen as never before to those we have excluded from the councils of the church. I hope very much we reaffirm our action."

Father Reed: "I move we reaffirm."

A flurry of substitutes quickly ensued, but a call for the previous question prevailed. The vote to reaffirm the recommending of additional representatives at Houston:

Yes: 19 No: 6

Another long session was spent on issues. As Chairman Carr pointed out: "We seem to have two kinds—issues dividing the church and issues to come before the Convention."

The 231 responses from the church-at-large were reviewed, producing a list of some fifty issues varying numbers of people wanted dealt with in Houston. Leading the list were: Trust, Unity within the Church, Reconciliation and/or Polarization, Authority, and General Convention Special Program.

The members agreed generally that

while they should keep well-informed about which issues most concerned the church and eventually pinpoint the chief ones, their function now is to find a process that ensures that the important things will be dealt with in Houston.

The Rev. John F. Stevens, staff member for the committee, commented: "It is inaccurate to maintain as some do that the South Bend agenda was a fizzle. The process was capable of supporting the issues that emerged. And that's pretty important."

Other significant comments:

Dr. Lawrence: "... But there already is machinery for getting issues to General Convention. And it would be presumptuous of us to limit the issues. The various oppressed groups like youth, old people, and middle-aged people should be concerned about how to get things into this process."

Bishop West: "There are three main questions. Should we continue the GCSP? Should 18-year-olds be on every decision-making body? Should we separate ourselves into nine separate autonomous churches?"

Professor Juan Araujo (Mexico City): "The one main issue that is always relegated to secondary place is the Church. If we don't continue to renew the meaning of the Church we can't deal with any of the other matters. Nor can we deal with them until we're satisfied that we're Christians."

The role of the additional representatives was also hashed out.

Mr. Simson: "... The purpose is to have people there who are not currently enfranchised."

Dr. Lawrence: "Yet we should not only accept the disenfranchised on their own terms. If we do, then those now enfranchised become disenfranchised. If we give away all the ground, there's no place for anyone to stand."

Father Neil: "It's no good if the additional representatives deal only with the issues you set up. ..."

Mrs. Wilson: "I'm not afraid of what the additional representatives will do. I'm afraid of how the church will react to it. I wish the church-at-large could understand why we need this kind of interchange."

Mr. Simson: "We need to search for ways to maximize the participation."

Continued on next page



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tion of the additional representatives."

Mr. Jones: "That's the role of the church. Our job is the agenda for General Convention."

These discussions surfaced another concern—clarification about the third category of additional representatives. Many members expressed the feeling that this person should represent whatever issues a diocese feels should be dealt with at Houston.

This in turn led to some vocalizing of concern about communication. Bishop Moore expressed the hope that all media would affirm that the committee took seriously all the points made in the responses from the church, talked them through, and gave the matter a thorough reconsideration.

Mr. Jones: "I also would repeat that there were no disruptions of legislative sessions in the House of Deputies and only one in the House of Bishops—and she asked to speak."

Bishop West: "That's not a disruption?"

After working on details of daily scheduling, the group took two further actions. First, they approved a sub-committee to work on the enabling resolutions. These will offer several alternatives, probably including length of time to be spent on the conference format, and the extent of participation by additional representatives.

Second was an effort to end the "ad hoc-ness" of the present method of dealing with the disenfranchised. The Agenda Committee "urgently" invited the Convention's Joint Commission on Structure to bring to Houston such proposed revisions "as will assure breadth of representation for future General Conventions and eliminate the necessity for *ad hoc* recommendations of Agenda Committees as to the participation of additional representatives."

—JEANNIE WILLIS

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Switchboard

Continued from page 2

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Switchboard

Continued from page 57

people, "You are special, and we will cater to your interests, wishes, and demands."

To me, this is the wrong approach. The Church as an institution has existed for hundreds of years, not because it catered to the needs of one individual group, but because it united all groups in one common faith. Speaking as one teenager, I do not want to be separated from the rest of the Church community and coddled. My faith is strong because I grew up in a church that believed each person was important as an individual member of the Church community, not as a member of a group catalogued by age, financial status, or influence. Now is the time for the people of the Church to unite. It is through unity that faith will be strengthened, goals will be accomplished, and the Church will survive.

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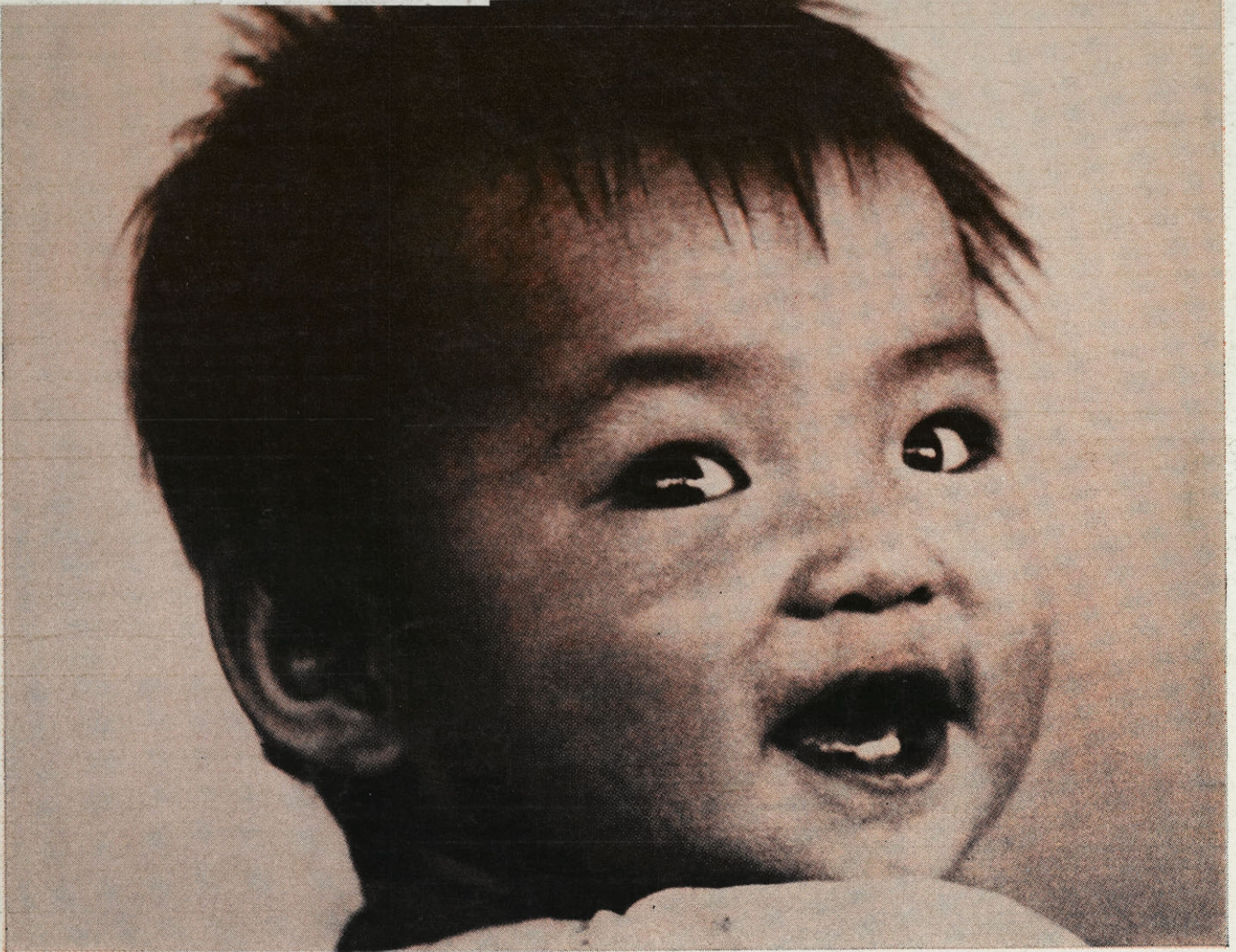
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Will you help keep her safe?

May San and thousands of others like her need American sponsors to help provide shelter and care. May San will stay at Pine Hill (a new babies' home, built and supported by American contributions) until she is six. Then she will move to a CCF cottage-plan Home

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